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Millsaps College Library

THE NEW CHURCH AT HOMER, LA.

Christian Advocate.

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MY MOTHER.

Who fed me from her gentle breast
And hushed me in her arms to rest,
And on my cheek sweet kisses prest?
My mother.

When sleep forsook my open eye,
Who was it sung sweet lullaby,
And rocked me that I would not cry?
My mother.

Who sat and watched my infant head,
When sleeping in my cradle bed,
And tears of sweet affection shed?
My mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?
My mother.

Who taught my infant lips to pray,
To love God's holy word and day,
And walk in wisdom's pleasant way?
My mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the part to make it well?
My mother.

And can I ever cease to be
Affectionate and kind to thee,
Who wast so kind to me,
My mother.

Ah, no; the thought I cannot bear,
And if God please my life to spare,
I hope I shall reward thy care,
My mother.

When thou art feeble, old and gray,
My healthy arm shall be thy stay,
And I will soothe thy pains away,
My mother.

ANONYMOUS.

Mr. Luther Burbank, of California, whose triumphs in experimental botany have made his name famous, has, it is said, succeeded in producing a thornless cactus. A specimen leaf is now on exhibition in Washington. The practical value of this new plant lies in the fact that without the thorns the cactus would be valuable as forage and grows as well in dry as in moist regions.—The Children's Visitor.

WITHIN AND WITHOUT.

By WM. RICE SIMS.

The life about us is made up not so much of mere external circumstances as of the soul with which we view them. Humble yourself by supposing one of the world's great poets or philosophers in your place. Think of what Plato, or Bacon, or Emerson, or Wordsworth, would get out of your surroundings, and of what he would give to the world as the result of his getting. What similes and flashing metaphors could Victor Hugo draw out of this barren stretch of sand, this gloomy cathedral building! What gloomy scenes of grandeur could Poe conjure up out of these reaches of reeking swamps and morasses! What depths of philosophy could Newton suggest from these apples falling in the orchards and these stars that are swinging overhead!

Think of the beautiful tabernacle of Christ in the flesh, and what he got out of his meager surroundings! He chose to live, not in one of the populous capitals of the world, but in a little barren stretch of territory whose boundaries would be well overlapped by a single Texas county. Yet, look what he got out of his environment, and what he gave to the world, merely as a teacher: The solid rock; the shifting sand; the clouds that flooded low overhead; the western sunset glow and the early light of sunrise; the birds that have nests and the foxes that have holes; the grapevine and the fig tree; the thistle and the thorn tree; the mustard seed and the grass of the field; the salt of the earth and the light of the world; the candle and the bushel-measure; the fowls of the air and the beasts of the field; the mote in the eye and the offending right hand; the dogs and the swine, pearls and thistles; the seed-sowing and the harvest-time. He took all these and beautified and glorified them, making them vehicles for the conveyance of divine truth.

Are you making the most out of your surroundings? It is easy to think that you could be better and do better if you were in an easier or a higher place. Realize fully that God has put you where you are, and make the most out of life as it is. Shakspeare, who uttered many wise sayings, never wrote a truer truth than when he made the shrewd Roman say, "The fault, dear Brutus, is not in our stars (or the fates that are supposed to override us), but in ourselves."

Indianola, Miss.

LETTER FROM GILDEROY.

In the past four or five months I have had half a dozen letters from old friends, telling me of the death of relatives and of their last words or deploring the fact that they left no dying testimony. This set me to thinking about the utter worthlessness of dying words, be they glad or sad. After all, the life is the great thing. If people live right it matters little what they say when they come to die, or whether they say anything or not. I have heard some wicked men pray and shout when they were thought to be dying, but after recovering they knew nothing about it, and were more wicked than before. They were out of their heads, and did not know what they were doing. If my wife were to die cursing and profaning the name of the Lord, it would be painful to me, but it would not, in the least, shake my faith in her preparation to meet God. Her life has been one of faith and of obedience to our Father. This, after all, is the supreme test of preparation for the end.

The last words of Christ were painfully and awfully sad, "My God, my God, why hast thou forsaken me?" The lights all went out and deep darkness fell upon our Savior. "He trod the winepress of the Father's wrath alone." Two of the evangelists tell us that later he cried with a loud voice, but they make no report of what he said. One evangelist reports him as saying, "Father, into thy hands I commend my spirit," and another as saying, "It is finished." These last words of Christ had but little in them to comfort and console his mother and John, who stood near enough to hear him; but they knew him and his matchless life of purity and love. That was enough.

My own mother's last words brought a smile to every face in the room, even to my own, her only living child. She was Irish living and Irish dying. Twenty minutes before the last I raised her head to give the medicine. She said, "Son, you have been a good boy, and won't you take this last dose for your dying mother?" In a few minutes she was at home and at rest with God.

I would like to be at myself and to be fully conscious when the end comes, but God knows best—let me be as he wills. He has been with me for sixty-two years, and he will be with me in the end. I would like to die at home on a bed, surrounded by my family, but if it need be on a cross, I am sure the darkness could not be denser than it was with my Master. Yours,

GILDEROY.

Strong, Miss.

CENTENARY COLLEGE NOTES.

The next session of our College will open Wednesday, September 16, 1908.

* * *

Our legal title is the Centenary College of Louisiana.

* * *

Visitors to Shreveport should be sure to visit our campus in the Gladstone suburbs, northeast of the city. It is significant that the College is on the corner of Wesley Street and the King's Highway.

* * *

The handsome and commodious building attracts all visitors. It will be heated by steam and lighted by electricity. A fine series of shower baths will add to comfort in bringing about that cleanliness which is next to godliness. The kitchen and dining-room are on the first floor. Sleeping rooms and recitation rooms occupy the second and third floors.

* * *

It does not require the vision of a prophet to see the time when there shall have grown up around our College a splendid Methodist community. Some of our preachers are already purchasing lots near the College. Other friends will come to get the advantage of nearness to educational opportunities. Others will undertake to furnish quarters for students who prefer to live in private families.

* * *

There will be no lack of athletic opportunities on our new campus. A large stretch of level ground was left for a ball field. Plenty of room is at hand for tennis courts, and for any other form of exercises which may be desired. In time boat clubs will be organized to use the waters of the lake which lies south of the College building. We may also be assured that it will not be very long before some good friend makes the erection of a gymnasium possible.

* * *

Public notice will be given as soon as a pamphlet announcement is printed. In the meantime friends of our College will be real helpers in a good cause if they will send in names of boys who may be induced to attend our school. Address all such lists of names to President W. L. Weber, Shreveport. Our people are cordially invited to keep in touch with the progress of our work. "It is no trouble to answer questions."

CENTENARY.

LAYMAN'S MISSIONARY MOVEMENT.

NORTH MISSISSIPPI CONFERENCE.

A movement of the laymen of the M. E. Church, South, having for its purpose the organization of the laymen into a separate and distinct body of missionary workers, met in Knoxville, Tenn., and elected John R. Pepper leader, G. W. Cain secretary and W. W. Pinson assistant secretary, and, by previous arrangement, the laymen of the North Mississippi Conference met on this (the 5th) day of December, A.D. 1907, in the Conference room for further promotion of this movement and to mobilize our forces. After some preliminary remarks by Rev. W. W. Woollard and, the introduction by him of Judge F. A. Critz, who was one of the initial delegates appointed to attend the Knoxville, (Tenn.) Conference of Laymen, as the Chairman of the meeting.

The Chairman presented Rev. W. W. Pinson, who, in very enthusiastic expression, stated the purpose of the meeting, and what would be the result of the organization of the laymen in the future, and eloquently urged our people as to the importance of the duty and opportunity that now presented itself for their acceptance.

Judge F. A. Critz followed in a strong speech, and urged the importance of immediate action by our laymen. On motion, Judge F. A. Critz was elected permanent leader, and Parham Williams, of Lexington, Miss., as secretary. Acting on the motion, duly seconded, the following leaders, as laymen, were selected, one from each presiding elder's district: Corinth District, G. L. Jones; Oxford District, J. M. Wyatt; Sardis District, Dr. A. S. Yarbrough; Winona District, J. R. Bingham; Greenville District, J. H. Sherrard; Durant District, Colonel J. G. Hamilton; Columbus District, W. V. Connell; Aberdeen District, J. G. Leftwich.

For the purpose of selecting seventy-five laymen as delegates to the meeting to be held in Chattanooga, Tenn., on the 21st of April, 1908, a motion made by J. H. Sherrard was adopted requesting the presiding elders of the eight districts to aid the Board of Missions in the selection of ten laymen delegates from each presiding elder's district.

On motion, the Secretary was directed to forward copies of the minutes to our ADVOCATE for publication.

FRANK A. CRITZ, Leader.

PARHAM WILLIAMS, *Secretary.*

MISSISSIPPI CONFERENCE REPORTS.

Report of Board of Education.

Dear Brethren: Your Board having had under consideration certain papers and interests concerning our Educational Institutions would submit the following report:

We were pleased to have with us Dr. J. D. Hammond, Secretary of Education of our Church, and to have from him full explanations of the various enterprises of that Board and we do most heartily approve of the same.

The assessment of $1,475, which has been placed upon our Conference for educational extension is accepted as only our reasonable share in the furtherance of the great work in their hands.

We would recommend that this assessment be added to our Confernce assessment and distributed on the same basis.

Correspondence School.

We are glad to note the marked success of the work of the Correspondence School and the very satisfactory progress it is making in all of its departments. We note with especial pleasure the interest manifested by our undergraduates in the opportunities offered by this school.

Vanderbilt University.

Your Board has received no communication from this Institution. Yet, we do not hesitate to recommend it as worthy of our highest endorsement and liberal support.

From all of our Conference schools we have received most gratifying reports as evidenced by demands, without exception, for more accommodations and better facilities. Some are filled to overflowing.

Millsaps College.

The present is the most successful year in the history of this young, progressive institution. Her popularity has grown from session to session so that she now stands abreast of the best, and to be an alumnus of Millsaps College is an honor to be coveted as among the best gifts.

During the year the new library building has been completed and dedicated, adding a valuation to the property of $40,000, and enhancing greatly the educational facilities of the College.

During the present session 280 students have been enrolled, among whom are twenty-two preparing for the ministry and 35 are sons of our Methodist preachers. Through the efforts of our efficient Commissioner of Education, Rev. T. W. Lewis, $30,000 has been subscribed to the Endowment Fund, making a total of $44,250 to date towards the securing of the additional $100,000. We heartily endorse the action of those in authority in securing the services of Rev. T. W. Lewis as Commissioner of Education for Millsaps College for the year 1908, and pledge to him our most cordial co-operation in his efforts.

We recommend the appointment of Rev. Jas. A. Moore as professor in the College.

Whitworth College.

This institution for the higher education of our young women has taken high rank as a factor in the work of our Methodism in Mississippi. The great success achieved by Dr. I. W. Cooper and his excellent Faculty is a source of great gratification to the friends of this honored institution. The environment of 246 young women seeking education in her halls attests the great need as well as the great work being done by the institution.

We note with pleasure the substantial improvements which have been made on the property. We would reaffirm our great interest in the College, and recommend the appointment of Dr. I. W. Cooper as its President.

We recommend the confirmation of the following as trustees: B. F. Jones, E. H. Mounger, J. T. Butler, E. H. Wentworth, T. W. Adams, G. A. Brumfield, R. W. Hinton and T. B. Holloman.

Port Gibson Female College.

From the report presented to us from Port Gibson Female College we gather that the institution is in a prosperous condition and doing most excellent work. The appropriation of $1000 during the last two years toward the liquidation of certain indebtedness has put the College upon a basis from which we are justified in expecting better work than in the past.

With a teaching force of fourteen competent professors and an enrollment of 111 pupils the College is fulfilling its mission in that section of its location. We recommend the appointment of Rev. H. G. Hawkins as President of the College.

We recommend the confirmation of F. W. Sharbrough and S. B. Hutchins as trustees.

GIFT SUGGESTIONS

MORRIS CHAIRS,
LADIES' DESKS,
LADIES' WRITING
TABLES, LADIES'
WORK TABLES,
BUFFETTS,
CHINA CABINETS,
PEDESTALS,
MUSIC CABINETS,
CURIO CASES,
CHILDREN'S ROCKERS
DAVENPORTS,
LEATHER ROCKERS,
COSTUMES,
SHAVING STANDS,
DRESSERS,
DRESSING TABLES,
CHEVAL MIRRORS,
PARLOR,
DINING ROOM,
BEDROOM and
LIBRARY SUITES,
ART LEATHER
CUSHIONS and
CENTERS,
BRASS VASES,
JARDINIERES and
FERN VASES,
BRASS BEDS,
MISSION FURNITURE
OF ALL
KINDS.

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Edward McGehee College.

The report of the trustees of this institution has been before us and the work indicated has been of thorough character. We are pleased to note the growing confidence in the College and would commend it to the liberal patronage of our people.

During the session, now on, there has been an enrollment of 83 pupils, with a large increase from the immediate community, thus evidencing the popularity of the School.

Mississippi Conference Training School.

Under the Presidency of Rev. C. M. Chapman this institution has taken on a life and spirit which is encouraging to its friends and patrons. Much has been done toward increased facilities for larger and better work.

During the present session the patronage has largely exceeded that of any in its history, making urgent demands for more commodious boarding facilities. This school is greatly needed by our Church in the section in which it is located, as well as an institution for fitting young men and women for more advanced courses. The enrollment for the year has reached 200.

We recommend that Rev. C. M. Chapman be appointed President of the institution and Rev. W. W. Moore financial agent.

We recommend the confirmation of Rev. W. W. Moore, Rev. G. H. Galloway, Rev. T. J. O'Neil, Rev. Jno. A. Moore, P. L. Blackwell, E. L. Calhoun and Dr. W. H. Mars as trustees.

We recommend the school to the favorable consideration of the General Board of Education and endorse their request for an appropriation of $500 from the Educational Extension Fund.

Papers referring to the establishing of a training school on our Gulf Coast have been submitted to us. That such institution is greatly needed within our State is certain, and your Board most heartily endorses the movemnt and commends it to the consideration of our people.

Lockhart High School.

The trustees of the Lockhart High School have submitted to your Board certain propositions concerning the adopting and maintaining a school in that community. For lack of information upon which to act we thought best to ask for the appointment of a committee of two, consisting of Revs. J. R. Jones and T. B. Holloman to examine into the matter and report to the next session of this Confernce.

Work Among Negroes.

A highly interesting communication from Bishop E. Cottrell concerning the educational movemnt of the C. M. E. Church within our State has been before us. Upon the theory that those who help themselves should receive our sympathy, this work is doubly worthy.

The Mississippi Theological and Industrial College for the education of the negro youth of the State and located at Holly Springs has been established at a cost of $75,000, all of which, except $2,000, has been raised by Bishop Cottrell from the members of the C. M. E. Church.

We would most cheerfully endorse the action of our General Board of Education for their interest in this and other like institutions for the education of the negro race.

We recommend the appointment of Rev. R. Selby as Conference Secretary of Education.

We recommend the appointment of R. P. Fikes as student at Vanderbilt University and A. J. Davis as student at the Mississippi Conference Training School.

We are unable to give statistics of increase in valuation of the school property of the Church, but would repeat the statement of Dr. J. D. Hammond: "that the increase is nearly $1,000,000 annually."

Conference Statistics.

Number of institutions	5
Endowment	$275,000
Value of property	310,000
Number of officers and teachers	56
Number of students	920

Receipts and Disbursements.

Received from collections	$3,646.93
Increase over 1906	135.13
Distributed as follows:	
Millsaps College	$2,076.73
Port Gibson	500.00
General Board	1,022.70
Printing Minutes	47.50
Total	$3,646.93

Ministerial Aid Fund.

Balance on hand Dec. 11, 1906	$368.15
Payment on loans	35.00
Total on hand Dec. 14, 1907	$403.13
Disbursements Dec. 1906:	
To T. M. Bradley	$25.00
To balance in bank	378.15

W. H. LA PRADE, Pres.
T. B. HOLLOMAN, Sec.

DISTRICT CONFERENCE RECORDS.

To the Bishop and Members of the Mississippi Conference:

Dear Brethren: We your Committee on District Conference Records beg leave to report as follows: The Records have been examined and find that the Brookhaven, Jackson, Natchez and Seashore District Records prove to be models of neatness.

The Meridian, Forest and Vicksburg District Records are neatly kept, but lack marginal index.

We call attention to this because at the Annual Conference at Gloster a resolution was passed urging the secretaries to use marginal index. Respectfully submitted,

W. A. TERRY, Chairman.

AMERICAN BIBLE SOCIETY.

To the Bishop and Members of the Mississippi Annual Conference:

Of all philanthropic institutions, none is more worthy of our support than the American Bible Society. It is a powerful adjunct to all missionary operation. By its distributive work it leads and prepares the way for missionary enterprise. Your Board is glad to note some little increase in the support and interest of the Society within our bounds. There was paid for the cause this year $1,563.39. Pledging our further support we recommend an assessment of $1,800 for the ensuing year, apportioned as follows:

Meridian District	$300
Newton District	235
Seashore District	330
Jackson District	265
Brookhaven District	250
Natchez District	210
Vicksburg District	210

Respectfully,

R. BRADLEY, Pres.
H. MELLARD, Sec.
W. A. TERRY, Treas.

PREACHERS' INSTITUTE.

To the Bishop and Members of the Mississippi Annual Conference:

Dear Brethren: Your Committee appointed at the last session of the Annual Conference to plan for a Preachers' and Workers' Institute to be held within the bounds of our Conference respectfully submit the following report:

We met in Jackson, Miss., on Feb. 14, 1907, and organized by electing H. M. Ellis Chairman, and Robert Selby Secretary; and then went carefully and prayerfully over the entire matter.

Our Chairman was appointed to ask of the Trustees of the Seashore Camp-ground permission to hold the institute on their beautiful property by the sea. He visited them in their annual session and met with hearty sympathy with the enterprise and assurance of a glad welcome for the institute at any time that would not interfere with meetings already being conducted there.

Acting on instructions, our secretary mailed out a circular letter to each member of our Confernce, explaining our plan both for the work of the institute and for financing it. To this many of the brethren responded with assurance of appreciation and co-operation.

Owing to the magnitude of the undertaking and the late date at which we were able to meet the trustees of the camp-ground we founnd it impracticable to attempt to hold an institute this year. We recommend that the first institute be purely a "Preachers' Institute," with leaders of such large experience, wide reputation and acknowledged ability as to attract attention and assure instruction and inspiration. With a view to the enlargement of the preacher's vision, deepening his sense of obligation, furnishing him with the most approved methods for "skilled work for the Master," we have outlined the following work for the Master," we have outlined the helpful criticisms and suggestions:

Preachers' Institute. (Tentative). Seashore Camp-Ground, June 23, 8:30 p. m., to July 2, 1908:

The Preacher: 1. The Man: His Inner Life—His Bible—His Study, by Bishop E. R. Hendrix.

2. The Leader: Among the People—His Relation to Amusements—Directing the Forces, by Bishop E. R. Hendrix.
3. The Citizen: Socially—Politically—Morally, by Bishop W. A. Candler.
4. The Pastor: Spiritual Adviser—Soul Winning in the Homes—His Obligation to the Community, by Bishop Seth Ward.
5. The Ecclesiastic: Ethics of the Ministry—Administration of Discipline—Creator of Church Spirit—Agent for Perpetuating the Ministry, by Bishop Candler.
6. The Evangelist: Organizing for Work—Directing and Controling—Preaching the Word, by A. C. Dickson.
7. The Missionary: An Educational Force—A Financial Force—A Spiritual and Recruiting Force, by Jno. R. Mott.
8. The Maker of the Future: The Pastor with the Child—Organization of Children and Young People—Saving the Boys.

We hope to have every member of the Conference present and sharing the benefits of the first session.

We recommend the issuance of invitations to any and all Methodist preachers to share our good things on like conditions with ourselves, particularly members of neighboring Conferences.

We believe this work has in it large promise for the future of our Church and is in every way worthy of our interest and prayers and most liberal support. Such a program as we have outlined will require considerable expense and we recommend this as a cause worthy of the interest of our liberal laymen.

Having the work in such unfinished condition we ask to be continued in office for another year, or that another suitable committee be appointed with instructions to take up and carry on the work.

(Signed) H. M. ELLIS.
Chairman.

REPORT OF COMMITTEE ON PUBLISHING INTERESTS.

To the Bishop and Members of the Mississippi Annual Conference:

Dear Brethren: We your Committee on Publishing Interests would respectfully report as follows:

First—From the statement of our Publishing House, we are gratified to report continued prosperity, and we would continue to urge upon our people the importance of acquaintance with literature. We welcome in this connection the presence of our Conference Colporter, Brother G. W. Bachman, and commend him to the liberal patronage of the Church throughout our territory.

Second—We rejoice in the excellence of our Quarterly Review and commend it as eminently worthy of the attention of both our preachers and laymen.

Third—We esteem our general organ, the Nashville Christian Advocate, both as to mechanical make-up and editorial ability; and though we regret that its utterances are not always sound, yet in the main we deem it worthy of our great Church. We especially deplore the seeming attempts of its scholarly editor to depreciate the miraculous of the Holy Scriptures, and his efforts to relieve the same by setting forth supposed material cause to account for them. As instances, he tells us that the falling of the manna "doubtless corresponded to some natural phenomenon" that the cessation of the waters of the Jordon at the crossing of Israel "was probably caused by a landslide," and supposes that the walls of Jericho fell as the result of an earthquake. He also attributes the fall of the temple of Dagon to the nature of the material from which it was constructed rather than to that Divine strength which wrought mightily in Sampson.

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THE REILY-TAYLOR CO., N. O. LA.

GULFPORT, MISS.

Interesting propositions submitted to parties wanting to buy lots. Write for map to
GEO. L. CARLEY, Gulfport, Miss.

We further deplore those statements from his pen which reflect upon the accuracy and trustworthiness of the record. Such as Joshua transcending the Divne command in exterminating the Canaanites, and that Paul was in a dreamy state when he wrote the Epistle to the Ephesians. Such utterances, however our brother may regard or explain them are interpreted by the common sense of his readers as an effort to set aside the miraculous elements of the Holy Scriptures. And we regard these utterances more dangerous, because of certain tendencies within the Church Catholic which would entirely eliminate the Supernatural from our holy Christianity, denying even the miraculous conception of our Divine Lord, thus leaving us only a discredited and mutilated record without authority or power.

Third—We rejoice in the continued excellence of our Epworth Era under the able management of our own H. M. DuBose, and we commend it most heartily to the young people of our Church, both because of its literary merit and its spiritual value; and recommend greater diligence in its circulation.

Fourth—We have come to regard the excellence of all our Sunday school literature as a matter of course, and we feel assured that the proposed changes will be improvements indeed. We trust that no school within our connection or influence will prefer other publications to our own.

Fifth—We are delighted with that brick and vigorous missionary publication so appropriately called "Go Forward." In its circulation let our watchword be "onward."

Sixth—We recognize in that modest little paper called The Quiet Hour the counterpart and correlative of "Go Forward." All forward spiritual movements from Pentecost to the present are the result of the knowledge of the Lord and of prayer. To foster these exercises the quiet hour has been established: and to this end it most ably ministers. We should be persistent in its circulation, and faithful in its study.

Seventh—We would not fail to note the continued merits of our own Conference organ, the New Orleans Christian Advocate, which is so essential to our work, and which should be dear to every heart and home within our bounds. We would put its circulation upon the hearts of all our pastors, and its patronage upon the intelligence and conscience as well as upon the affection of our laymen. We commend the action of the Publishing Committee of the patronizing Conferences in the re-election of Dr. J. W. Boswell for the ensuing year. We know from the light of experience that it is in safe and efficient hands and would assure the Doctor of our appreciation of his faithfulness and of his work.

In this connection we would nominate as members of the Publishing Committee of the Advocate, M. L. Burton, W. H. Lewis and C. W. Crisler.

We appreciate greatly the work being done by the Historical Society of the Mississippi Conference in preserving the worthy annals of an heroic past. The Association is now putting through the press of our own publishing house the second volume of the History of Methodism in Mississippi, by Rev. J. G. Jones, which work was written by the author thirty years ago at the request of the Mississippi Conference. Let us esteem it a sacred duty and joyous privilege to circulate the same, and in every way to encourage the Association.

In conclusion we offer the following resolution: Resolved, That our secretary be requested to forward both to G. B. Winton and to the General Book Committee a copy of that portion of this report which refers to the Nashville Advocate.

M. L. WHITE, Chairman.
M. B. SHARBROUGH, Sec.

AUDITING COMMITTEE.

To the Bishop and Members of the Mississippi Conference:

Dear Brethren: Your Auditing Committee beg to submit the following report: We have carefully checked each pastors' report and have turned over to the treasurers the following amounts in checks, not including two or three small items turned over to us since settlements were made:

Board of Missions, W. L. Linfield, Treas.	
Foreign and Domestic Missions	$8820.25
Special Missions	381.38
American Bible Society, W. A. Terry, Treas.	1128.89
Board of Education, R. W. Millsaps, Treas.	2674.93
Board of Church Extension, J. W. Crisler, Treas.	2980.00
Joint Board of Finance, W. L. Hightower, Treas.:	
Conference Claimants	4141.40
Bishops' Fund	804.72
Sunday School Board, W. W. Morse, Treas.	307.72
Total	$21,239.29

We, as well as the Statistical Secretaries, were very much delayed in the completion of our work by the lateness of a number of the reports, and we earnestly beg that in the future all reports be handed in on the first day of Conference; and that the brethren use great care in preparing these reports, as a number of them had to be amended by the Committee to correspond with the vouchers and the facts.

We would call attention to the fact that the practice is all too common for the preachers to report collections on Children's Day and not to remit it to the Treasurer, or to enclose checks with their reports. We would suggest that this practice be discontinued.

Respectfully submitted.

W. B. JONES.
W. T. GRIFFIN.
T. B. COTTRELL.
Committee.

REPORT NO. 2.—BOARD OF MISSIONS.

To the Bishop and Members of the Mississippi Annual Conference:

Dear Brethren: Your Board of Missions is profoundly grateful to God for the success of our missionary interests at home and in the foreign field. While the assessments have not been paid in full, we have raised more money for Domestic Missions than last year. There has been an increase in the number of individuals and Churches supporting individual missionaries, so we are able to report a gratifying advance in this important work.

We have raised on assessments this year for Foreign Missions $10,360.35, as against $11,154.92 for 1906; and for Domestic Missions $10,094.76, as against $8,379.95 for 1906. Our collections this year for both Foreign and Domestic Missions amount to $20,455.11, besides $5,089.18 for specials, much of which was raised by our Conference Missionary Evangelist.

In addition to this, several of our Sunday schools and Churches have undertaken the building of homes for Korean pastors, and also given aid to the Kobe Institute in Japan. Several of our Churches are doing missionary work on the "station plan."

Your Board is made to rejoice in the evidence of the quickened missionary spirit among our people. We have been delighted to have with us Rev. Geo. D. Parker, from our Brazillian mission, and Rev. J. L. Gerdine, former superintendent of our mission in Korea. They brought us messages from the field which will contribute to the cause of missions among our people, and especially those who heard them. Rev. Ed. F. Cook, superintendent of the Young Peoples' Department of our Board, met with our Board and also delivered interesting addresses which were greatly appreciated, helpful and inspiring.

We recommend the Missionary Libraries and Study Courses supplied by the Young Peoples' Department. In these we have offered opportunities to purchase valuable books at less than half the usual cost, and also secure that information which is so necessary for largest service in the great cause of our Lord. No pastor could do a better thing than organize his young people into classes for the study of missions as given in this splendid literature of the Church.

We call special attention of our pastors to "Go Forward." This valuable paper should be in every home of our Church. Coming, as it does, with sparkling news from the field, it can but thrill and inspire to missionary zeal more and more.

We rejoice with our great Church in the marvelous beginning of the "Laymen's Missionary Movement." Surely God is leading the host of Israel as never before. May he lead on from conquest to victory. We urge our presiding elders to appoint ten laymen from each of their districts to attend the Laymen's Missionary Conference in Chatanooga, Tenn., in April next.

We are glad to learn that our Training School at Nashville is meeting with such favor at the hands of the different Conferences. We sent four men to this school last year and propose to send two this.

The Woman's Foreign and Home Missionary Societies are in a more healthy condition than they have been before. The Foreign Missionary Society is now supoprting two missionaries in the field, having undertaken this year the support of Miss Nell Drake. The Home Department Society is supporting Miss Boykin, at Biloxi, who is doing missionary work among the factory people of that city. We most heartily congratulate the good women of our Church in these Societies.

We respectfully call the attention of our presiding elders to two requirements of our Discipline: First—That a District Missionary Institute shall be held on each district in the early part of the year; and, Secondly—That the presiding elder shall preach at least one missionary sermon a year on each pastoral charge.

We earnestly urge our pastors to do their best to pay the entire Domestic Missionary assessment during the first three months of the year.

We heartily approve the effort of our Church to raise a half a million dollars this year for the work in the foreign field. The large financial ability of our people gives us the right to expect that our Church shall keep abreast with others in the evangelization of the world. The assessment for Domestic Missions for 1908 has been fixed at $11,100, and the same amount, $11,000, as last year, for Foreign Missions, and these have been apportioned among the districts as follows:

Districts	Foreign	Domestic
Brookhaven	$1,750	$1,700
Newton	1,510	1,550
Jackson	1,725	1,750
Meridian	1,550	1,550
Natchez	1,250	1,100
Seashore	2,000	2,350
Vicksburg	1,215	1,100
Total	$11,000	$11,100

We recommend that, if any charges shall be changed from one district to another, they shall carry their assessments of 1907 with them.

The appropriations to the several mission charges for 1908 are as follows:

Adams	$100
Silver Creek	100
Oloh	100
Monticello	100
Vimville	100
Wayne Mission	100
Scooba	150
Binnsville	100
Pearl St., Natchez	300
Wilkinson	75
Washington	100
Fayette	75
Pascagoula	400
Pass Christian	400
New Augusta	400
Wolf River	300
Lintonia	150
Thomasville	100
Bethel and Mission	150
Edinburg	100
Lake	200
Bay Springs	300
5th Ave. and Kingston	400
S. Washington St., Vicksburg	400
Harriston	200
Beauregard	200
Hub	100
Wesson	100
7th Ave., Meridian	150
Middleton	150
Leakesville	150
Waynesboro	150
Homochitto	100
Percy Creek	200
Caseyville	100
Liberty	75
29th St., Gulfport	400
Ocean Springs and Oak St.	500
Bay St. Louis	400
Broad St.	200
Rankin St., Jackson	250
Fannin	200
Braxton	100
Sharon and Mission	150
Neshoba	100
Raleigh	50
Indian Mission	200
Hebron	100
S. Warren	150
Lorman	150

It is understood that these appropriations will not be paid if the preacher-in-charge should engage in teaching or other secular employment.

(Signed) J. R. JONES,
Secretary of the Board.

FANCY POULTRY, ETC.

Fancy Poultry, Pedigreed Dogs, Cats, Canaries, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers Incubators and Feed at Factory prices, may be had by writing to H. W. Blanks & Co., New Orleans, La. Their catalogue sent free. Write to them.

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Vacher-Balm for Catarrh, Colds, or Croup, thinks it the best thing they ever tried. I pay you to give samples of it to your friends, so you can use your spare time to do good, and make money. Write for particulars to E. W. Vacher, New Orleans, La.

Twelve Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the services of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—The Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

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W. L. CLIFTON, A.B., Ph.B., President.

Grenada, Miss.

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PRICE, ONE DOLLAR.

RATES OF SUBSCRIPTION.

In regard to the new rates, the regular subscription rate will remain at $2, and the preachers' rate at $1.

The commission allowed on the (regular) $2 rate is 25 cents for renewals and 50 cents for new subscribers.

The peacher-in-charge will have authority to let any poor person have the paper at $1, whom they deem unable to pay the $2 rate. All it requires will be the pastor's recommendation.

All the old club rates will expire with the first day of January.

The new club rate will be at the rate of $1.50 per annum in clubs of five, two of whom should be new subscribers. The club may be indefinitely extended, so long as the proportion of two new subscribers out of five is maintained. On this club rate there is a commission of 25 cents for each subscriber, whether old or new. All club subscriptions will be canceled at expiration of time paid for. Post office money orders are preferred, as it costs 10 cents to collect a small check.

HOME MISSIONS.

The following essay was read before the North Mississippi Conference at Columbus by Mrs. Bertha M. Seales, Treasurer of the Woman's Home Mission Society of the Conference, and is published by special request:

Bishop Hendrix and Members of the North Mississippi Conference:

To you I bring greetings, earnest, heart-felt, joyous greetings from the Woman's Home Mission Society of your beloved Conference.

Your work is our work, our mission your mission; there is no opposition, no antagonism in your ministry of the gospel and ours of love. The Woman's Home Mission Society is trying to be to you Christian law-givers what Aaron and Hur were to Moses at the battle against the Amalekites. When your hands grow weary and would fall to your sides, from the heavy work of the long, long day, the Home Mission Society stands near by ready to be a comfort and a support.

Since our father Abraham folded his tents, girded his mantle, and journeyed to the land of Canaan, planting the worship of the true God among his idolatrous neighbors, Home Missions have been an established fact.

Years later came the glorious star of the East, heralding the coming One who sanctioned in word and deed the work of the good Samaritan. Then came the wonderful mission of St. Paul, during which the Diaconate was created and the ministry of the deaconess begun.

On, on, down the ages steadily marched the Home Mission work, until the women shouldered their share of the burden and fell into the line of march. Church after church took it up, and in 1886, under the leadership of Miss Lucinda B. Helm, the Woman's Department of Church Extension, later known as Woman's Home Mission Society of the Methodist Episcopal Church, South, appeared above the horizon, a star of unknown magnitude.

Steadily has this star grown in brightness until new its beams shed glory on California's sun-kissed shores, Florida's coral reefs, the smoky cities of the Sunny South, and gleam alike on the crest of the mountains of Tennessee and Kentucky, and the fertile plains of Goergia and the Lone Star State.

Much has been accomplished in these fleeting years, but not what should have been, not what could have been had it not been for the lack of laborers and their hire. The call to Home Missions is ringing out in clarion-tones, louder, longer, more insistant than ever before.

The emigrant problem that we have looked upon as belonging to the North has crept slowly, but steadily into our Southland, and the negro problem, that seemed an inheritance of the South, has spread to the homes of the land of snow.

The national problem of the city slum with its poverty and sin, and the problem of the sturdy, but uneducated, son of the Cumberland Mountains are all awaiting a solution. Of the more than eighty million people in the United States only one-third are allied to any religious organization, and these include Catholics, Jews, Mormons, Spiritualists, etc. This leaves two-thirds of our population on the list of unsaved souls—enough, if they were segregated into one group of states according to present population, to blacken more than the eastern half of our country. One-third of the population of the United States are foreigners. This does not include Americans of foreign parentage.

Through our twenty-one ports hundreds of thousands more are pouring each year. These immigrants have flooded the country until it is said that to-day New York's "thousands of Italians form almost a separate city. There are more Jews within its limits than there were in old Jerusalem, more Irish than in Dublin, more Germans than in any German city with the exception of two."

New York is only a type of all our great cities. But no longer has this restless throng confined itself to the city limits. West Virginia's coal fields have attracted thousands of Italians and Hungarians of the lowest class. In Tampa, Florida, side by side with the large Cuban population has sprung up a colony of seven thousand Italians, while Bohemians and Hungarians have full possession of two entire Counties and parts of others in the State of Texas.

California is the abiding place of vast hordes of Chinese, Japanese and Koreans. All these, and more, are brining with them their religions, principally idolatrous and Roman Catholics, and their non-religions, including anarchism and the black hand.

The civilization of the United States has been markedly democratic and Christian, but this, the beginning of the twentieth century confronts us with the question, "Shall it remain so?"

San Francisco is the home for the Joss House and the shrine of many an idol; further down the Pacific's sandy beach points the magnificent minarets and domes of the temple of the sun god. Every morning's sunrise smiles on fifty-three heathenish worships in the city of Chicago, while Philadelphia boasts an establishment devoted entirely to the manufacture of idols. All this is but the beginning. With the South's newly opened coal, iron, oil, marble and gold fields, the great expansion of lumber trade and agriculture, the enormous growth of manufactures and the near opening of the Panama Canal, we in the South stand at the outer edge of a scarcely dreamed of influx of new life and new customs. Emblazoned in great headlines across the Sunday edition of one of our Southern secular papers was the question, "What are our immigrants worth in dollars and cents?" Is this to be our view-point of the question, or shall we ask, "What is the worth of our immigrants' souls to him who created all?"

Shall the United States become a land of idolatry? Ancient countries, claiming the highest rank of civilization, drifted back into heathendom. The land of Palestine, in which the Savior lived, died, and rose again, now has need of missionaries. History repeats itself. What it has done it can and will do again. While we are alarmed over the question of immigration there are native canker worms eating their way to the heart of our civilization. The Mormon Church is said to be the most complete organization in the world. It has an official to every five members, and these officials control in all things, religious, social, commercial and political. Every year this Church sends out from three to four hundred missionaries, who scatter literature, preach and teach in every State in the Union. A Mormon Bishop said a few years ago, "We look forward with perfect confidence to the day when we will hold the reins of the United States government. This is our present temporal aim."

Romanism has dipped its pen deep in the blood of our country and written opposition to our Declaration of Independence, to our constitution, to civil law, except as given by the Pope, to freedom of speech and press and religious liberty. La Fayette once said of this country, "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy."

Again we turn and stand aghast at the thought of nine million negroes, more than half of whom are illiterate and live under conditions which breed immorality and crime, dwelling in our midst, awaiting the opportunity to smear the fair name of America with their polluted fingers.

And, "Lo, the Poor Indian," driven from his happy hunting-ground and corraled principally in the West, deserves an arrow of pity and love from his conqueror, the great "White Brother."

Back in the coves and glens of the Cumberland and Appalachian mountains dwell what is known as "the cabin home people." Away from railroads, turnpikes, churches and schoolhouses they find little incentive to join in the progress of our country, and thousands of precious boys and girls are signaling with their tiny sparks of ambition for help and opportunities.

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When our pilgrim fathers landed on the rocky shores of Massachusetts and settled in the quiet harbor of the Chesapeake Bay there was no city problem, but as civilization drifted inland, to the west and to the South, leaping from mountain-peak to mountain-peak, from lake shore to lake shore, there became a great desire to build mighty centers of commerce and habitation. To-day our land is lighted by myriads of these candles and thousands of human mouths perish annually in their flames of vice and sin. A quarter of a century ago the United States claimed only a few cities with a population of twenty-five thousand, but to-day there are more than two hundred boasting a population of this size and several that float the flag of one million. Truly the city problem is the sum total of all problems and is perhaps the greatest of the age. The future welfare of the city with its slums, its criminals, its people wholly absorbed in finances, social life apart from the Church, and corrupt politics, depends upon the advancement of the gospel as preached in Home Missions.

Do you ask what the Woman's Home Mission Society has done to ameliorate these evils? Truly "she hath done what she could." But it has been little compared to the great needs of the day. When the women undertook to assist in the Department of Church Extension they found this only the beginning of Home Missions and their hearts were so touched that work and name were broadened and now at the close of twenty-one years reports show that mountain schools have been established at London, Ky., and Brevard, N. C., while the Holston Conference does a noble work at Greenville, Tenn., where last year one hundred and twelve children found shelter and comfort in their Industrial School and Home. The Sue Bennet Memorial was erected eleven years ago at London, Ky., and was given the name of one of the early pioneers of Home Mission work, whose heart and home was with the mountaineers, and what more fitting monument could have been reared than this shining beacon signaling from the mountain side. Here a poor boy with carpet bag thrown over his shoulder, a sack of provisions under his arm, and his feet grown weary from a journey of from twenty to sixty miles, finds a welcome and a home where he can cook his own meals, keep his own house and feast on the knowledge of books and religion; and if he should have a sister they may share the domestic duties and stand shoulder to shoulder in the art of learning. Almost four hundred received mental, physical and moral training during the past year at the hands of the thirteen teachers of this institution.

Brevard Institute, though only three years old, had an enrollment in last report of one hundred and ninety-seven. Truly it is a noble work—this polishing of diamonds in the rough.

The coasts of Florida have become the home of thousands of Cubans and Italians who work from morning until night, from night until morning in the cigar factories. Here indeed was need of missions, and schools for the Cubans have been established in Ybor City, West Tampa and Key West. One hundred and ninety pupils attend the Ybor City and West Tampa missions last year, while Ruth Hargrove Seminary, named for the wife of your esteemed Bishop, was the Gamaliel at whose feet sat three hundred and sixty-three dusky Cubans. An Italian day and night school in Tampa was the means of, last year alone, raising almost four hundred children from their depths of ignorance and Romanism.

Chinese, Japanese and Koreans have drifted across the great Pacific, through our golden gate and into the towns and cities of California. At Alameda, Oakland and San Francisco the Woman's Home Mission Board has established schools for the Japanese, while instruction is given the Chinese at Los Angeles and the Koreans in San Francisco.

It is said that at a recent meeting of the native ministers of the Sunrise Kingdom it was found that almost one-half of them had been converted in the Home Mission schools of America and had returned to their country to tell their dear ones of Jesus and his wonderful love. Thus Home and Foreign Missions go hand in hand.

Three industrial schools have been enterprised by the women of our Board: The Vashti Blassingame Home, at Thomasville, Ga., for friendless girls who are orphaned after the age of twelve; the A. B. C. Home and School for unfortunate girls at Dallas, Texas, and Paine Annex at Augusta, Ga., where negro girls are given training in the different industrial arts.

In all, the Home Mission supports fifteen schools. The chorused cry from all is need of increased facilities. Surely this is where Christ would enter, but there is no room found for him.

Eighteen City Mission Boards, with thirty-three trained workers and one hundred and ninety-one volunteer assistants have this year brightened the life of the poor, cared for the helpless infant whose parents must go out to labor and taught Christ to the children of the alley.

Twenty-six deaconesses are going about doing much good. Whether their lot falls to city mission work, or that of pastor's assistant they are urged by the parent board to always remember that the preacher-in-charge has the right to control every thing done in his Church.

The small salaries of from one hundred to three hundred dollars received by over one thousand ministers of the Methodist Episcopal Church, South, shows what a broad field there is for the work of the Parsonage and Supply Department. Last year 929 boxes of supplies were sent to ministers, mission schools and the orphanages, while 192 parsonages were helped.

In twenty-one years two thousand and twenty-three ministers' home have felt the helping hand of the Woman's Home Mission Society and many more will be assisted in the years to come, for one-half of all the dues paid into the general treasury is set aside for this glorious work. A parsonage on every charge is one of the objects of this society.

Every true Home Mission Auxiliary is in full sympathy with the needs of the local Church and parsonage and during the past year $205,287 was raised to relieve these needs, besides making visits to sick and strangers, holding cottage prayer-meetings, helping the needy and distributing garments to the poor. This proves conclusively that the Home Mission Society and that of the Parsonage Aid are not antagonistic, but are happily blended into one.

In 1891 at Carrollton, Miss., the women of the North Mississippi Conference organized a little company to march under the Home Mission banner. In sixteen years they have conquered many a soul for Christ, bridged over many a heart-ache and captured many a citydel of sin. The reports bring us the glad tidings of 114 auxiliaries, with membership of 2061 and 42 parsonages having received donations. Last year $3,984 was paid into Conference treasury, 62 boxes of supplies were sent out and six parsonages given assistance.

As has been said, one desire of the Home Mission Society is a parsonage on every charge, but this is not all, the second desire is a local auxiliary in every Church.

To-day this organization extends to you the hand of greeting, praying that the Father above will guide you in all wisdom in the work of your Conference, that unbounded success may crown the work of the coming year and earnestly pleads for your co-operation in this department of the Master's work.

W. H. M. S.

MISSISSIPPI CONFERENCE.

A HAPPY NEW YEAR TO ALL!

FOR THE NEW YEAR.

Speak a shade more kindly
  Than the year before;
Pray a little oftener
  Love a little more;
Cling a little closer
  To the Father's love;
Life below shall liker grow
  To the Life above.

(Selected.)

We print below a very important notice from the Vicksburg District, which it were wise if each and every member of all the other auxiliaries of the Conference would also read with care and follow.

It is a lamentable fact that four out of every five members are totally ignorant of the Constitution and Bylaws of the Auxiliary, and if elected to office would scarcely be able to discharge her duties. We speak from experience, as well as from observation, and remember with embarrassment how we, when first elected to the office of secretary, failed on more than one occasion to have the regular meeting announced from the pulpit simply because we didn't know it was our duty.

Then, let us all during the month of January follow the example of the Vicksburg District, and give earnest study to the laws governing our Society.

NOTICE.

Realizing that every member of the Woman's Home Mission Society is eligible to any office, either in the Auxiliary or Conference Society; and that the officers are so dependent upon one another, and upon each member, for a correct report; we have set apart the month of January in which every member of the Woman's Home Mission Society in Vicksburg District is requested to study the Constitution and Bylaws of said societies; and that a discussion of the duties of Auxiliary and Conference officers be held at the February meeting before the election of Auxiliary officers, that each member will be better qualified to vote, and the officers better equipped for their work.

(Signed by Mrs. J. W. Campbell, Dist. Sec.)

MORE WORKERS.

Urgent appeals for ten new workers have been received in the past three weeks. These are from places where there is large opportunity for service and many lives to be saved. Not more than two of them can be answered now.

SELF-DENIAL.

Here are a few reports from the week of prayer, showing how the money came from them who did not have much means:

"We decided to go without meat for breakfast. It is a joy to report $— for the Vashti fund."

"We did without butter all the week, and then thought it hardly enough, so did not have meat for one whole day. It was just a little thing, but we were so happy in doing it."

JAIL WORK.

One jail keeper says that after the visit of one of our deaconesses he often finds the men on their knees or reading their Bibles, and sometimes he does not hear an oath for days.

COMPARATIVE DEATH RATE.

Investigation reveals the fact that for every 1,000 children born in working-class families 505 die in the first year; among the middle classes 173, and among the higher classes only 89. Of every 1,000 illegitimate children registered—almost entirely from the poorer classes—352 died in the first year; 18 per cent of the children of the upper classes, 36 per cent of the tradesmen class, and 55 per cent of the working class die under the age of five years.

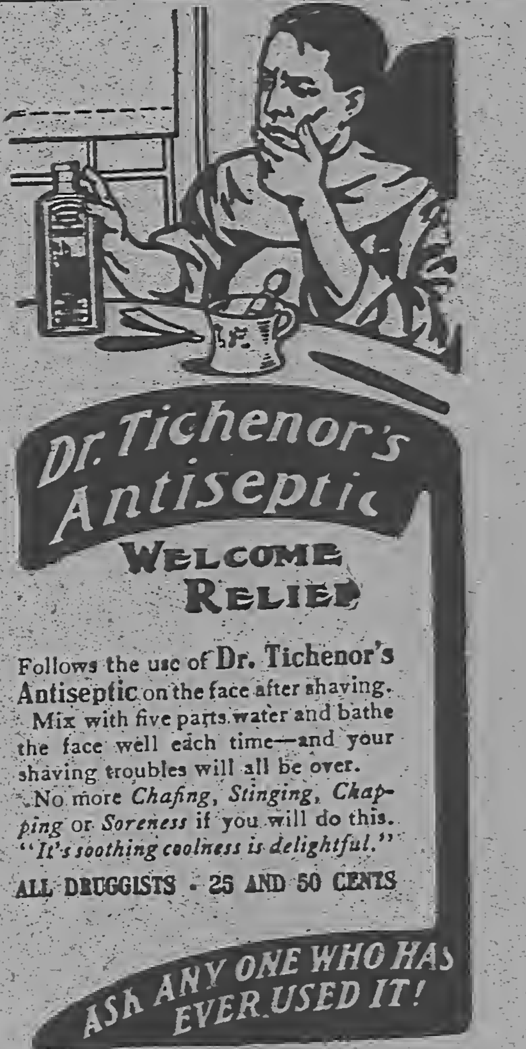
FROM "BITTER CRY OF CHILDREN."

"We have an appalling total of more than 95,000 unnecessary deaths every year. Various phases of poverty represent fully 85 per cent., giving an annual sacrifice to poverty of practically 80,000 baby lives."

A MESSAGE FROM DR. MILLS.

Dr. Chas. S. Mills, speaking before the eighty-first meeting of the Congregational Home Mission Society, says: "The peculiar force of the plea for Home Missions lies in the fact that it involves the most intimate and precious of our possessions—the land that we call our own, the church in which he has been reared, the homes for which we are willing to die, the welfare of our children through generations unborn. . . . Then Foreign Missions fail if Home Missions flag. . . . The measurement of the development of power at home, our degree of aggressiveness now in conquering for God our prairies and mountains, our villages and cities, is the measure with which ten, twenty, five years from now, our work will go forward on other shores. . . . The tidal movement of the oppressed from across the seas pouring into America binds us by constantly multiplying cords to the old homes of our new citizens, so that as never before the purity and nobility of our ideals may make themselves felt among all nations."—*January Bulletin.*

MRS. E. J. HARRIS,
Sup't Press Work, Mississippi Conference.
Meridian, Miss.



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Mix with five parts water and bathe the face well each time—and your shaving troubles will all be over.

No more *Chafing, Stinging, Chapping* or *Soreness* if you will do this. "*It's soothing coolness is delightful.*"

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NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

PROHIBITION IN LOUISIANA.

The prohibition sentiment that has taken such a strong hold on many sections of our Southern country is beginning to manifest itself in Louisiana. And judging by certain things we see in some of the daily papers there is a mortal dread lest New Orleans becomes one of the storm centers. To have the matter stirred in this city would be regarded as a great calamity. New Orleans left alone would be in no danger. What the Antis fear is a move for State-wide prohibition, a move which if inaugurated and pushed, would almost certainly put Louisiana, including the city, in the prohibition column. We will not be regarded as a rash prophet if we venture to say that as much as the antis deplore it, the struggle is coming.

But just now we are particularly concerned about the success of prohibition in the parishes. The elections lately held in parishes and wards have been successful—some of them going dry which have heretofore been proof against attack. The seventh ward of Tangipahoa Parish, which for years has gone for liquor, in an election on the 19th of December went 77 majority for prohibition. The same may be said of whole parishes.

One of the leading parishes of the State is now engaged in a contest, Caddo, with the city of Shreveport as the center. Shreveport is the stronghold of the liquor business in north Louisiana. Much depends on the issue. If won by the prohibitionists it will strengthen and encourage the workers in other sections of the State. If it fails, the day of success will only be delayed. The Anti-Saloon leaders never die or give up.

Shreveport, perhaps, is like New Orleans—saloon-ridden and wedded to liquor revenue. If redeemed from the curse of the traffic it must be by the votes of country citizens. We know this proposition generally raises a howl. The cry is, it is a violation of the principle of home rule. But there is such a thing as "saving a man from his friends." In this case, and all similar ones, if those immediately interested will not save themselves because they see no danger, others must come to their help. And let our country brethren remember another thing: If you vote liquor out of your ward, and do not get it out of Shreveport, the saloon men of Shreveport will not respect your dry territory, but will flood it with liquor as often as they can. So in voting liquor out of Shreveport the country citizen really votes in self-defense. Let every man help the good people of Shreveport.

THE ANNUAL STRAIN.

Our good brother, Dr. Lovett, of the *Wesleyan Christian Advocate,* writing of the appointments made at the Annual Conferences "by our Bishops, not infrequently men known personally only to a very small number of those whom they appoint," says: "It is an annual strain on the spirit of independence and almost the self-respect of the ministry—a tension so taut that the wonder is it does not snap as often as a Conference is held." Our observation is there is more of what the world calls "kicking" than there is of the snapping of the tension; and this "kicking" is not the result of a strain on independence or self-respect, but of disappointment. In some instances it is because the preacher feels that he has been unnecessarily afflicted. Only a few days since we met a preacher who entertained this feeling. After listening to his story, we could not help thinking that he had a right to complain.

We fail to see wherein the appointment of preachers under our system is a strain on their independence or self-respect. They enter the itinerancy voluntarily. If they maintain their character as good men they can leave whenever they choose. If they do not they are compelled to leave. While they are in, obedience to the constituted authorities should be prompt and cheerful—from a sense of duty, and not because of a surrender of independence or self-respect.

Now and then it is said that our itinerant system is founded on the surrender of the mutual rights of preacher and people: the preacher surrendering his right to select his field of labor, and the people their right to select a preacher. That is a pure fancy. The preacher never had any rights to surrender. We read of nothing of the kind with reference to the apostles. They were "apprehended of Christ" and sent by him and they went—not to places to which they were called by the people, for nothing of the kind occurred, but where they were directed. Nor do we read anywhere in the New Testament of any people organizing themselves into a Church and calling a pastor, nor of any Church exercising such a "right." They had no such right. They accepted pastors who were made their overseers by the Holy Ghost. Reading the New Testament we can but conclude that the apostles never made a move affecting the interest of the Church without first making it a subject of prayer. They sought divine direction. According to St. Luke the Spirit was sometimes as emphatic in forbidding them to enter certain places as in opening doors and commanding them to enter. (Read Acts xvi. 6, 7.)

We would not argue from this or any other passage showing the authority of the Holy Ghost to rule in the Church that Methodism, which partakes of the spirit and practice of the early Church, is a theocracy, or that those who are set to rule among us are inspired as were the apostles, but we do say that our government is modeled after the military plan of the Apostolic Church, and that those who rule among us do so according to their "godly judgment," after earnest prayer to God.

Preachers that seek places and Churches that call pastors are doubtless as godly and sincere as Methodists, and just as earnestly and honestly seek the guidance of the Holy Spirit. But as a matter of fact hundreds of congregational or independent churches are without pastors, and hundreds of their preachers are without churches. This is not true of Episcopal Methodism. We are connectional, and have no pastorless churches, nor churchless pastors. Besides, there is no such thing as a broken pastorate among us. We change pastors, but never break the bond between the preacher and the people.

As we see the matter, it is about as great a strain on the independence and self-respect of the people to receive a preacher whom they do not know, or possibly one they know too well, as it is on the preacher to go to a place he does not like, or to a people he has reason to believe prefer another man. But we have never heard a complaint from the people on that score.

Ours is a great system—not only efficient in supplying the people with the ministry, but successful in winning men to Christ, and when worked for the glory of God gives preachers and people as little cause for complaint as any system ever devised. Preachers and people do sometimes feel aggrieved, but when the appointing power exercises only the authority belonging to him by virtue of his office, he can do nothing to strain one's independence and self-respect—no more than can a commanding general strain the independence and self-respect of a soldier.

PERSONAL.

Rev. R. T. Nolen writes that his postoffice will be Philadelphia, Miss., R. F. D. No. 2.

Rev. C. M. Crossly has been kindly received by the good people of Utica, Miss. He is now well into the work, with a fairly good outlook.

Rev. J. W. Dorman is again at Lexington Station, and met with "a gracious reception." The beginning of the new year is auspicious.

Rev. W. B. Pinson, who went from the North Mississippi to the White River Conference two years ago, has withdrawn from the ministry and membership of the Church. We have not learned the reason why.

The District Stewards of the Brookhaven District are called to meet in Brookhaven Thursday, Jan. 9, not on Wednesday, as printed in last week's ADVOCATE. The presiding elder requests the change to be noted.

Rev. J. W. Booth, who has been visiting among relatives in Jackson, Miss., and Memphis, Tenn., called at the office of the ADVOCATE on his way to his new charge, Gueydan, La., where we hope he may be abundantly successful.

Rev. H. P. Lewis, Sr., seems to have been glad to get back to a people who were made glad at his coming. The Liberty people received him with open arms. Brother Lewis proposes to give our readers some sketches of his ministerial life. They will be read with interest.

Rev. Geo. D. Parker preached Sunday morning last at Felicity Street Church and in the evening at First Church. Wednesday evening of this week he was engaged to speak at the La Fayette Presbyterian Church. Brazil will be the subject of his address.

Rev. D. M. Gean who has been supplying circuits for several years is this year without work. He is ready and willing to help brethren in revival services. He is already engaged to help several. Others who may desire his services are requested to arrange dates with him as early as practicable. His address is Altus, Miss.

Mr. and Mrs. Frederick North, of Memphis, Tenn., announces the marriage of their daughter, Jennie Bertha, to Rev. E. D. Lewis, of the North Mississippi Conference. The marriage was celebrated on the 24th of December. They will be at home at Gunnison, Miss., after January 1. We congratulate our young brother on his good fortune.

The American Bible Society has recently established what is called Domestic Agencies. One such agency is to cover the States of Texas, Oklahoma, Arkansas and Louisiana. The Society has appointed as Agency Secretary for these States the Rev. Glenn Flinn, of the Texas Conference, who is well-known in Louisiana, having served the Church at Alexandria. His headquarters will be Houston, Texas.

Rev. J. W. Ramsey, serving his second year as pastor at Scooba, Miss., met with a cordial greeting on his return. The *Kemper Herald* says: "Rev. Jno. W. Ramsey, who has so ably and satisfactorily filled the pulpits of the Methodist Churches of this charge for the past year, has been reappointed to this work, a fact which, we believe, will be a source of much gratification not only to his own membership, but to the general public."

Rev. Jno. F. Foster, appointed to Algiers, has entered upon his work, and filled his pulpit last Sunday morning and evening. Besides having been reared in this city, he has served two quadrenniums as pastor, one at Felicity Street Church, the other Burgundy Street, now Second Street Church. He is well-known and popular. He has a fine field for usefulness, and if the Bishops and others will let him alone he will cultivate it diligently for the coming four years.

A presiding elder, wide awake, but whose name it is needless to mention, says: "I will continue to do all I can to extend the field and usefulness of the paper. The works that are furthest behind in all their work are invariably those in which the least number of ADVOCATES are. 'This is, and was and evermore shall be, world without end.' This I am trying to impress upon the preachers and the officials in the District." This witness is true. Brethren, circulate the ADVOCATE.

On the return of Rev. J. W. Campbell to Rolling Fork, Miss., for another term, the *Deer Creek Pilot* says: "The members of the Methodist congregation particularly, and the public in general, are very much gratified at the appointment of Rev. J. W. Campbell to this charge for another year. As a representative of the Church his people are proud of his abilities and he and Mrs. Campbell have the highest esteem of the entire people. Mr. Campbell says: 'I am glad to be with the Rolling Fork people another year and I trust our association may continue pleasant and prove profitable.'"

Rev. D. M. Blanks, of Opelika, Ala., the officiating clergyman, sends us the following notice, taking us quite by surprise: "At the family residence in Auburn, Ala., on Dec. 26, 1907, Rev. S. S. Keener, D. D., and Miss Barbara E. Wright were united in the holy bonds of matrimony. Dr. Keener is a son of the late Bishop John C. Keener, and a member of the Louisiana Conferneee. Miss Whight is a most estimable Christian woman, devoted to Church work, especially along Sunday school lines. By this union Alabama looses and Louisiana gains, but we trust the kingdom of Christ will be advanced." Our prayers and wishes are for the happiness and succecss of Brother Keener and his bride.

NEW YEAR'S GOOD WISHES.

BY BISHOP O. P. FITZGERALD.

My old and beloved friend and co-worker Dr. Boswell, Editor of the New Orleans Advocate, will allow me to send him my New Year's good wishes through this channel. May he have power and love and a sound mind; may his *sanctum* be truly sacred in the highest meaning of the word; may his patrons be increased in number and be generous in their judgment concerning his work; may his heart be cheered not only by kindly words, but by new subscribers *with the cash*—in a word, may every good thing that can bring a blessing to an old editor who loves his Master and his work, follow him, *and overtake him*, during this new year.

Nashville, Tenn.

THE NEW CHURCH AT HOMER, LA.

Is built of red pressed brick. The interior contains auditorium, lecture-room, class-rooms, pastor's study, cloak-room, and balcony.

The seating capacity is 475. The building cost $16,000. $13,500 has been raised of this amount. The Church is under lasting obligation to Brother H. W. Bowman, our pastor, for his untiring efforts in the erection of this building.

A MEMBER.

LOUISIANA CONFERENCE ASSESSMENTS.

	Foreign Missions	Domes. Missions	Church Ex.	Education Ex.
Alexandria	$1,102	$1,102	$530	$130
Arcadia	1,355	1,355	600	160
Baton Rouge	1,355	1,355	603	125
Crowley	1,185	1,185	607	185
Monroe	1,016	1,016	432	135
New Orleans	1,102	1,102	594	195
Shreveport	1,355	1,355	642	215

	Conf. Ed.	Bishops	Conf. Clmts.	Minutes	Gen. Con. Delegates
Alexandria	$520	$175	$859	$45	$88
Arcadia	625	215	1105	55	100
Baton Rouge	525	185	945	45	82
Monroe	500	205	1,043	55	88
Crowley	705	225	1306	65	88
New Orleans	775	265	1,366	65	79
Shreveport	850	270	1,376	70	100

SPIRITUAL STATE OF THE CHURCH.

To the Bishop and Members of the Mississippi Conference:

We have cause for thanksgiving to God in that he has blessed our labors in every department of the Church.

There is a growing interest in the missionary spirit. The Church is aroused as never before for an agressive evangelism that shall win this world for Christ.

We hail the launching of the great movement among the laymen of the Church as a precursor of victories heretofore unknown.

The work of the Sunday school and Epworth League prospers. We rejoice that through the Sunday school and Epworth League the training of the young in the Word and in spiritual things is receiving more attention from the Church than in any period of her history. This is as it should be, and shows wisdom on the part of the Church, for if we expect to maintain the Church it must be done through the Sunday school, which is really the work-shop of the Church.

Again, the increased interest in Christian education is cause for much gratification as it indicates the recognition of the fact that our future prosperity and glory is in the training of the young life of the Church and nation.

If we do not educate our sons and daughters for Christian usefulness, the world will certainly win them for itself. We note with rejoicing the large number of conversions and additions to the Church membership during the past year.

Your Committee would insist that the Church, both lay and clerical, should do all in our power to increase their faith, strengthen their hope and perfect them in love, and we, as a Church, should so stress the need of spiritual life, both by precept and example, until every name added to our number shall be an additional force for the accomplishment of good in the world.

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We realize that unless the Church shall be a spiritual force which shall strengthen those who come to us and make them a power for good, then these very numbers will become a menace that shall in the end be our undoing.

We would further insist that it is the duty of every pastor to stress the obligation of living up to the vows taken when entering the Church, and that no member shall be permitted to remain among us who habitually break these vows by indulging in those things which the Church forbids.

Such as the modern dance, both in its private and public exhibition is utterly opposed to the genius of Christianity as taught by us. In this same condemnation as equally contrary to the Scriptures which declare, "That the friendship of the world is enmity against God," and also to our general rules, and the vow which our members have voluntarily assumed are included card-playing, attendance upon the race course, theatre-going and the like. Since our general rules declare that those offences are justifiable grounds of discipline, we would recommend that all pastors take a census of the membership of their prospective charges as to those who are indulging in such wordly amusements as is forbidden by the dicipine and specifically mentioned by the Bishops, and firmly enforce the discipline in regard to those members who will not mend their ways; for if the Church believes as it so states that such indulgences are sinful and hurtful to the spiritual life and will cause loss of those so indulging, is it not unjust to those members as well as hurtful to ourselves to continue them among us, thus encouraging them to be at ease in Zion, and therefore making no effort toward a spiritual life.

It will hardly be denied that the worldly life of so many of its members is sapping the spirituality of the Church, and weakening our strength and glory as a mighty spiritual force raised up to spread "Scriptural holiness over these lands." We would suggest that the pastors have this report printed in leaflet and distribute to every member.

Respectfully submitted.

F. A. GRIMES, Chairman.
D. S. HARMON, Secretary.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. SALLIE BARLOW—At her home in Simpson County, near Rexford, Sept. 5, 1907, the weary wheels of life stood still and the spirit of that bright, devoted woman, Mrs. Sallie Barlow, went home to God. Mrs. Barlow was born April 1, 1878; joined the M. E. Church, South, at 17 years of age; was married to W. G. Barlow on Dec. 24, 1899. She leaves a husband and two little boys, besides a host of friends and relatives to mourn her death. Her death was a sad one for many reasons. I remember, years ago, when we entered school together. A life, all full of smiles, marked her way then. I followed her from school days until death, and a purer character was unknown. It seems that she was warned of death, for she spoke several times the past year of her not living long and said she was ready to meet her God. After an illness of two or three days the soul of the dear mother, wife and friend, left its earthly tabernacle to answer the summons of him who said: "Well done, thou good and faithful servant, enter thou into the joys of thy God." Her gentle presence, like a benediction, in our homes is lost to mortal eyes, but the influence of a life like her's can never die. The winds which but lately burdened with joy, and came softly whispering of pleasant dells, of flowery vales, to-day seem strongly sighing, and has changed its joys to sorrow in that home. Yet God, in his infinite goodness, "who doeth all things well," saw fit to remove the jewel of earth from the arms of loving husband to the shining courts of heaven, where there shall be no more death. Sallie is gone; her mourners go about the home made desolate. Could tears fill her vacancy her presence would be retained. Could riches have delayed death but for a day, happy would her mourners have been. But there is a Force, more powerful than man, who taught, "Thy will be done." She had lived a devoted Christian and God sent a convoy of angels to waft her spirit home to rest. O, how our hearts ache, and how lonely we are without her, and how we miss her smiles in that home. It was so hard to give her up, but may the bereaved husband and relatives look through their tears and say, "Not my will, but thine be done. The Lord giveth, and the Lord taketh away." As wife and mother, she was true, faithful and patient. She loved her family with that tenderness that is characteristic only of the heart that has felt and known the power of God. She had climbed the rugged mountains of life and had waded through the valleys of sorrow, but at last, borne on the everlasting arms of the Savior, she has been carried through the golden gate and on the restful pacific of God's eternal love. While we are sure she is basking in the realms of eternal rest, still it is sad to look into the faces of the wifeless husband and the motherless children. What blessed hope of meeting her again in heaven! Look up, loved ones, and trust in him who hath promised you grace in these times of need. May her God be the God of the husband and the boys, and may all be bright in the desolate home! With regret we bid farewell to this tender servant of Christ, feeling assured that we will meet her in the far-away city which hath foundations whose builder and maker is God. May God bless and comfort the beraved.

MONROE BALL.

Mrs. HULDA SMITH, the subject af this sketch, was born in Waynesboro, Wayne County, Miss., August 11, 1820, and died at the home of her son, Duncan Smith, near Rayne, La., Sept. 26, 1907, aged 87 years, one month and fifteen days. Her body was interred at the cemetery at Indian Bayou Church, her funeral being conducted by the Rev. Mr. Freeman, pastor of Rayne M. E. Church. The funeral ceremonies were very impressive and will ever be remembered by those who witnessed it, and especially the members of the bereaved family. We, of the bereaved ones, could see, in our imagination, the pearly gates opening to receive her soul as it was wafted on angels' wings to its home in heaven. She has gone to meet the dear ones who have gone before, and to receive us left behind as we cross over the river one by one. While our hearts are crushed to give up our dear mother, ("God gives us but one mother") we know where to meet her. Deceased was happily married to Edmond Smith, our precious father, in 1836. To them ten children were born, seven boys and three girls, five of whom still survive. Two sons died in infancy. In 1860 the family moved from Mississippi and settled in Louisiana. In 1863 the father and husband was called to his reward, leaving the mother to fight the battles of life (which, owing to the terrible war between the States, was hard indeed) alone, with the assistance of her older children, the two eldest of whom were then in the Confederate army. After the death of a widowed daughter the deceased broke up housekeeping, and for many years has made her home with the writer, her only surviving daughter. She moved with the writer's family to Collins, Miss., in December, 1904, and has since that time made this her home mostly, making occasional visits to her children in Louisiana. Our mother had been partially deaf for several years, which fact deprived her of the pleasure of attending the house of God and listening to the sermons, but she always enjoyed the visits of the minister to the home, and those visits were always looked forward to with great pleasure by her and us. The writer asked her the question (although I knew full well that mother was prepared): "Mamma, if it is God's will to take you now, are you ready?" She said, "My child, if I am not ready I never can be. For years I have put all my trust in God." She has gone, but we shall see her again, for soon we shall all be called hence and the earth will know us again no more forever. May God grant that we may so live that when we all shall have passed from this earth we may be reunited in that all glorious and celestial city where God in his infinite goodness reigns forever. Dear mother has gone, but her influence still remains with, and her life reminds us that we should ever be ready to obey the summons when it shall come. "In the midst of life we are in death," and we are reminded of the striking and beautiful words of the poet:

O, why should the spirit of mortal be
proud,
Like a swift flashing metior, like a
fast flying cloud,
A flash of the lightning, a break of
the wave,
Man passeth from life to his rest in
the grave.

M. WIMBERLY.

Collins, Miss.

MAGGIE E. NICHOLS was born January 8, 1874, and died October 13, 1907. She was an invalid for eighteen years and a patient sufferer. During all this time she bore her affliction with Christian fortitude, which no one can appreciate who has not endured bitter trials. Maggie was an unselfish and model Christian, always doing good to and for others. She had many correspondents among afflicted people, and one of her last requests was that her mother would write and send some money to a crippled boy, who had appealed to her for help, after she had passed to the better land. The writer was with her a great deal during her last days. In fact, I had known her from childhood and let this suffice "to know her was to love her." She was perfectly conscious up to the last moment, and once when she saw her parents weeping she begged them not to mourn, for she rejoiced that the end was near. Her last words were for her precious brother whom she almost idolized. She requested that Rev. W. S. Shipman perform the funeral service, and that the hymn, "What a Friend We Have in Jesus," should be sung, and both requests were complied with. While we mourn for the dear departed it is not without hope, for we have the blessed assurance that she is happy in heaven. With Christian love I admonish father, mother, brother and loved ones to be ready to meet her in the "sweet by-and-by."

ONE WHO LOVED HER.

CHARLES GALLOWAY MUCKERFUSS—On the second day of December the unwelcome messenger came to the home of Brother and Sister Muckerfuss, at Oxford, Miss., and took from their circle their youngest, Charles Galloway. A beautiful, bright, intelligent boy, why might he not remain a joy and a comfort to those who loved him so tenderly, and watched so anxiously his increasing years and wisdom? While such questions shall ever remain unanswered to our finite minds there ever abides the comforting assurance from the lips of the Master that "Of such is the kingdom of God." For five years this little flower gave forth its fragrance in the earthly home, but the lover of children saw fit to remove it to the home prepared in the heavens. Memory recalls another and we mingle our tears with these, our friends, believing that the God of all the earth does what is right.

T. B. HOLLOMAN.

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$100 Reward FOR a better remedy than "REX OIL." It will relieve when others fail. Recommended for Rheumatism, Neuralgia, Sore Throat, Colic, Croup, Diphtheria, Kidney Trouble, wire cuts, and all Inflammation and pain. See druggists.

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Obituars.

Mrs. MARY A. McKINNEY (nee Bowen) was born in South Carolina, July 30, 1820, and died near Lyon in Coahoma Country, Miss., Nov. 20, 1907. Her family moved to Mississippi when she was a small girl and lived first in Monroe and then in Pontotoc Counties. In 1892 she went to live with her son-in-law in Coahoma County, where she died. Sister McKinney professed religion and joined the Methodist Church while yet a small girl and remained a devout and faithful member of the same town to the day of her death. Purity of heart and life, genuine holiness, marked her life among the people where she lived. Her influence for good was great, lasting and widespread. No one ever doubted her sincerity and purity. Her Bible was her daily companion and for full fifty years she read the entire Bible once a year. She knew the Word of God and feasted upon it. During the last twenty-five or thirty years of her life she read nothing but the Bible, her Church paper and occasionally some good, religious book. She had no taste for secular or worldly reading. Unless providentially hindered, her seat in Sunday School and Church was never vacant. She heard no poor sermons—they were all good or better. Her house was the preachers' home. The room where she spent the last years of her life seemed to be filled with the presence of the Holy Ghost. It was a sacred place. The writer never knew a better woman or one that walked more closely with God. She was ready and fully ripe when the time for her departure came. She went to sleep peacefully and quietly with her head pillowed on the bosom of the Master. She was the mother of nine children, seven of whom are still living, and all members of the Church.

R. G. PORTER.

Mrs. MARY P. McEWEN (nee Lenoir) was born near McComb, Miss., Jan. 8, 1850; was converted and joined the Methodist Episcopal Church, South, at Muddy Springs Church, near Magnolia, Miss., under the pastorate of Rev. Andrew Day. She was happily married to G. M. McEwen Dec. 18, 1871, and died Sept. 21, 1907. To them were born nine children, two of whom died when quite young. The writer having been her neighbor pastor four years, and her son-in-law eight years, has had opportunity of seeing much of her the past twelve years, which has been none other than that of a tender, loving mother, a faithful wife, and an exemplary Christian. During her last sickness of about three months she proved to be a patient sufferer, as she passed through all her suffering without complaining. She lived to see all her children members of the Church. When she felt the end was near each child was called to her bedside and she gave them such a good, motherly talk. She said repeatedly, when asked about her soul, "I am ready and waiting for the Lord to come and take me to himself." Among her last words being, "I want to go and be with the Lord." Loving hands have borne her body to its last resting-place. She is gone, but not forgotten. Her words of comfort will abide to stimulate us in life's journey. Loved ones all join in sadly saying "farewell." God grant that the last moment of each of us may be spent as full of hope as her's, then we feel sure of the glad good morning that will be undisturbed forever.

J. T. ABNEY.

G. W. WILLIAMS, son of W. G. Williams and Addie Williams, was born May 24, 1885, and married to Miss Lula Watters Dec. 21, 1905; departed this life July 15, 1907. He left a loving wife and precious babe to mourn his loss, as well as many other loved ones. He was not well for several weeks previous to his death. He went to the doctor, hoping to regain his health; but nothing that he or loved ones could do did any good. Gilbert desired to get well, but was resigned to God's will. We know he has gone to live with our blessed Savior, because just before he died he said: "I'm going to live with Jesus." Then he looked right up to heaven and sang that blessed old hymn, "Jesus, Lover of My Soul." While he is greatly missed in his sweet home and community, his loved ones look forward to the time when there will be a great family reunion in the city of our God. Now, may God be a father to the fatherless child and a husband to the wife, and finally bring us all into the haven of rest.

HIS LOVING MOTHER.

LULA JONES—On October 10, 1907, the little daughter of Brother and Sister Poca Jones was called from this world to the streets of gold. Lula was 6 years old; the joy of the home. She had spent six hapy years with her father and mother, gladdening their hearts as they saw her growing out of childhood into womanhood. She was one among five that God in his love has taken from the breasts of mother and father, brother and sisters. Her brothers and sisters left behind are not so blessed as she is, with those who have gone on with her. God serves his purposes in various ways. The five child-angels from that one home will surely act as ministering spirits to those left behind, making heaven sweeter and more real as their loved ones in this world realize that, "All things work together for good to those who love the Lord."

J. F. McCLELLAN, P. C.

CARL GRADY VARNER, the son of Brother Marshall Varner and wife, died at his grandfather's Dec. 16, 1907. Carl was 3 years and 10 months old, his father and mother's "little man." They loved him as father and mother only can love a boy. God loved him more than they, and took him to himself, for he was and is his own. Our Father gives us the things in this world that bring us the greatest joy. It seems at times so hard for us to give back those things to him. Our hearts ache, cry and bleed, for which God is not displeased. Our Lord wept at the grave of his friend. Carl, like a beautiful flower, budded, bloomed and faded in this world to grow again more beautiful than ever in the flower gardens of heaven.

J. F. McCLELLAN, P. C.

JOHN CRAWFORD WILLIAMS, son of Willison and Mrs. A. C. Williams, who was born in Richman County, N. C., Dec. 2, 1827. He moved with his parents to Hardman County, Tenn., and from thence to Jackson Parish, La. He was stricken with spinal afflictions when about eighteen years old. He united with the M. E. Church, South, about the year 1860, where he held his membership and continued a useful member until his death. Brother Williams was a quiet man, letting his light shine for his Lord, whom he loved and served until God called him to his reward. May God sustain the two sisters, Mrs. Martha Belis and Mrs. Rebecca Davis, in their deep sorrow, is the prayer of one who loves them.

P. BURKETT.

Out of a total of 1,570 votes cast Pulaski County, Mo., has run dry by a majority of 634. All good people in Pulaski are "as happy as clams." Whisper it in Gath and thunder it in every street and alley in Askelon.—Frank P. Reno.

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One way is to pay no attention to it; at least, not until it develops into pneumonia, or bronchitis, or pleurisy. Another way is to ask your doctor about Ayer's Cherry Pectoral. If he says, "The best thing for colds," then take it. Do as he says, anyway.

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QUARTERLY CONFERENCES.

Louisiana Conference.

BATON ROUGE DIST.—FIRST RND.

Wilson, at Wilson	Jan. 4, 5
Clinton	Jan. 5, 6
Ethel, at Ethel	Jan. 11, 12
Jackson	Jan. 12, 13
Baker, at Baker	Jan. 18, 19
Zachary and Slaughter, at S.	Jan. 19, 20
Touchatoula, at Touchatoula	Jan. 25, 26
Hammond 7 p.m.	Jan. 26
Independence 11 a.m.	Jan. 27
Amite City 7:30 p.m.	Jan. 28
Franklinton, at F.	Jan. 29, 30
Mt. Herman, at Tangipahoa	Feb. 1, 2
Kentwood 7 p.m.	Feb. 2
St. Francisville, at St. F.	Feb. 8, 9
Port Vincent, at P. V.	Feb. 15, 16
Live Oak, at Denham Spgs.	Feb. 16, 17
Pine Grove, at P. G.	Feb. 22, 23
St. Helena, at Center	Fb. 29, 1
E. Feliciana, at Oak G.	Feb. 7, 8
Melville, at Melville	Feb. 14, 15
New Roads and Jacoby	Feb. 21, 22
First Church, Baton R.	Feb. 29, 30
Second Church, Baton R.	Feb. 29, 30

The District Stewards will please meet me Jan. 20, 1908, in Slaughter Methodist Church at 7:30 p.m. The pastors will please call the attention of the Stewards to this notice. The preachers of the District are invited to be present. R. W. TUCKER, P. E.

MONROE DIST.—FIRST ROUND.

Bastrop, at Bastrop	Jan. 4, 5
Rayville, at Oak Ridge	Jan. 5, 6
Downsville, at Downsville	Jan. 11, 12
Bonita, at Bonita	Jan. 18, 19
Monroe, at Monroe	Jan. 19, 20
West Monroe, at W. M.	Jan. 21
Tallulah, at Tallulah	Jan. 25, 26
Lake Providence, at L. P.	Jan. 26, 27
Farmerville, at Farmerville	Feb. 1, 2
Brookland, at Brookland	Feb. 7, 8
Eros, at Eros	Feb. 8, 9
Mer Rouge, at Collinston	Feb. 15, 16
Mangham, at Mangham	Feb. 16, 17
Harrisonburg, at H.	Feb. 22, 23
Florence, at Florence	Feb. 23, 24
Waterproof	Feb. 29, Mar. 1
Floyd, at Floyd	Mar. 7, 8

District Stewards will meet me at Rayville, Dec. 30.

J. E. DENSON, P. E.

SHREVEPORT DIST.—FIRST ROUSD.

Grand Cane, at G. C.	Jan. 4, 5
Pelican, at Pelican	Jan. 11, 12
Coushatta, at Coushatta	Jan. 18, 19
Wesley, at Carrol Creek	Jan. 25, 26
La Chute, at La Chute	Feb. 1, 2
Shreveport, First Church	Feb. 9, 10
Shreveport, Texas Ave.	Feb. 12
Mansfield Ct., at Bethel	Feb. 15, 16
Mansfield Ct., at Bethel	Feb. 15, 16
Zwolle, at Zwolle	Feb. 22, 23
Many, at Many	Feb. 23, 24
Ida, at Gillian	Feb. 29, Mar. 1
Greenwood, at Greenwood	Mar. 7, 8
Shreveport City Mission	Mar. 8, 9
Hornbeck, at Holly Grove	Mar. 14, 15
Leesville Station	Mar. 15, 16
Bon Ami	Mar. 21, 22
De Ridder Station	Mar. 22, 23
Pleasant Hill, at P. H.	Mar. 27, 28
Provincal, at Provincal	Mar. 29
Mooringsport, at M.	Apr. 4, 5

T. J. WARLICK, P. E.

ARCADIA DIST.—FIRST ROUND.

Benton, at Benton	Jan. 11, 12
North Bossier at P. Dealing	Jan. 13
Haughton, at Haughton	Jan. 15
Simsboro, at Simsboro	Jan. 18, 19
Bienville, at B. 11 a.m.	Jan. 21
Homer	Jan. 22
Haynesville, at H.	Jan. 25, 26
Gibsland, at G.	Feb. 1, 2
Louisville, at L.	Feb. 3
Winnfield	Feb. 4
Bernice, at Alabama	Feb. 8, 9
Jonesboro, at J.	Feb. 10
Vernon, at Wesley Chapel	Feb. 12
Ringgold, at R.	Feb. 14, 15
Ruston	Feb. 18
Cotton Valley	Feb. 22, 23
Minden	Feb. 24
Lisbon, at Lisbon	Feb. 29, Mar. 1
Arcadia	Mar. 8, 9

District Stewards' meeting at Gibsland Thursday, Jan. 9, 1 p.m.

BRISCOE CARTER, P. E.

NEW ORLEANS DIST.—FIRST RND.

Parker Memorial a.m.	Jan. 5
Algiers p.m.	Jan. 5
Louisiana Avenue a.m.	Jan. 12
Epworth p.m.	Jan. 12
Bogalusa	Jan. 19
Plaquemine and White C.	Jan. 25, 26
Donaldsonville and Vach.	Jan. 26, 27
Covington, at Covington	Feb. 1, 2
Slidell, at Slidell	Feb. 8, 9
Carrollton Avenue a.m.	Feb. 16
Second Church p.m.	Feb. 16
First Church a.m.	Feb. 23
Felicity p.m.	Feb. 23
Reyne Memorial	March 1

The District Stewards will meet in the pastor's office of the First Church on Tuesday, Jan. 14, at 7:30 p.m.

F. N. PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Pollock and Olla at P.	Jan. 4, 5
Tioga, at Tioga	Jan. 5
Trout and Jena, at T.	Jan. 11, 12
Somerville and Eden, at Jackson Chapel	Jan. 15
West Alexandria	Jan. [illegible]
Dry Creek, at Dry Creek	Jan. 18, 19
Glenmora, at Glenmora	Jan. [illegible]
Columbia	Jan. 27, 28
Selma	Jan. 27
Chicot, at White's Chapel	Feb. 1, 2
Montgomery, at Montgomery	Feb. 5
Lecompte, at Lecompte	Feb. 8, 9
Bunkie	Feb. 10
Simsport	Feb. 11
Opelousas	Feb. 15, 16
Natchitoches	Feb. 22, 23
Boyce	Feb. 24

District Stewards will meet in the West Alexandria Church on Wednesday, Jan. 22, at 10:30 a.m.

N. E. JOYNER, P. E.

Mississippi Conference.

NATCHEZ DIST.—FIRST ROUND.

Liberty, at Liberty	Jan. 4, 5
Centreville	Jan. 11, 12
Homochitto, at Mt. Olive	Jan. 18, 19
Bethel, at Macedonia	Jan. 25, 26
Gloster	Jan. 26, 27
Barlow, at Rehoboth	Feb. 1, 2
Hamburg, at Hamburg	Feb. 8, 9
Fayette, at Fayette	Feb. 15, 16
Percy's Creek, at Dawson's	Feb. 22, 23
Woodville	Feb. 23, 24
Natchez, Pearl St.	Feb. 29, Mar. 1
Natchez, Jefferson St.	Mar. 1, 2
Bayou Pierre, at P. V.	Mar. 7, 8
Caseyville, at New Hope, Monday, 11 a. m.	Mar. 9
Wilkinson, at Friendship	Mar. 14, 15
Meadville, at Providence	Mar. 21, 22
Washington, at W.	Mar. 28, 29

The District Stewards will meet in Gloster, on Wednesday, Jan. 22, at 11:30 a. m. J. T. LEGGETT, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica, at Utica	Jan. 4, 5
Harriston, at Harriston	Jan. 11, 12
Port Gibson, at P. G.	Jan. 13
Crawford St., Vicksburg	Jan. 15
Lorman, at Lorman	Jan. 18, 19
South Warren, at Red Bone	Jan. 25, 26
S. Washington, Vicksburg	Jan. 27
Bolton, at Bolton	Feb. 1, 2
Hermanville, at H.	Feb. 8, 9
Silver City, at S. C.	Feb. 15, 16
Satartia, at Wesley Chapel	Feb. 18
Oak Ridge, at O. R.	Feb. 22, 23
Edwards, at Edwards	Feb. 24, 25
Anguilla, at Anguilla	Mar. 1, 2
Rolling Fork, at R. F.	Mar. 2, 3
Mayersville, at Mayersville	Mar. 3, 4
Rocky Springs, at R. S.	Mar. 7, 8

The District Stewards will meet in Crawford Street, Vicksburg, Jan. 15. A full attendance is expected and urged.

G. H. GALLOWAY, P. E.

SEASHORE DIST.—FIRST ROUND.

Purvis	Jan. 4, 5
Eastabutchie	Jan. 11, 12
Americus, at Pleasant Hill	Jan. 18, 19
Lucedale	Jan. 19, 20
New Augusta	Jan. 21
McHenery and Wiggins, at McHenery	Jan. 21
Pass Christian	Jan. 25, 26
Bay St. Louis	Jan. 27
Pearlington and Logtown, at Logtown	Jan. 28
Van Cleave	Jan. 30
Escatawpa	Jan. 31
Moss Point	Feb. 1, 2
Pascagoula	Feb. 2, 3
Lumberton	Feb. 8, 9
Biloxi, Main St.	Feb. 15, 16
Long Beach	Feb. 17
Hattiesburg, Main St.	Feb. 21, 22
Hattiesburg, Broad St.	Feb. 22, 23
Hattiesburg, Court St.	Feb. 24
Carriere and McNeill, at Carriere	Feb. 29, 1
Brooklyn and Bond, at Brooklyn	Mar. 6
Mentorum and New Zion, at New Zion	Mar. 7, 8
Gulfport, 25th Ave.	Mar. 10
Gulfport, 29th St., at Handsboro	Mar. 11
Ocean Springs and Oak St., Oak St.	Mar. 12
Coalville, at Poplarhead	Mar. 14, 15
Howison and Saucier, at S.	Mar. 15, 16
Wolf River, at Durhams C.	Mar. 17

District Stewards will meet at Main Street, Hattiesburg, Jan. 15, at 11 a. m.

M. L. BURTON, P. E.

BROOKHAVEN DIST.—FIRST ROUND

(In Part.)

Prentiss, at Prentiss (Thurs)	Jan. 2
Hub, at Hathorn	Jan. 4, 5
Columbia	Jan. 5, 6
Silver Creek, at Bethel	Jan. 11, 12
Magnolia (Wed)	Jan. 15
McComb and Fernwood, at La-Branch	Jan. 18, 19
McComb, Centenary	Jan. 19, 20
Hazlehurst (Wed)	Jan. 22
Gallman, at Bethesda	Jan. 25, 26
Crystal Springs	Jan. 26, 27
Pearlhaven, at P. (Thurs)	Jan. 30
Tylertown, at T.	Feb. 1, 2
Brookhaven (Wed)	Feb. 4
Bogue Chitto and Norfield, at B. C.	Feb. [illegible]
Adams, at Adams	Feb. [illegible]
Beauregard, at B.	Feb. [illegible]
Wesson	Feb. [illegible]
Monticello, at M.	Mar. [illegible]
Summit, at Summit	Mar. [illegible]
Topisaw, at Topisaw (Wed)	Mar. [illegible]

The District Stewards will please meet at the Methodist Church in Brookhaven, Miss., at [illegible] m., Wednesday, Jan. 8.

GEO. H. THOMPSON, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton, at Carrollton	Jan. 4, 5
[illegible] Bena	Jan. [illegible]
Belzoni, at Belzoni	Jan. 11, 12
[illegible] and Milben, at E.	Jan. [illegible]
M[illegible], at M.	Jan. [illegible]
[illegible], at I.	Jan. [illegible]
Inverness, at Inverness	Jan. [illegible]
Schlater, at S.	Feb. 1, 2
Webb, at Tutwiler	Feb. 4
Minter City, at M. C.	Feb. 8, 9
N. Carrollton, at Eden	Feb. 12
Winona Ct., at New Hope	Feb. 15, 16
Mars Hill, at M. H.	Feb. 18
Tom Nolen, at Stewart	Feb. 22, 23
Ruleville, at Drew	Feb. 29, Mar. 1
Vance, at Vance	March 3
Slate Springs	March 7, 8

The District Stewards Meeting will be held in the Methodist Church, Winona, Miss., Jan. 15, 1908, at 11 o'clock a. m. A full attndance is very much desired. E. S. LEWIS, P. E.

NEWTON DIST.—FIRST ROUND.

Bay Springs, at B. S.	Jan. 4, 5
Taylorsville, at T.	Jan. 8
Laurel	Jan. 9
5th Ave. and K.	Jan. 10
Montrose, at Montrose	Jan. 11, 12
Shiloh, at Shiloh	Jan. 15
Morton and P., at M.	Jan. 16
Forest and H., at F.	Jan. 17
Lake, at Lake	Jan. 18, 19
Newton	Jan. 19, 20
Raleigh, at Trinity	Jan. 23
Trenton, at Burns	Jan. 24
Homewood, at H.	Jan. 25, 26
Hebron, at Hebron	Feb. 1
Ellisville, at E.	Feb. 2, 3
Harperville, at H.	Feb. 7
Walnut Grove, at W.	Feb. 8, 9
Carthage, at C.	Feb. 9, 10
Edinberg, at Waldo	Feb. 15, 16
Philadelphia, at P.	Feb. 16, 17
Indian Miss., at Philadel.	Feb. 17
Neshoba, at Mt. Pisgah	Feb. 18
Decatur, at Union	Feb. 22, 23
Chunkey, at C.	Feb. 29, Mar. 1
Vossburg and H., at V.	Mar. 7, 8
Rose Hill, at Rose Hill	Mar. 14, 15

District Stewards will meet in the Methodist Church in Newton, Jan. 3, at 11 a. m. JAS. M. WEEMS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale, 11 a. m.	Jan. 5
Lula, at Lyon 7 p. m.	Jan. 5
Hollandale, at Arcola 11 a. m.	Jan. 12
Leland 7 p.m.	Jan. 12
Greenville	Jan. 18, 19
Cleveland Ct. 11 a.m.	Jan. 23
Cleveland Sta. 7 p.m.	Jan. 23
Boyle, at B.	Jan. 25, 26
Duncan, at Alligator p.m.	Jan. 26
Coahoma, at C. 11 a.m.	Feb. 2
Tunica, at T. 7 p.m.	Feb. 2
Robinsonville, at R.	Feb. 3, 4
Rosedale 11 a.m.	Feb. 9
Hill House, at Gunnison, p.m.	Feb. 9
Friars Point	Feb. 16, 17
Jonestown	Feb. 23, 24
Shaw	Mar. 1, 2
Glen Allan and Greenville Mission	Mar. 7, 8

District Stewards Meting will be held at Cleveland, Jan. 21, at 3 p. m., and there will also be a meeting of the prachers of the District at the same place Jan. 21 and 22. In the case of the Quarterly Conferences coming last, the Presiding Elder hopes to meet and confer with the Official Boards much earlier than the dates above announced.

R. A. MEEK, P. E.

North Mississippi Conference.

DURANT DIST.—FIRST ROUND.

Sallis, at Hurricane	Jan. 4, 5
Kosciusko Station	Jan. 5, 6
Chester, at Nebo	Jan. 11, 12
Ackerman, at Ackerman	Jan. 12, 13
Pickens, at Pickens	Jan. 19, 20
Durant Station	Jan. 26, 27
Rural Hill, at Rural Hill	Feb. 1, 2
McCool, at McCool	Feb. 2, 3
Ebenezer, at Hebron	Feb. 8, 9
Lexington Station	Feb. 9, 10
Vaiden, at Vaiden	Feb. 12
Black Hawk, at B. H.	Feb. 15, 16
Sidon & Tchula, at Cruger	Feb. 19
Kosciusko Cir., at Bethel	Feb. 22, 23
West, at West	Mar. 1, 2
Louisville, at Louisville	Mar. [illegible] 4
Poplar Creek, at Friendship	Mar. 7, 8

District Stewards will meet me at Durant, Jan. 15.

S. M. THAMES, P. E.

ABERDEEN DIST.—FIRST ROUSD.

Aberdeen	Dec. 15, 16
H[illegible]	Dec. 22, 23
[illegible]	Jan. 5, 6
Shannon, at Shannon	Jan. 11, 12
Ve[illegible]	Jan. 12, 13
[illegible] Station	Jan. 19, 20
Buena Vista, at Buena Vista	Jan. 24
Prairie, at Prairie	Jan. 25, 26
Amory and Nettleton, at A.	Feb. 2, 3
[illegible] Ct., at Tabernacle	Feb. 5
[illegible], at Sumrall	Feb. [illegible]
Vardaman, at Vardaman	Feb. 8, 9
[illegible], at Wesley Chapel	Feb. 15, 16
M[illegible], at Sparta	Feb. [illegible]
P[illegible], at A[illegible]	Feb. [illegible]
Pontotoc, at Pontotoc	Feb. 23, 24
Ne[illegible], at Evergreen	Feb. 29, Mch 1
[illegible], at Ant[illegible]	Mch. 2
[illegible], at Moore Chap.	Mch. 4
[illegible] Ct., at Gr. Spgs.	Mch. 7, 8
[illegible], at Hardies Chap.	Mch. 12

The District Stewards will please meet me in Aberdeen Jan. 10, 1 p.m.

J. H. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus, First Church	Dec. 21, 22
Columbus, Second Church	Dec. 22, 23
West Point	Jan. 4, 5
Columbus Ct., at New Hope	Jan. 11, 12
Starkville Ct., at Smyrna	Jan. 18, 19
Starkville	Jan. 19, 20
Shuqualak, at Salem	Jan. 25, 26
Macon	Jan. 26, 27
Winstonville, at Middleton	Feb. 1, 2
Mayhew, at Artesia	Feb. 8, 9
Mathiston, at Mathiston	Feb. 15, 16
Crawford, at Crawford	Feb. 22, 23
Sturges, at Sturges	Feb. 29, Mar. 1
Brooksville, at B.	Mar. 7, 8
Hebron, at Hebron	Mar. 14, 15
Cedar Bluff, at Phoeba	Mar. 21, 22

The Board of District Stewards will please meet promptly at 3 o'clock p.m. on Thursday, Jan. 9, 1908, in the study of First Church, Columbus. This will give time for all to arrive on day trains and go out at 4:30, and make connection at Artesia with M. & O. train north and west to Starkville.

L. M. LIPSCOMB, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville Sta.	Dec. 22, 23
Corinth Sta.	Dec. 29, 30
Iuka Ct., at Harmony	Jan. 4, 5
Iuka Sta.	Jan. 5, 6
Kossuth Ct., at Wesley's C.	Jan. 11, 12
Corinth Ct., at Gaines Chap.	Jan. 14
Mooresville and Saltillo, at S.	Jan. 18, 19
Guntown and Baldwyn, at G.	Jan. 19, 20
Mantachie Ct., at Hebron	Jan. 21
Belmont Ct., at Pattersons	Jan. 25, 26
Tishomingo Ct., at Boggs	Jan. 28
Wheeler Ct., at Wheelers	Feb. 1, 2
Marietta Ct., at Marietta	Feb. 4
Myrtle Ct., at Hickory Flat	Feb. 8, 9
Blue Springs Ct., at B. S.	Feb. 10
New Albany Sta.	Feb. 16, 17
N. Albany Ct., at Mt. Olivet	Feb. 18
Booneville Ct., at Carolina	Feb. 22, 23
Jonesboro Ct., at Camp Gr.	Feb. 26
Rainey and Faulkner, at R. C.	Feb. 28
Ripley and N. H., at Ripley	Feb. 29, 1

The District Stewards are called to meet in the pastor's study at First Mthodist Church in Corinth, Miss., on Wednesday, Jan. 15, 1907, at 10 o'clock a.m.

BEN P. JACO, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	Dec. 22, 23
Como	Dec. 29, 30
Senatobia	Jan. 4, 5
Mt. Pleasant	Jan. 11
Byhalia	Jan. 12, 13
Olive Branch, at Kelley	Jan. 14
Arkabutla, at Hunter's C.	Jan. 18
Cold Water	Jan. 19, 20
Cochrum	Jan. 25, 26
Wall Hill	Feb. 1, 2
Pleasant Hill, at Lewisburg	Feb. 8
Hernando and Hinds, at H.	Jan. 9, 10
Courtland	Jan. 15, 16
Harrison	Jan. 22, 23
Eureka, at Cole's Springs	Feb. 29, 1
Tyro, at Fredonia	Mar. 7, 8
Long Town, at Davis Ch'l	Mar. 14, 15
Crenshaw	Mar. 21, 22
Batesville	Mar. 28, 29

The District Stewards will please meet at Cold Water, Jan. 20.

W. M. YOUNG, P. E.

OXFORD DIST.—FIRST ROUND.

Abbeville Ct., at A.	Jan. 4, 5
Oxford Station	Jan. 8
Holly Springs Ct., at Lamar	Jan. 11
Holly Springs Sta.	Jan. 12, 13
Potts Camp Ct., at P. C.	Jan. 17
Red Banks, at R. B.	Jan. 18, 19
Ashland Ct., at Liberty	Jan. 21
Water Valley, Main St.	Jan. 23
Water Valley, First Church	Jan. 24
Grenada Ct., at Spring Hill	Jan. 25, 26
Grenada Station	Jan. 26, 27
Charleston Ct., at Charleston	Jan. 28
Coffeeville Ct., at C.	Jan. 30
Water Val. Ct., at Palestine	Feb. 1, 2
Paris Ct., at Paris	Feb. 8, 9
Toccapola Ct.	Feb. 14
Randolph Ct.	Feb. 15, 16
Waterford Ct.	Feb. 22, 23

The District Stewards will meet in the church at Oxford on Wednesday, Jan. 15, at 10:30 o'clock.

J. E. CUNNINGHAM, P. E.

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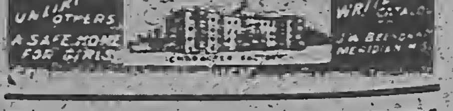

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General News

New Orleans has had two dry Sundays. Sunday, a week ago, Mrs. Carry Nation was in the city and very willing to know of a saloon that was violating the Sunday closing ordinance. Whether this had anything to do with it or not, no one could say, but no one could tell her of a single "back door route" that was open. Last Sunday was also very dry, but it is rumored that the initiated could make their way in. But we did have one Sunday that shows that the law can be enforced.

While the attention of the mass of the people is directed to the movemnt of the fleet that is making its way to the Pacific, the Naval Department seems determined to keep some of the interest at home. They have developed quite a tempest in a teapot as to whether a hospital ship shall be commanded by a line officer or not. Admiral Brownson, chief of the Navigation Bureau, resigned, rather than give his consent to it. Many bitter things are being said pro and con, but the main objection to putting Surgeon Chas. F. Stokes in ocmmand of the naval hospital-ship, Relief, seems to be that it is contrary to the red tape in which the navy glories.

The financial circles of New Orleans have been deeply stirred over the disappearance of William Adler, President of the State National Bank of this city. As a result of the loss of confidence caused by the transaction brought to light, it is possible that the bank may go into liquidation. There will be no loss to the depositors if this occurs, as the bank is perfectly solvent.

The Chicago Law and Order League is making a move in the right direction. It is attacking the police officers that do not enforce the law. The pressure of the public should be brought upon all public officers who fail to do their duty, and the faithful ones should be supported and encouraged.

During the year 1907 there was built in the Southern States 3,331 miles of railroad. Of this total Louisiana had the greatest increase. This State has made a gain of 536 miles.

There may be one result of the movemnt of the fleet of battle ships unforeseen by many: the South American States will be impressed with the power of the United States to maintain the Monroe Doctrine. The fleet is receiving an ovation wherever it stops. There is not the slightest indication that it is regarded as a menace to South America, but it is enabling men to realize the power of the "big neighbor."

The Japanese Diet was formally opened on the 28th ult. by the Emperor in a three minutes' speech. That is not the fashion over here.

The Russian Douma made an appropriation of $7,500,000 for famine sufferers to be immediately available. This money is for use in twelve provinces. But our nation has enough to eat and to spare.

The Nevada Legislature has been called in special session. The President of the United States has notified the governor of Nevada that unless the Legislature requests that the troops be left he will order the United States soldiers moved from Goldfield. Goldfield is now quiet, but both the employers and the miners' union seem to dread the removal of the regular troops.

Church Directory

New Orleans District, Rev. F. N. Parker, D. D., Presiding Elder; residence, 241 Olivier St.

First Methodist Church, St. Charles Ave., near Calliope street; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone 329 (uptown.)

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev A. Inman Townsley, pastor; residence, 2531 Burgundy St.; office hours, 9 to 11 a. m.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, Louisiana Avenue and Magazine Street; Rev. W. W. Holmes, pastor.

Rayne Memorial, St. Charles Avenue and General Taylor Street; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence, 2421 Chestnut street; phone, Uptown 1832.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, Corner Banks and Scott streets; Rev. L. A. Simms, pastor; residence, 4031 Palmyra street; phone, Main 4284.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

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For a good circuit in the North Mississippi Conference, Oxford District. Good parsonage and the right kind of people. They will take proper care of the right man—married or single. Write at once, giving references.

J. E. CUNNINGHAM.
Oxford, Miss.

HELPING MAKE HEAVEN.

Let us not forget that every day we are helping to make our own heaven. A few years ago it was our privilege to take a trip to Europe and the Orient. Among the passengers on our cruise were a bride and groom. They had been married just before the vessel set sail, and seemed exceedingly happy in all their experiences. But this we noticed, that at every port we entered, and in all the cities, they were buying things and sending them back to America—beautiful rugs, choice pieces of antique furniture, vases and ornaments, and useful articles, too. All these things they were sending over to help make their home when they should arrive. Do we realize it, that there is a sense in which we make our heaven? There is a great many people who seem to think that Heaven is to be a gift, ready-made, handed over to us complete, without any effort or price from us. But a heaven into which we have put nothing cannot be a real heaven to us. We must send our treasures, hopes and thoughts forward into it. We must have learned its language, acquired its spirit, and gained some homestead rights there, if it is to be really a home. The most beautiful house on earth can be made into a home only by the life that goes within it. And the same is true of the heavenly mansions. They will be as largely what we carry into them. We must build and furnish our heaven by what we do and are day by day, and what we send ahead into it.—*G. B. F. Hallock, D. D.*

THE JANUARY AMERICAN BOY.

Strange stories, interesting information, valuable instruction, and encouragement along lines of right living and high endeavor make the JANUARY AMERICAN BOY a noteworthy issue. The front cover page picture speaks eloquently of "Breaking Home Ties." Dr. Owen's pirate story in continued two chapters, as is also That Dillingham Boy. Mr. Trowbridge's serial, The Boy and the Beast, is concluded, and Mr. Tomlinson's serial, Four Boys on the Mississippi, is begun, and promises to sustain the splendid reputation of the author as a writer for boys. A notable article is Canal and Jungle, the Boy's Own Story of the Big Ditch at Panama, written by Hugh C. Weir, who was specially sent by THE AMERICAN BOY to Panama to write up the true conditions for its readers, and the boys will enjoy the snap and vim of the story. All the regular departments are filled with matter in which boys delight. Sixty-four illustrations. $1.00 a year. The Sprague Publishing Co., Detroit, Mich.

I stood on the beach, looking off over the sea, and there was a strong wind blowing; and, noticing that some vessels were going one way and other vessels were going another way, I said to myself: "How is it that the same wind sends one vesel in one direction and another vessel in another direction?" And I found out by looking that it was the difference in the way they had their sails set. And so does trouble come in this world. Some men it drives into the harbor of heaven, and other men it drives on the rocks. It depends on the way they have their sails set. All the Atlantic and Pacific oceans of surging sorrow cannot sink a soul that has asked for God's pilotage.

T. DeWitt Talmage.

WHY PAY $15.00 TO $20.00 FOR A GOLD WATCH WHEN YOU CAN BUY ONE AT WHOLESALE FOR $3.75?

Sign your name and express office below and return this ad. Watch will then be sent C. O. D. Examine at office and if you think it a bargain pay the agent $3.75 and charges and it will be yours. If you don't live near express office send cash with order and 25c for registered mail. Mention whether you want Ladies' or Gents' size. **H. A. SHEELER JEWELRY CO.,** **Winston-Salem, N. C.** 412 Liberty St. P. O. Box 714.

HAVE YOU ECZEMA?

Do you scratch, scratch?

Perhaps you are despairing of its ever being cured. But if you will follow our directions, no matter how long standing, such a thing as a failure to cure is unknown.

TETTERINE is a remedy of purest antiseptic ingredients, put up in the form of a fragant ointment, pleasant to use and harmless to the most delicate skins. It soothes and cures all forms of eczema, tetter, itching piles, rash, scalp diseases, etc.

The diseased parts should first be cleansed with TETTERINE SOAP, the greatest of skin purifying and beautifying soaps, as well as the purest and sweetest for toilet, bath and nursery. Soap 25c, ointment 50c, from your druggist, or sent direct on receipt of price to

SHUPTRINE COMPANY, ... SAVANNAH, GEORGIA.

You Look Prematurely Old

Because of these ugly, grizzly, gray hairs. Use "LA CREOLE" HAIR RESTORER. Price, $1.00, retail.

Sunday School

By W. B. Campbell.

LESSON FOR JAN. 5, 1908.

THE WORD MADE FLESH.

John 1, 1-18.

Golden Text—"The Word was made flesh and dwelt among us."—John i. 14.

During the year just ended we have seen how God hath revealed himself through material things, and visible acts of his providence. We began our lessons with a study of the creation; and the introduction was "in the beginning." We enter upon this New Year's study and we read again, "in the beginning," but we are now to learn how God hath revealed himself by his Son.

We are to be taught through the medium of love, for God is love, and the book from which our lessons were taken was written by "the disciple whom Jesus loved." How sweet to know that so close intimacy as that between the Lord and John is possible to the lowliest sinner with his Redeemer.

When John wrote, the three preceding gospels had already been written, and through them the faithful had become familiar with many incidents in the life of our Savior that John does not mention. If our faith in the divinity of Jesus is strengthened and made sure, and our spiritual vision made clearer, our lessons from this book, all through the next half-year will serve the purpose for which they were no doubt selected. "In the beginning was the Word," that is at the time of the world's creation, and that is mentioned for the benefit of mortal man's ideas as being confined and governed by events of the past, present or future. In eternity there is no passing of time; everything is the eternal present, and it hath not pleased God to give the mind of man the power to conceive of such a state. We can only say to ourselves and teach to our children that Jesus was always and will ever be our Lord and Savior. John gives Jesus the name "Word." It has always been the good pleasure of God's will that man should know him, and as words are means of communicating intelligence, God has sent his Word (that is his Son) to tell man that God is his Father, who loves him, and that from the very first transgression the great plan of redemption was begun and will continue until "his foes shall be his footstool."

Aside from being the messenger of God's will concerning man, in this Word was life, such life as is the light of men. It was this light that showed to faithful Abraham that far-away "city that hath foundations." The same light that shines in the sin-darkened heart, driving away "the darkness that comprehended it not." This Word, this Light, this Life, does not break upon a sin-clouded soul with deific effulgence, for man's vision was created first for earthly vision; such glorious light would strike him down, as was Paul on the road to Damascus. The herald precedes and announces the approach of the King. "There was a man sent from God, whose name was John." He came for a witness, and the testimony of this witness is with us to-day in all its truth and verity: "Behold the Lamb of God that taketh away the sin of the world." "He was not that light." Those days were days of expectancy, and many who searched for him who should redeem Israel might have taken John to be the Messiah. John lost no time in defining the position of both the advancing Lord and the receding forerunner: "He must increase, but I must decrease." This from the man whom Jesus announced as the greatest born of woman. This Word, this Life, this Light of men, was in the world that he made, and that same world did not know him. He came unto his own and they received him not. With the Church in the wilderness they could not discern him, nor in the limpid stream of the smitten rock, nor in the brazen serpent lifted up in sight of the dying hosts. They received him not, but to as many as received him "gave he power to become the sons of God." And the same Holy Spirit told John to further write: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be."

With keen desire to assure the world of Jesus' divinity, John brings forth a material fact that "The Word was made flesh and dwelt among men" he sets forth his life as one of the "spiritual things that can only be spiritually discerned." If God came and lived and moved among men, it was only for man's good. God needs nothing; the wonderful love in it all can only be learned through the Spirit that reveals it. John wrote this spiritual book, and who can say that he received not the directions therefor when he leaned upon the breast of his Lord? Anyhow, we have the blessed words, praise the Lord; and in heaven, where his word is settled forever, the blessed Book may always remain open, showing to the redeemed that it is true as there has been therein written: He is "the Lamb of God that taketh away the sin of the world."

MOXINE
Cures LAGRIPPE and Colds.

Marriages.

In Howannee, Miss., on Dec. 1, 1907, by Rev. D. E. Vickers, Mr. L. L. DAVIS, of Moss Point, Miss., to Miss LOU HAVARD, of Hawannée, Miss.

At the Methodist parsonage, Escatawpa, Miss., on Aug. 29, 1907, by Rev. D. E. Vickers, Mr. STEPHEN CUMBEST to Miss FLORENCE GOFF, both of Wade, Miss.

Married at Indian Bayou Church, Dec. 17, 1907, by Rev. J. D. Nesom, Mr. GUSTAVUS MORGAN to Miss EDITH HOFFPAUIR.

At the First Methodist Church, New Orleans, La., on Dec. 18, 1907, by Dr. John T. Sawyer, Mr. WILLIAM RICHARD McHUGH and Miss OCTAVIA WAINWRIGHT.

At the home of Mr. Joe Smith on Dec. 12, 1907, by Rev. H. B. Perritt, Mr. H. O. THRASH to Miss CARRIE RIVERS.

Nov. 27, 1907, at the residence of the bride's father near Concord, Union County, Miss., by Rev. A. W. Langley, Mr. E. R. HALEY and Miss LILLIE SMALLWOOD.

In the Methodist Church in New Albany, Miss., Dec. 11, 1907, Dr. J. B. LONG, of Ackerman, Miss., and Miss STELLA LANGLEY, daughter of Rev. A. W. Langley of the North Mississippi Conference. The ceremony was performed by the father of the bride, assisted by Rev. O. L. Savage.

Davies County, Mo., went "dry" November 12 by a majority of 1,112. The vote was 1,898 against saloons to 786 for them.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

I am sure that our friends must be more and not less to us in the other world, and that this world only begins friendship.—Phillips Brooks.

Frank J. Matthew,
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Angell's Cough and Whooping Cough Syrup
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.
CONTAINS NO OPIUM OR MORPHINE,
All Druggists, Price 25 and 50 Cents.

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This bottle for you---FREE
Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully.
We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT.
Send for the sample bottle and try it. Write to
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THE COLE PLANTERS
HAVE PROVEN
That they are time and money savers.
The Cole Universal Planter No. 7
Distributes guano and drills cotton seed at the same time. Drops corn, one grain or more if wanted. Perfect pea planter; fine for peanuts, sorghum, beans, etc.
The guano is mixed with soil and is not in contact with seed. Gives better stands increases the yield, and saves labor. It is simple, practical and easy to run. Over 30,000 farmers are using Cole machines with satisfaction and profit. They will save you much time and money.

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Eczema Quickly Cured

Even the old, stubborn cases of long standing, with their attendant aggravations—itching, burning skin, splotches and raw eruptions can be immediately relieved, finally and permanently cured by the regular use of Heiskell's Ointment.

The first application practically dries up the raw sores, instantly cools and soothes the skin and stops the irritating itch.

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Cures Erysipelas, Prurigo, Eczema, Milk Crust, Itching Piles, Scald Head, Tetters, Ringworm, Black Heads, Psoriasis, Pimples, Freckles, Sunburn, etc.

In some cases it is necessary to give constitutional treatment with Heiskell's Blood and Liver Pills, as in eczema and erysipelas, to tone up the liver and purify the blood.

Cure is hastened in all skin diseases by frequently bathing the affected parts with Heiskell's Medicinal Soap and toning up the blood with Heiskell's Blood and Liver Pills. In mild skin disorders, such as rashes, eruptions, pimples, etc., Heiskell's Medicinal and Toilet Soap is particularly effective, and its constant use not only insures a delightfully clean and luxurious bath, but its medicinal qualities, those of the ointment in a mild form, will prevent many diseases and disorders that the skin is heir to.

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THE FELLBOELEL COAL OIL LAMP that burns a mantle 60 hours to one gallon of coal oil. You must see this brilliant light.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number [illegible]. AN OLD AND WELL TRIED REMEDY.

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Connections made at New Orleans with all lines to the

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Epworth League

By Rev. H. Whitehead.

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By Mrs. L. M. Lipscomb.

(To the tune of "Onward, Christian Soldiers.)

Onward, Epworth Leaguers,
Fighting for the right;
Jesus is your Captain,
Wear his armor bright.
He will guide and strengthen,
He will help you win;
Onward, Epworth Leaguers,
Fighting vice and sin.

Chorus.

Onward, Epworth Leaguers,
Fighting for the right;
Jesus is your Captain,
Wear his armor bright.

Onward, Epworth Leaguers,
Soldiers brave and true;
Victory is certain,
God will see you through.
Glorious your triumph,
Loud your shouts of praise,
Satan's hosts are trembling,
Joyous anthems raise.

Every year your army,
Grows in strength and might;
Angels are rejoicing,
At the glorious sight.
Young and old are joining.
Work and sing and pray,
Take the world for Jesus,
Speed the happy day.

Sin with all its pleasures
Soon will pass away,
But the words of Jesus
Will abide alway,
Starry crowns await you
When the battle's o'er.
Onward, then to victory,
Doubt and fear no more.

Columbus, Miss.

PRAYER-MEETING TOPIC.

Jan. 5 Secret Prayer and the Informing Power of the Word of God. Matt. vi, 5-15. (For the Quiet Hour Covenant.)

Our lessons for the next quarter will be principally on prayer. The place of secret prayer is an essential factor in the development of character. You may deceive yourself when with others, but when practically alone with God you will open your heart, if ever you do.

In one of the mission fields, where the natives lived in rude huts, they were trained to go out in the woods for secret prayer. The constant passing back and forth would soon wear a path. If a Church member began to neglect his place of prayer the weeds would begin to grow in the way. Then some brother would rebuke the neglectful one by saying, "Brother, the weeds are growing on your path." Are the weeds growing on your path?

2. Prayer throws light on the Word of God.

The Word of God was given by the Holy Spirit speaking through men. A clear understanding of its truths can alone be attained through the help of that Spirit. The Bible is an inexhaustible mine, but like most mines, you may pass over the surface and discern nothing of the treasures hidden below. When the soul has called on the King for help, and he has given of his Spirit, then the secret things will be opened to you. When you have formed the habit of praying over your Bible as you read you will marvel at the new light that will be shed upon its pages.

3. When rightly studied, the Word of God will be a source of knowledge and power.

Knowledge is principally made up of the relations between things as to time, place, circumstance, etc. But the Bible treats of the fundamental relations, and the source of all being. It delves deeper into your own life than science can possibly go. It reveals your relations to the unseen. You can never rightly know anything else until you have a fair knowledge of yourself.

But to know yourself is the most difficult undertaking. You may master any field of science easier than you can master your own soul. Men have stood high in the honors of the world that could not rule their own souls. But he who studies himself in the light of a prayer-searched Bible will find help for every problem of life. All human experience is written there. There is not a sorrow-stricken heart but may find sympathy there, from one who understands. The soul that, in doubt, searches for the path with prayer over God's Book will find a whole constellation shining upon his way. Do you seek for what the world sometimes calls "practical." An eminent business man has said that there is no better book of business methods than the Book of Proverbs. Is your soul seeking for its true destiny, its real purpose in living? Before you this Book sets forth the Son of Man in his sublime majesty and yet simple perfection of life as the eternal pattern of the soul, the ultimate goal that divine wisdom has set for each of us.

Are you looking for home, the home that shall never fail, or trembling before the dark curtains of the unknown future; then to the praying child of the King will this Book bring a vision of things to come. The eye of faith will almost see the glories of the city of God, and at times the soul will almost hear the wondrous music of the choirs that surround the throne.

My brother, my sister, shut yourself away from all your kind, and commune with God and search his Word, then will you be able to go forth among your fellows with a light to shine upon your path and a heart to serve those around you and a faith that will enable you to endure as those who see the invisible.

State of Ohio, City of Toledo,
Lucas County.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

(Seal.) A. W. GLEASON,
Notary Public

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucuous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO.,
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Sold by all druggists, 75c.

Take Hall's Family Pills for constipation.

MOXINE CHILL TONIC

Only Tonic—one bottle—one cure.

25 BEAUTIFUL POST CARDS.

In order to get agents in every town we will send 25 Souvenir Post Cards including FINE flower, handn. paintings, FUNNY Comics, etc. No two cards alike, retail in all stores 2 for 5 cents. With your NAME WRITTEN IN GOLD on 10 of them for 25 cents in silver or stamps. If not satisfied, money will be refunded. Contract sent with first order. Address **HOME CARD CO.,** Box **E. Lexington, N. C.**

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Cures LAGRIPPE and Colds.

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No Second Chance
Good sense says make the most of the first.

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have made and kept Ferry's Seed Business the largest in the world—merit tells.

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tells the whole Seed Story—sent FREE for the asking. Don't sow seeds till you get it.

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MAGIC WHITE SOAP WILL MAKE YOUR WOOLENS SOFT & SWEET
MAGIC WHITE SOAP HAS NO EQUAL FOR WASHING WITH HARD WATER

SAY MA, IF I LIVE WILL I BE AS BIG A GOOSE AS YOU?
YES, MY CHILD, IF YOU DON'T USE

MAGIC WHITE SOAP

Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboard; no backache, if you use MAGIC WHITE SOAP; will iron easy as magic; has no rosin like in yellow soap.

Get your grocer to order or send us $4.00 for one box of 100 5c. cakes. We pay freight. Save the wrappers.

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NEW ORLEANS.

BLOOD POISONING POSITIVELY CURED

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D.
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BIG BARGAINS IN TYPEWRITERS.

All Standard Makes, from $10 to $55. All makes rented, $1 to $3 per month. Rebuilt and practically as good as new. We can save you from $35 to $65 on any make. Don't buy until you consult us. Send for Price List A. Write to-day.

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Two-story house, 545 Lowerline St., one-half square from St. Charles Ave., New Orleans, La. Eight rooms; reception hall; all modern conveniences; large yard, etc. Apply to Rev. J. W. Tinnin, Pelican and Lavergne, Algiers, La.

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Send your name and address and say you have Catarrh. I will gladly explain my new system of treatment and tell you how to cure yourself quickly at your own home. In addition I will send a months medicine free of charge to demonstrate that Catarrh of the Head, Nose or Throat or Constitutional Catarrh in any form can be cured. Thousands have already been cured. Many in one month. Others who have been afflicted 15 and 20 years were cured in two and three months. I want to cure you to introduce my new system of treatment in your neighborhood.

Send No Money This offer is fair and square; the acceptance of it places you under no obligation to me whatever. I simply want to show one sufferer in every community that I have the greatest treatment in the world for catarrh. If interested write to

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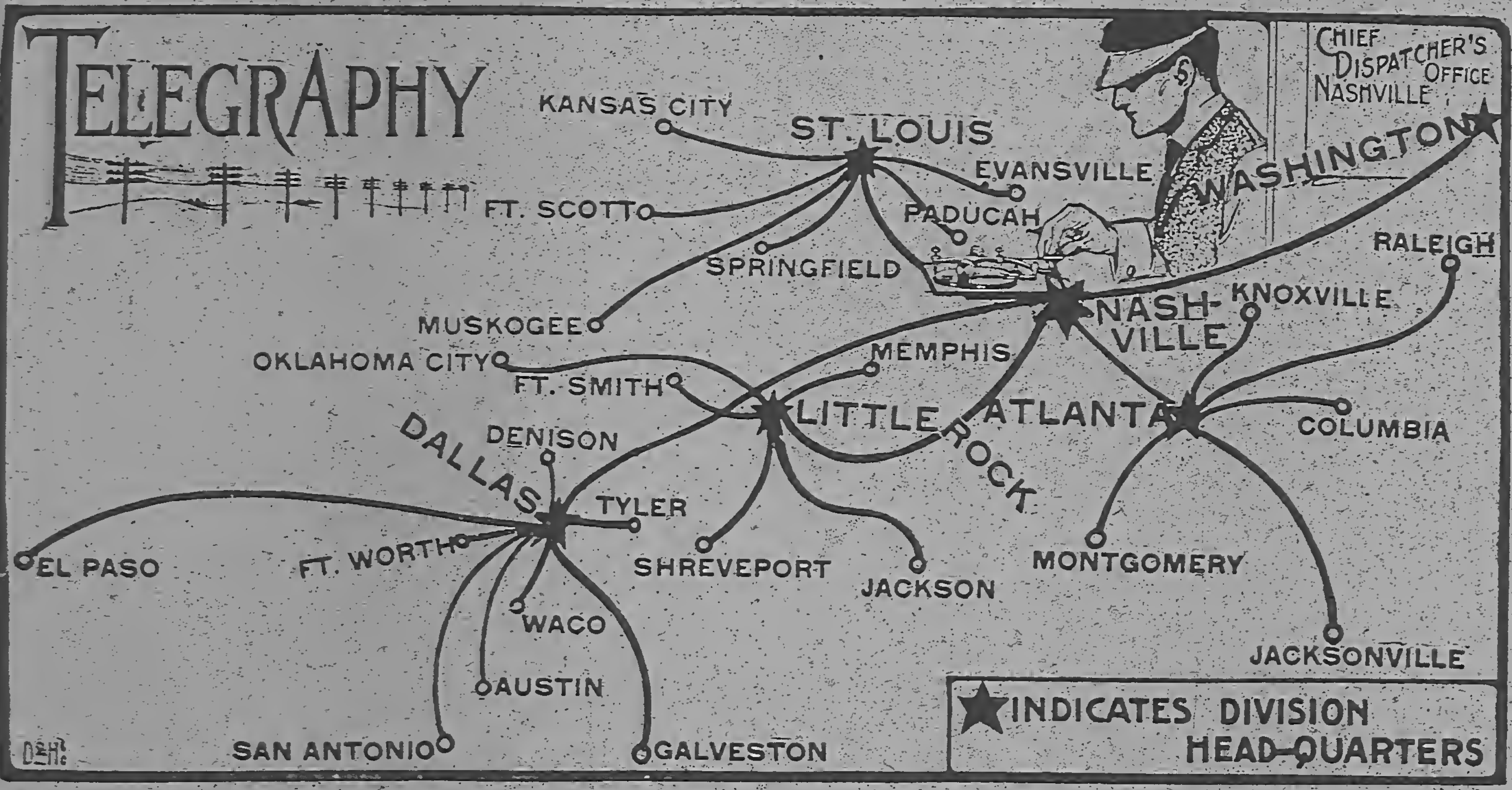

By wire connections messages may be received by one of Draughon's Telegraphy Colleges from the others. The above map shows the geographical locations of Draughon's 30 Colleges.

PAY AFTER YOU GET POSITION Students who enroll in one of Draughon's Colleges for Telgraphy soon may pay $25.00 of tuition AFTER course is completed and POSITION is SECURED.

Learn Telegraphy WHY?

Thousands of miles of new railroad now being completed, and Congress having passed a bill requiring railroad companies not to work telegraph operators more than nine hours a day, which will necessitate making three shifts in every twenty-four hours, about THIRTY THOUSAND more telegraph operators than can be secured will be needed in a few months. Salaries have been increased, and the chances for promotion for telegraph operators were never better.

Draughon's Practical Business College Company has been induced by railroad officials to establish Telegraphy Departments in its great chain of 30 Colleges. Railroad wires have been put into Draughon's Colleges by railroad companies, giving students main line practice. Practical telegraph operators of many years' experience are employed as teachers.

For booklet on Telegraphy and Railroading, giving reasons why you should learn Telegraphy, showing great opportunities for promotion for the telegraph operator, giving rates of tuition, and written contract guaranteeing that position will be secured, call on or address Draughon's Practical Business College, at any place on above map.

GOOD SALARIES

A telegraph operator receives a monthly salary of from $40 to $150. The hours of work are about the same as those in any other office position. To operators possessing executive ability there are always opportunities to work up to higher positions, the yearly salaries of which run into the thousands. Draughon gives the necessary foundation; it rests with you as to what heights you will attain in your chosen work.

T. W. Caldwell, Master of Trains, L. & N., writes:

"Prof. Jno. F. Draughon: There was never a time since I can remember that equaled the present for young men and women learning Telegraphy to rise in the railroad business. It is my opinion that any young person with a good common school education can learn the business in about ninety days, and immediately secure a position that will pay not less than $50 a month. Promotion is swift and sure if the opportunities offered are accepted and proper application to duties given. I shall take pleasure in giving students or prospective students any information desired on this subject. If I can be of any benefit to you in the promotion of your schools, I shall be pleased to respond at any time you call on me."

A. W. Sulliven, General Manager, the Operating Department, Missouri Pacific Railway Company, St. Louis, Mo., writes:

"Prof. Jno. F. Draughon, President of Draughon's Practical Business College Company: I am pleased to note the development of opportunity for persons desiring to acquire a knowledge of the telegraph business. There is a good demand for railroad telegraphers throughout the country, and young men ambitious for advancement, who can qualify as telegraphers, can READILY obtain positions, with good prospects of promotion."

S. K. Bullard, Supt. Telegraphy Department Missouri, Kansas & Tex. Railway, Sedalia, Mo., writes:

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NEW ORLEANS, THURSDAY, JANUARY 9, 1908.

CHAS. O. CHALMERS, Publisher.
Office, 512 Camp St., New Orleans.

VOL. 55—No. 2.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5381.

Life.

Let me but live my life from year to year
  With forward face and unreluctant soul,
  Not hastening to nor turning from the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
  From what the future veils; but with a whole
  And happy heart, that pays its toll
To Youth and Age, and travels on with cheer;

So let the way wind up the hill or down,
  Though rough or smooth, the journey will be joy:
  Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
  I shall grow old, but never lose life's zest
  Because the road's last turn will be the best.

Henry Van Dyke, D.D.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

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Glances at the World.

The supreme court of Kansas has recently interpreted a new law of the State which involves the rights of widows. The court held that "if the wife continues to reside upon the homestead after the death of her husband, even if she have no children, it is exempt as a homestead, and cannot be taken for her own or her husband's debts, no matter when such debts have been incurred." This gives equal homestead rights to the husband and wife, and it gives the widow that which she needs more after her husband's death than while he was living. Kansas sets a good example to the rest of the States where the rights of women are concerned.

* * *

Alabama and Georgia, especially Alabama, are having trouble in carrying out the recent prohibition legislation. In Georgia a man engaged in selling "bottled liquor" was arrested, but put in the plea that he was "exercising a constitutional right." On this plea the case will go to the supreme court of the State. In Alabama other technical methods will be undertaken to test the law. In various counties the liquor men are endeavoring to force the probate judges to issue licenses to applicants. Failing in this they will appeal on the ground that the local option law is unconstitutional, because it is a local, and not a general law. A wholesale firm in Birmingham also sought to force the probate judge to issue a license. The application was denied. This will likewise be used as a test case. The liquor men will find every possible loop-hole, and for a time delay the full operation of the law, but they are fighting against fate. Prohibition will triumph.

* * *

The Postmaster General has issued an order correcting an abuse that has been tolerated in connection with the carrying of the mail over country routes. Heretofore contractors or their deputies have carried liquor from one point to another. This is to cease. The order issued against it is as follows: "It is hereby ordered that it shall be a condition of any contract hereafter entered into for carrying the mails upon star, screen wagon, messenger or special service routes, that the contract carrier shall not transport intoxicating liquor from one point to another upon such route while in the performance of mail service." This order was made in obedience to public sentiment as indicated by the vast number of complaints made to the Post Office Department against the unwholesome practice of too many mail acrriers.

* * *

One of the Vanderbilt heiresses of New York is to be married very soon to a titled gentleman with an unpronounceable name. We spell it as we find it in the papers, but leave our readers to sound it—Count Szechenyl. In her preparation for the occasion she has determined to out-do, in the matter of expense, every rich American girl that ever got married. Princesses of royal blood seldom ever spent as much on clothes as Miss Vanderbilt has on her wedding outfit. The whole trousseau is imported. The "Four Hundred" who make up New York's social set, it is said, are astonished at the number and cost of Miss Vanderbilt's garments. She has a dozen tailor suits, thirteen separate coats (one costing $2,000), thirteen sets of furs, seventy-two gowns, one set of twelve costing $10,000, and one set of twelve costing as low as $600. She has shoes and silk stockings to match every gown, and dainty slippers to match the negligees. Her hats match the street gowns, and every dinner and theatre gown. She has twelve money purses that cost $250 apiece. She has six dozen gloves, twelve dozen handkerchiefs, two dozen parasols, and eight dozen suits of underclothes of the finest and most exquisite materials. Besides all these is the wedding gown which cost $10,000. All told, the outfit when completed will cost $100,000—enough money to make two thousand ordinary country brides, just as beautiful and as worthy, supremely happy. This extravagance is unpardonable.

* * *

The mob-spirit that takes possession of people when a strike of any magnitude occurs—people who under ordinary circumstances are quiet and law-abiding—is a sad comment on our boasted civilization, and power of self-government. In more than one place at the same moment we read of riot and blood-shed participated in by men, women and children because manufacturers, or mine owners or transportation companies, or men in some other line of traffic, insist on conducting their business as they see proper. With these rioters the exercise of personal freedom and responsibility is utterly denied to the owners and managers of property. They virtually say to them: You shall conduct your business as we dictate, or you shall not conduct it at all. Only recently President Roosevelt was called on to furnish Federal troops to keep down rioting at a western mining camp. At this writing Muncie, Indiana, is under martial law by proclamation of Gov. Hanly in order to save the property of the street car company. This proclamation was not made until the city police had worn themselves out battling with 3000 men, women and children. Everybody knows that it is the privilege of men to organize for mutual help—in doing so they have universal sympathy. But they lose that sympathy largely when they refuse to let other men work or undertake to destroy other men's property.

* * *

The following is an extract from a document sent out by one Francis B. Livesey, of Sykesville, Md., (so the dispatches say) who proposes to be a reformer: "Prohibitionists are sweeping things. They say they want to rid the land of lunatics, paupers, suicides, home-wreckers, dependents and criminals. But with every saloon in the land closed up they still have on hand the biggest breeder of all the above undesirables—the public school. Time was when only a few "cranks" said this, now leading men say it and prove it. The saloon waits for its victims to become men, and even then leaves them a free choice. Contrary to this, the school snatches from the crib and has a compulsory law to compel the lambs to be sent to its slaughter. By their nerve-destroying processes the school breeds drinkers, and where they are supported by the liquor tax, as at Mobile, they simply have returned to them that which they have sown. My ancestor, Joseph Livesey of England, was the father of teetotalism, as I am of the public school abolition." All that sounds like the ravings of one demented, or "gone to a fock," as a man in Arkansas said of his neighbor who lost his mind. We are at a loss to know on what ground this man bases his charge. We can see some danger of destroying what little faith many children have in religion and the Bible in these cities where the authorities deliberately and publicly exclude from the schools the Bible and all forms of teaching calculated to impress the idea of God and responsibility to him. It has never occurred to us that the public schools are feeders of saloons. School boards will hardly substitute faith in the saloons for faith in God. Yet it is possible that where dependence is so largely placed on revenue from the saloons to carry on the schools, and so much said about it, to impress school children with the idea that saloons are good things to have, and should be licensed for the sake of the schools. That would be a calamity indeed.

HEART AND CONSCIENCE.

Wm. Rice Sims.

These are the governing forces of the moral world. If the preacher would reach them he must speak from his own heart and conscience. This is the true telepathy. The more one studies the simple and yet unfathomable life of Christ, the more one is convinced that it was through the avenue of heart and conscience that he sought to reach the world.

The New Testament is largely a book of personal experiences. The four evangelists are merely biographers. The title, "Acts of the Apostles," is self-descriptive. All the epistles are brimfull of individual life and character. And the Apocalypse: What does it say in its own preface? If you have been studying the Revelation of St. John the Divine and have not read the first verses of the first chapter you have missed the key to the whole book. Read them now:

"The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw."

The things that he saw. This is the clue: The old class-meeting of the Mthodists hit the same key-note, and in that key the hymns of Charles Wesley are all pitched. They are not idealistic. They are hot from the breath of human want, wet with tears of human penitence; and in their sublimer strains they soar on the wings of human faith. The journal of John Wesley is full of the same essential oil. So are the experiences of the other pioneers of Methodism.

The Salvation Army, which in some respects is doing the grandest work in the world to-day, is striking the same key-note. While others are debating (one might moderately say, quarrelling) over the revision of creeds, plenary inspiration, prophecy and miracles, this unlettered and untitled band of the slums is caring for the needy, the sick, the outcast, and in the end asking him only, "Tell us, tell the world, what Christ has done for you."

Might it not be wise for preachers to move away a block or so from dogma and precedent, break loose from the decrees of council and the fashion-plate of custom, swing out and away from ancestral traditions, ritualism and idolatry, abolish all this higher criticism and fetisch-worship, and get back to the simple Christ-life and the resulting life that is Christ-like?

The world is not ready for this yet. In the great capitalistic and trust systems that are governing finance to-day, Jesus would be called a communist. But death is a great leveler, and eternity cancels and obliterates the bank accounts and the fine-spun distinctions of earth, as they stand related to our temporal life. God has a wondrous way of turning Dives and Lazarus upside down.

Do not abolish creeds, organization, authority. To do so would mean anarchy. But below the crust of creed appeal to the conscience, asking how truly it subscribers to the creed. Below the tabulated syllabus of organization the legislative committees and the Conference boards, approach the indiivdual. Strip away the paraphernalia of authority, and put the residue in a crucible.

Thackeray (who would have been great as a caricaturist if he had not been greater as a novelist) has a very striking cartoon. He draws a picture of Ludovicus Rex, Louis the Great of France, clothed in all his royal robes. In a second panel, he draws a picture of exactly the same habiliments of state, though not shrouding any human figure, and labels this Rex, King. Then, in a show, all to itself, he draws the wan and bony and naked figure of Ludovicus, Louis. It is grim and ghastly; but it brings us face to face with what heart and conscience are when stripped of temporal and accidental accoutrements.

Heart and conscience. These alone. All crowns and robes shall be stripped away. All dignities and rank shall be ignored. All wealth and all ancestry shall be as naught. The supreme question shall be: What is your innermost and real self? What are you at heart? Is your conscience clear and void of offence toward God and man? What has Christ done for you through your co-operation with him?

Indianola, Miss.

MORE HONORABLE SUPPORT OF OUR MINISTERS.

BY AN EX-STEWARD.

The financial system operated by our pastoral charges, with a few distinguished exceptions, is detrimental to the best interests of preacher and people. Many of the charges in the early part of the year carefully estimate the needs of their pastor and assessment on the Churches is made accordingly, all of which is very good. But instead of providing for the payment of his salary in regular installments, like other reliable business organizations, the officials sometimes impale their preacher on one of the horns of a miserable trilemma: Either he must go in debt, go about "foraging," or resort to secular pursuits for a livelihood. To an honest, genteel, and conscientious minister either is extremely humiliating, and effectually incapacitates him for his holy calling. Most pastors and stewards know that the general rule is to pay the preacher, during the greater part of the year, in very irregular and inadequate installments. We do unmercifully "muzzle the ox that treadeth out the corn," and without doubt the time has come for this dishonoring and destructive custom to forever cease among us. We cannot, as a Church, long maintain our self-respect, nor the esteem of the world, nor yet "the good-will of him that dwelt in the bush," if we continue to deal unrighteously with the "laborer, worthy of his hire." If he be found not "worthy," then let our laymen, in the honesty of their convictions, lodge with the presiding elder a just complaint against him (when they have themselves discharged their duty), and the sequel will doubtless show the unworthy shepherd located.

Some charges pay in full each week and others each month. Some are magnanimous enough to pay the installments "in advance." Does any member or steward doubt that the pastors, thus unencumbered as to finances, will do much better service and more of it, for the people they dwell among? The writer believes that, under the most depressing financial conditions which have obtained, at no time has there been with any charge inability to pay in full, with cash and "in kind" together, by the month or by the quarter, the salary of the pastor. The alleged "sacrifice" that would be involved on the part of the people is unworthy of persons who are followers of the Nazarene.

Concerning this darkest phase in the economy of our beloved Methodism, and the way out, let the boards of stewards faithfully and fearlessly follow the Discipline, which substantially says:

First—The stewards shall report to the Church Conference the whole amount to be raised for the support of the ministry, and that part of it which each congregation is expected to pay.

Second—The Church Conference may adopt its own method of raising the money. Unless otherwise ordered by the Church Conference, the stewards shall adopt the plan of "assessment."

Third—Each member of the Church is expected to pay according to his or her several abilities for the support of the ministry, and the stewards of each pastoral charge shall determine whether payments are to be made weekly or monthly or quarterly during the year.

Fourth—The stewards shall ascertain how much each member is able and willing to pay in the installments fixed by the stewards as aforesaid.

McTyeire's Manual of the Discipline pertinently says: "A careless or inefficient steward may, without positive opposition, starve out the ministry in the midst of plenty and a willing people; for no other member feels at liberty to act in his place, without appointment. He stands between the pastor and his support. He is the commissary of the Church militant, and by his non-action contributes more to defeat than all the strategy of the enemy. On the contrary, where energetic and liberal stewards are employed, the Church partakes of their spirit; the congregation devises liberal things, poverty vies with wealth, and comparatively small and feeble organizations amply sustain the institutions of the Church."

May the great Head of the Church endue his servants, lay and clerical, with grace to do their duty. So shall a great reproach attaching to our Zion be put away. And let all the people say: Amen.

Postscript.—The following from the pen of Bishop Haygood has come to hand and is pertinent:

"There is great moving to and fro these Conference times. It is always a time of trial to preachers and their wives, particularly when it takes every dollar to straighten up little accounts before they start to the new place. We knew a preacher not long since to enter his new hired house with just twenty-five cents. He was a gentleman and did not like to go whining to his new stewards. He even preferred to ask a little 'credit' from the new broker and the new grocer. And those stewards let him go on two or three months without paying him a dime. The preacher was humiliated. What did God think of those stewards, 'muzzling the poor ox that treadeth out the corn?' . . . . Not far from these oxen-starving people was another Church—not richer, but truly religious. There was a close carriage in waiting at the depot when the preacher and his family got in; a young brother took charge of checks and baggage. The parsonage was in ship-shape, and comfortable. In the wood-house was a good supply of fuel. A new rope was on the windlass. The best of provisions for a month—for good cheer and never counted on salary account; enough good warm dinner to do till next day. How the battle-scarred soldier did sing that night when they set up the new family altar. She, the heroic wife and mother, tried to sing; but half through the first stanza broke into a little, happy sob; pressed her baby to her breast, and cried out: 'O God, bless these dear, kind people.' The next Sunday was communion day. There was a good time all round. They enjoyed one another, rejoiced in each other, and thanked God for one another as preacher and people."

"WHERE I WAS CONVERTED."

RECITED BY REV. H. P. LEWIS IN HIS SEMI-CENTENNIAL SERMON.

There is a spot to me more dear
Than ravine, vale or mountain:
A spot for which affection's tear
Springs grateful from its fountain.

'Tis not where kindred souls abound,
Though that is almost heaven.
But where I first my Savior found,
And felt my sins forgiven.

Hard was my toil to reach the shore,
Long tossed upon the ocean:
Above me was the thunder's roar,
Beneath the waves' commotion.

Darkly the pall of night was thrown
Around me faint with terror.
In that dark hour how did my groan
Ascend for years of error!

Sinking and panting as for breath,
I knew not death was near me:
I cried, "Oh, save me, Lord, from death,"
Immortal Jesus hear me.

Then, quick as thought, I felt him mine,
My Savior stood before me;
I saw his brightness round me shine,
I shouted glory, glory!

O sacred hour, O hallowed spot,
Where love divine first found me;
Wherever falls my distant lot,
My heart shall linger round thee.

And when from earth I rise to soar
Up to my home in heaven,
Down will I cast my eyes once more
Where I was first forgiven.

HAPPY CARROLLTON.

Bishop Hendrix has never visited us, though we have his promise of twenty years' standing to do so. We mean to have him fulfill that promise "with usury." We want to thank him for sending to us the best presiding elder and the best preacher-in-charge in the entire Conference. Somehow we manage to get the best everytime.

The writer was not present at the organization of the Church here, but was present at its re-organization, and is now the ninth oldest member on the roll (though in all other respects the youngest of the young). When he reflects on what good presiding elders and pastors we had in those far-away days, and during the succeeding years, it is marvelous how they continue to get better and better. Our Church was great then—it is greater now.

At our first Quarterly Conference this year Rev. E. S. Lewis preached three excellent sermons and delivered an address of pith, point and power before our Christian workers, which is a composite organization of the Epworth League, the Christian Endeavor and B. Y. P. U., instituted by our "elders" to keep such young fellows as the writer and others like him out of mischief and busy at good works.

The three pastors unite their congregations this week in observing the Week of Prayer, with good results.

Rev. R. I. Allen has entered industriously and hopefully upon his work. As pastor and preacher he is in the foremost ranks, and we look forward to the very best year of our history.

Rev. Jno. G. Johnson is in great favor with North Carrollton Circuit, and they with him. There will be large results on that important charge this year.

Our second Quarterly Conference will be held at Smith's Chapel. Dr. Boswell has heard what great doings they have there.

CARROLLTON MISSISSIPPI.

TO ENLARGE THE ENDOWMENT FUND.

It has been my firm conviction that our Sunday schools and Epworth Leagues in Mississippi should make subscriptions to the Endowment Fund of Millsaps College. After a year's study of the question I am more firmly convinced than ever that I have taken a correct position. Several reasons may be given:

First—The main advantage to be gained is to bring all the boys and girls, as well as all Church organizations, into vital touch with the College. If we are to serve the Church in Millsaps College we must grow a more vigorous denominational spirit among our people, especially among the boys.

Second—We will create a desire for collegiate training among our boys and girls if they are brought constantly to see what we are doing.

Third—We will thereby increase our funds. I believe the last reason is the smallest, hence I put it last.

Now, I again call upon the superintendents of our Sunday schools and the Presidents of our Epworth Leagues to consider this matter and send me a subscription, payable in four years. The following Sunday schools have made subscriptions payable in four or five years:

Oxford Sunday school	$100.00
Laurel, Main Street, Sunday school	25.00
New Albany Sunday school	25.00
Alligator Sunday school	25.00
West Point Sunday school	50.00
Water Valley, First Church, S. S.	50.00
Water Valley, Main St., S. S.	25.00
Lumberton Sunday school	50.00
Shubuta Sunday school	25.00
Shelby Sunday school	12.50
Columbus, Second Church, S. S.	25.00
Vicksburg, Washington St., S. S.	25.00
Hattiesburg, Broad St., S. S.	25.00

The following Leagues have subscribed:

Tupelo	$50.00
Laurel	50.00
Columbus, First Church	20.00
Columbus, Second Church	25.00
Oxford	20.00
Shelby	12.50
West Point	10.00
West	5.00
Houston	10.00

The following W. H. M. Societies have subscribed:

Vicksburg, Washington St.	$50.00
West Point	25.00
Oxford	25.00
Brooksville	25.00
Columbus, Second Church, cash	11.00
Ackerman	10.00
Sallis	25.00

May I urge all the friends who represent the organizations of the Church to help us. I include the Woman's Home Mission Society in this appeal. No more worthy cause is before them than this. Remember, *every dollar you give is worth two dollars and sixty-six cents.*

T. W. LEWIS.

Jackson, Miss.

Best you ever tasted
Luzianne Coffee
Try it and see.

We have just issued a handsome little booklet—free for the asking—which explains fully the three big LUZIANNE SECRETS, namely:

The secret of its Quality.
The secret of its Strength.
The secret of surpassing Goodness.

It also shows a freight train of 35 cars, each car a single order for 30,000 lbs. labelled with the name of the dealer ordering. Ask yourself why LUZIANNE is in such demand.

AT ALL GROCERS.

THE REILY-TAYLOR CO., N. O. LA.

GULFPORT, MISS.

Interesting propositions submitted to parties wanting to buy lots. Write for map to
GEO. L. CARLEY, Gulfport, Miss.

WORLD-WIDE PERILS OF THE SABBATH.

BY DR. WILBUR F. CRAFTS.

In the world tour to which I have devoted fourteen months not even heathenism has so saddened me as has the world-wide decline of Sabbath-observance among Christians. From the side of law the last two years have been most encouraging, with China closing shops and the United States its exposition at Jamestown, while Canada has kept the front in this reform with its new Sunday law. Such a group of governmental acts have led every pastor in the world to challenge his people to new loyalty to an institution so endorsed, or at least new study of its claims. But even the missionary Churches are feeling the lax standards of the Churches behind them. Not a few missionaries use public conveyances on Sunday, and while converts are expected to sacrifice even life itself in hours of trial rather than be disloyal in other matters, in some places they do not seem to be expected to make any sacrifice, not even to give up Sunday work for gain, to uphold the sign and ensign of the lordship of Christ. At one place we found Seventh Day Adventists, who are unevangelical in more ways than one, holding full membership in a missionary association, which gave them a point of vantage for their world-wide [illegible] against the sacred obser- vance [illegible] which their perverted minds [illegible] of the age. [illegible]

[illegible]

[illegible] TRIUMPHS.

[illegible]

the effulgent light shineth more and more unto the perfect day. [illegible]

[illegible]

The Church [illegible]

It is daybreak everywhere.

THE CELESTIAL [illegible]

[illegible] We see [illegible] We see the universe only [illegible] [illegible] college pulpits we have been hearing during recent weeks through baccalaureate addresses the message of idealism. The [illegible] the young man's ever that he may [illegible] and the only thing that can [illegible] is sin and sinning.—[illegible]

COMMON DAYS.

[illegible] of the chief dangers of life is [illegible] We think that conspicuous events, [illegible] experiences, exalted moments have [illegible] character and [illegible] New Year. [illegible] common way.—[illegible]

An Ideal Gas Light for Reading.

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LET US HEAL THE BREACH.

BY REV. JOHN PAUL, *In Christian Advocate (Nashville).*

Having a great desire that as time goes by we may see the removal of a certain list of embarrassments which exists in Methodism, and having gradually undergone a change in sentiment and conviction due, as I see it, to observation, study, and growth in grace, permit me to submit six paragraphs containing as many thoughts upon the subject under consideration.

First — It appears to me that the encroachment of one Methodist Church upon territory justly claimed by the other, tends to reduce that fraternal feeling out of which it is hoped that union may grow.

Second—I admit that competition growing out of encreachment of one on territory of the other has had its salutary effects upon both but I *now* believe that the ill effects have always been greater than the good and that they will continue to increase.

Third—I find that an unwholesome and insurmountable reproach rests upon the M. E. Church in many parts of the South because it has been and must, in the nature of the case, continue to be the prey either of morally unworthy or mentally and socially inefficient ministers from two sources—from the M. E. Church, South, and from the M. E. Church in the North. But intelligent people will not construe this as a reflection upon the worthy men from the North and from the M. E. Church, South, who have, for reasons sufficient to themselves, entered the work of the M. E. Church in the South.

Fourth—The waste of men and money by one of the Churches where the other is doing the work or would do it is sin; and any supposition that the Holy Ghost will honor this is a delusion. (Perhaps this is too strong as throughout Christendom this is an intricate question involving all communions. At any rate, perfection in the adjustment of this question cannot be hoped for this side of the millennium.)

Fifth—The difference in doctrine and personnel is not sufficient to justify the invasion of the territory of one by the other. So great is their similarity that their existence side by side amounts to schism in the minds of thoughtful outsiders. I do not believe that the peculiar opposition in the M. E. Church, South, in some sections to the doctrine of sanctification has been intentionally directed at the genuine article, excepting in cases where men did not represent the Church in their antagonism. True Christian holiness, manifested and propagated in a spirit of perfect love, would have met no oppressive frowns in many instances where opposition was bitter, due to the advocacy of holiness in a defiant spirit, seeking to drive instead of draw, seeking to do the right thing the wrong way. The unwisdom of many of the methods of holiness people has been established by the results reached in so many instances where they have set up housekeeping for themselves. The Church could have been more tactful in utilizing the unorganized power of a great movement, but she could not have turned things over to the "holiness people" without a far greater disaster than has come.

Sixth—I do not ask, as a sudden result of my conviction, that any Church should be torn up because its location is improper. In so doing hastily, we might destroy some wheat. But I do modestly exhort that we pray and look forward to an adjustment of the situation in harmony with the mind of Christ.

Louisville, Ky.

THE DIVINITY WITHIN US.

We have received a book bearing the imprint of the Publishing House of the Methodist Episcopal Church, South. The title of the book is "The Divinity Within Us." We have not read the whole book thoroughly, but we gave the first chapter on the "Origin of the Human Body" a careful study. The author is an evolutionist, and we were anxious to learn what he knew about human origin. We found it in these words: "When the world was ready for man, and the old progress could go no farther without a new and higher order of being, God, in harmony with the law of progress prevailing from the beginning, touched with generative power the hidden fountain of life in the highest form of animal, and man was brought forth." The author does not tell us what that highest form of animal was—whether it was a baboon or a monkey, a horse, or that distinct species to which Paddy's friend returned after centuries of transmigration, and got to "look like his former self"—an animal with extended ears. And, as if to apologize for his scientific conclusion the author says: "Some are repulsed and horrified at the suggestion of their physical relationship with the lower animals. They might reflect that if these lower creatures have not dignified the dust of which we are formed, neither have they disgraced it as have some in the highest rank."

And this book is hailed by a few as the most brilliant of the day!

W. F. M. S.

NOTICE.

The office of District Secretary of the New Orleans District becoming vacant, Mrs. F. A. Dicks finding it necessary to resign, Mrs. John H. Carter, 1007 Dublin Street, has been elected to fill the unexpired term.

MRS. EDWARD ALVIS,
La. Conf. Cor. Sec.

W. H. M. S.

How many of us realize that the Conference year is fast drawing to a close? We are sending out circular letters and report blanks again for the last time this year. How much we would appreciate having them filled out and returned you will never know until you have gone "through the mill." If you think you are the only one who treats us with silent contempt you are greatly mistaken. You are the "rule" and not the "exception." Our women and preachers do not believe in letting the right hand know what the left hand doeth, or doeth not maybe.

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Finances are better than last year, and a few new auxiliaries are reported. How we wish every auxiliary in the State, new and old, would send one or more delegates to Minden in March. You can do it—"where there's a will there's a way"—and you would be surprised at the good results. You will learn more of the work there than anywhere else and thank yourself and everybody else for sending you.

WANTED.—A Press Superintendent in every auxiliary who will answer letters, fill out blanks and use the Bulletin as directed. Applicants please call at this office and surprise, Yours expectantly,

MRS. ALICE CARY MCKINNEY,
Press Supt. La. Conf.

VIDALIA, LA.

Brother Boswell: Another year has past, and gone, and we are in the land of the living. The summer is gone, the flowers are faded, but we are still here to do God's work. The Vidalia Sunday school is progressing. We have five teachers, all of whom take a deep interest in the children, especially in the infant class of thirty little ones. We have good music and educated teachers. The Sunday school was kept running all summer. Last Sunday, although the day was cloudy, there were thirty children present. "God bless our Sunday school." was the opening song. Remember us in your prayers, as we do you. Your sister in the work,

LAURA L. CHEVALIER.

MERIDIAN WOMANS' COLLEGE.

Many of your readers will be glad to know that the name of the Meridian Female College has been changed *to* Meridian Woman's College. Friends and correspondents please take notice of the change. We think the new name more dignified and more correct grammatically. It will be some time before changes can be made in all the literature, but it will be changed practicaly,

J. W. BEESON.
Meridian, Miss. President.

THE ENSIGN OF THE NATIONS.

BY MRS. L. C. SADLER.

See yon, yon glorious Ensign,
The rod of Jesus' stem;
Far o'er Judea's mountains
The star of Bethlehem.

The prophets said the eastern
Heavens should show the sign;
And, lo! our eyes behold it,
The star of David's line.

And long ago the wise men,
Beheld the glorious sight.
By faith we still can see it,
Shining for us to-night.

Sing all ye hosts of angels,
Ye planets, earth and skies,
Ye mountains leap for gladness,
We see that star arise.

Shine on, O blessed Ensign!
Shine on the world to bless,
Till every knee shall bow,
And every tongue confess.

Let every heart be joyful,
Let every soul now sing:
Glory in the highest,
Glory to God, our King.

The Cherubim are singing.
The Seraphim reply:
Peace on earth, good will to men,
Glory to God on high.

Pearl River, La.

OUR CHURCH AT TUNICA BURNED.

Dear Dr. Boswell: Our Church here was destroyed by fire a few days ago as doubtless you have seen already through the *Commercial Appeal.*

This was a very great loss to us just at this time, as we had just purchased a parsonage at a cost of $1800 to be paid in three years. We were compelled to glean pretty closely in order to meet the first payment of $500, and with a very small congregation it will be a tremendous burden to rebuild just now. However, this must be done in order to protect Methodism in this community.

I am the only preacher now in town and the community is dependent upon our Church for all preaching services. Our Church here was in a most prosperous condition in all her work, and the promise was never better. Our people fully appreciate the situation and are responding to the demands as courageously as their numbers and means will permit. With a little help from the Church throughout the Conference we will be able to rebuild soon. The brethren could not assist a more worthy cause or render aid that will mean more to Methodism than to contribute to the immedite rebuilding of our Church here. Personaly and as a Church we will most sincerely appreciate any aid given. Let all contributions be sent to the undersigned at Tunica, Miss. Very truly yours,

S. B. MYERS.

Tunica, Miss.

After all, politeness generally sweetens the way of life. It is an easy grace to cultivate, and it adds beauty to even the most commonplace affairs.

THE PASSING OF THE NEIGHBOR.

"Yes, I suppose it would be delightful for some reasons to live where life is not quite so strenuous," said the woman from the large city, thoughtfully, "but in a town like this the neighbors know everything that goes on. I couldn't endure the familiarity that prevails in small places. Then there would be the constant gossip. I could never stand it for more than a week."

The "town like this" was a small city of nine thousand inhabitants, and the woman who lived in it hastened to cry: "My dear ignorant child, don't you know that there are no more neighbors? We are so citified that we strictly attend to our own affairs and ignore the people living near us. I only wish I had one good, old-time neighbor to chum with. Last winter a baby was born in the house next door and it was three months old before I knew of its existence. I have never had it in my arms yet. In the good old days the mother would have come flying over here to ask what to do for colic or rash, for she is a young thing; but nowadays, the mothers refuse to allow old ladies to handle the wonderful babies. The times are sadly out of joint in many ways, but if we could have neighbors again everything else could go on. I, for one, could go on without a great many of the modern improvements if I could have my neighbors back."

There was a time when people were so sympathetic and friendly that everybody did know everybody's affairs, but what of that? If you were in sickness or trouble somebody ran in to tidy up the house and keep the children within bounds, while cookies and bread mysteriously appeared in the pantry. Those days are past and gone for most communnties, unless it be in regions remote from the advanced civilization of the hour. If you have sickness or trouble you have to look out for yourself. Oh, to be sure, people come in and say, "I wish there was something I could do," which means nothing at all in most cases. Ladies on their way to receptions make "sick calls" in their best clothes to save time, and murmur the conventional phrase, but who could ask a woman in a party dress to rescue the baby from his peaceful babbling in the bathtub or sweep up the crumbs on the sitting room floor? "Every one for himself," is the motto we live by in these progressive and, in many respects, quite heartless days.

Last winter a lady took sick while her husband was away from home, and for two days everything went to pieces in the home. She was a newcomer in the town and the children were too small to be of much help, so she was forced to suffer alone. The lady next door did come in to say, "It's too bad. If the woman we hire to do cleaning comes tomorrow we'll let you have her to help you out a few hours. Our work is not so pressing." And this when the hungry children were really crying for something to eat! There were three able-bodied women in the family of the caller, any one of whom might have cooked a simple meal and put the house to rights, but that formal call was all the attention they paid their suffering neighbor. The sick woman was amply able to hire help, if she could have obtained it, but as it was she was forced to wait until her husband came home with only such help as her little ones could give. Of course, by this time the housekeeping had lapsed so long that everything was in a dreadful way.

And even in villages the country people are becoming more and more selfish. The days when it took fifteen or twenty women and children to help get ready for harvesters are in the past.

Then every occasion that called for more than four or five extra men out of doors brought the women together for a social time.

Who ever hears now of a husking bee or an apple-paring? The machine is sent for and the fodder prosaically shredded, while the patent apple-parer provided the peeled apples for the butter, if indeed the family is not too far advanced to indulge in apple-butter.

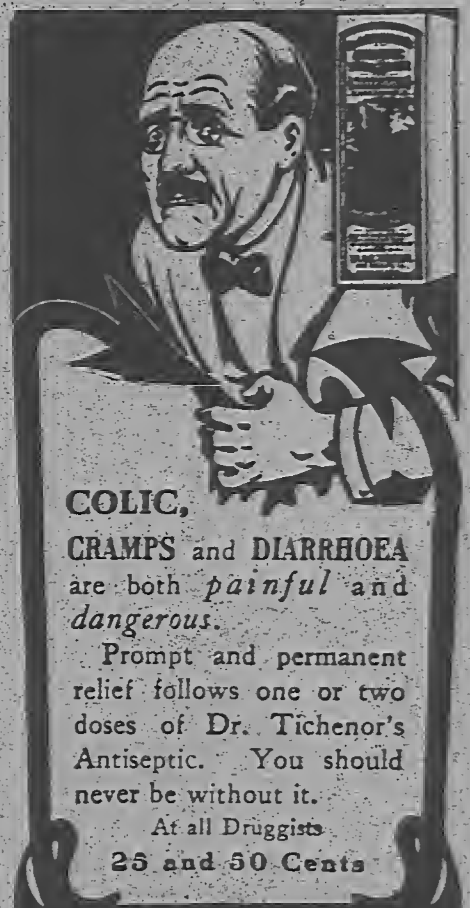
Truly, the times are out of joint.

Nowadays the farmer employs a trained nurse if sickness invades the family, just as his city brother does, and the old habit of the neighbors taking turns supplying the afflicted family with bread and diet for the invalid has gone the way of the tallow candle and fireplace. They are all out of date.

And what have we gained? Well, that is as one looks at the matter. If being "let alone" is desirable, then we have gained a great deal. We surely are not called upon to bring our own home remedies for ailing babies just in the midst of our own work, or is our night's rest ever disturbed because we sit up with a sick neighbor. Our whole duty is done when we look sympathetic and say: "Isn't there something I can do? If there is don't hesitate to call on me," as we rapidly move toward the door.

But we have lost a great deal by the passing of the neighbor. The sweet old-time love and sympathy and helpfulness have faded almost out of existence. If you are fortunate enough to live in a community where neighbors still exist, "grapple them to your heart with hooks of steel," for they are fast disappearing and disappearing completely from the earth.

The poor, abused "good old times!" There is much can be said for them.—*The Designer.*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THE CHURCH AND SOCIAL SERVICE.

Looking through one of our exchanges we read about the "Methodist Federation for Social Service," an article, including the constitution, that covered considerably more space than a page. Immediately following this was an article covering nearly two pages on the "National City Evangelization Union." It is more than likely that had we looked through other papers we would have encountered lengthy chapters on some other chartered organization. Things must be done these days through societies — the most of them ostensibly under the auspices of the Church, but really independent of Church control.

The two societies above named have the same objects in view—the difference being one is national or international, the other a federation of Methodists, but into which "others in sympathy with the objects" are admitted. The objects of the Methodist Federation are declared to be "to deepen within the Church the sense of social obligation and opportunity to study social problems from the Christian point of view, and to promote social service in the spirit of Jesus Christ."

All such societies, it seems to us, proceed upon the supposition that there is a gulf, broad and deep, between the Church and laboring people and others commonly known as "slum-dwellers." It used to be said "there is a gulf between the Church and the world," and it was thought that the simple gospel preached by the Church and accepted by the world was sufficient to bridge the gulf and produce every good intended by our Lord. And such were the results in city, town and country. This was before the day of corporations, and the amassing of great wealth in the hands of the few. Conditions have changed and there is more of the appearance of aristocracy in the ranks of the rich, many of whom are members of the Church. This has naturally widened the gulf between the several classes.

This great gulf can never be bridged by societies which do their work through committees, sustained by the money of rich men. By this method the differences are emphasized. If the rich have an interest in the religious and social welfare of the laboring people, they must do more than work by proxy. Under existing conditions working through a middle man does not appeal to the poor. Personal interest must be manifested by personal work and contact. Build a chapel in some neglected spot, and let it be known that it is the work of rich men for the special benefit of poor people, and the work of that chapel will be a drag. It will be known as a chapel for the poor, and will be shunned. But let rich men put their money in a respectable building on the same spot, and identify themselves with it and work for it, never saying a word about the poor, but make everybody welcome, and that Church will be a success.

The Church of to-day is not the enemy of the poor, but some men in the Church are so emphasizing the differences between the rich and the poor, making them prominent, as to humiliate the self-respecting and independent, and to drive them from the Church. People ought to be preached to and ministered to because they are sinners and need the gospel, and not because they are poor. It is not necessary to remind even the needy and helpless that they are poor.

A DIRE CALAMITY THREATENED.

For months past the *Times-Democrat* has been giving much valuable space to prohibition news, and to the doings of the Anti-Saloon League. The *Times-Democrat* has done this merely as a news-gatherer—not as a prohibitionist, nor advocate of the League—for the paper believes prohibition to be impracticable; and, besides, as we understand, is opposed to the principle. It stand for "high license" and well-regulated saloons. The editor may some day succeed in his battle for "high license" for there is money in it to the State and corporation. The well-regulated saloon he will never see. The regulations on paper will be all right, but he will find them as difficult of enforcement as any prohibition law. Saloon-keepers have no notion of obeying any ordinance that they can successfully evade.

But notwithstanding the opposition of the *Times-Democrat* to prohibition, which is occasionally rather vigorous, the brewers and distillers are not at all pleased with the course pursued by the paper in publishing so much prohibition news. The mere mention of the fact that prohibition is making headway is damaging to the liquor business, and at least one of the leaders in the trade threatens a combination against the paper, which if effected, will prove disastrous. This brewer will withdraw all his advertising patronage from its columns, and influence other patrons to do likewise. In other words, the brewers will inaugurate a boycott against this reputable daily journal, and injure as far as possible its finances for daring to publish bits of news as eagerly sought for and read by many friends of the *Times-Democrat* as are the advertisements of brewers and saloon keepers.

This doughty champion of beer bases his proposed action on the fact that he and his fraternity pay for the space they use and have a right to expect that papers favored by them should protect them from damage. The prohibitionists, he says, who derive so much pleasure from reading such news, and are so much encouraged, "pay nothing." There it is. That which pays nothing should have no place in the columns of papers partly supported by liquor dealers.

And what will the *Times-Democrat* do? It will defy the brewers, and go on publishing "all the news that's fit to print"—prohibition news not excepted. And so will every other respectable paper that cares anything for its respectable readers.

A NEW PROFESSORSHIP.

Under the head of "A New Professorship," the *Western Christian Advocate* gives out a piece of news that is rather surprising. What he saw, and writes about, was surprising to him. It occurred at one of the universities of our sister Methodism. After the opening devotions of the morning the "yell master" came to the platform and put the whole student body, "of magnificent young manhood and womanhood," through a "vocal gymnastic exercise," called the "college yell." It must have been a terrific explosion. When it was over the editor had to look around to see "where he was at," for the "yell master" in cap and gown had "a voice like a bull of Bashan."

The editor transferred the yell to the paper as well as he could, and notwithstanding some of it is nonsense he approved it:

"O-wee, wi-wow!
Al-lee, Ka-zee, zi-zow!
Ra-zee, zi-zu!"

and more that has nothing to recommend it except the sound.

These college yells are innocent things. We like to hear them. They are hearty and not infrequently fuller of melody than much of the operatic music we hear in our Churches. They doubtless help to insipre loyalty to ones Alma Mater, and encourage "the team" on the foot-ball field, but we fail to see wherein the honor of any college or university is involved, and needs to be vindicated on the foot-ball field. We can see how students take a pardonable pride winning a game, and how a vigorous yell may help, but we cannot see that a team or a college suffers any disgrace by losing a game. To us it seems like a poor defense of the "New Professorship," and the lusty drilling in the college chapel following the devotions, to say "after all there was nothing irreverent in it," and the yell "blended well with a fresh, vigorous type of Christianity in those healthy and hearty boys and girls."

PERSONALS.

The people of Tyro (Miss.) Circuit greatly appreciate their preacher, Rev. E. E. Langford, and give substantial expression of their feelings. In return he greatly appreciates their kindness.

Rev. A. H. Williams met with a generous reception on his arrival at Ripley, Miss., and the beginning of his ministry there is "in every way delightful." We trust he may have a happy and successful year.

Rev. Robt. A. Clark was cordially received by the good people of Okolona. The stewards increased the salary $150 above last year. This was thoughtful and generous, and was doubtless appreciated by the preacher.

Uncle Levin Lake, the patriarch of Mississippi Methodism, has recently been quite sick.

At last account he was improving. He has long been spared to the Church. May he remain with us to bless us for years to come.

Dr. J. P. Brushingham, Secretary of the Commission on Aggressive Evangelism of the Methodist Episcopal Church was in the city a few days last week, and on Sunday evening preached for the Rayne Memorial congregation.

We learn through a private letter that Rev. J. E. Cunningham, the young presiding elder of the Oxford District, "has taken hold of the work with a firm hand," and that the brethren "expect the Church to prosper under his administration."

The Publisher informs us that Brother J. T. Otts, of Homer, La., "has sent us in a good-sized club of subscribers." When our laymen begin to help out the preachers the prosperity of the ADVOCATE is assured. We appreciate Brother Ott's work.

Rev. H. T. Carley is delighted with his charge, Carrollton Avenue Church. He found it in fine shape and prosperous, with a new and handsome parsonage, elegantly fitted up, into which he has just moved. He says it is about the "best parsonage in the Conference."

Rev. R. W. Vaughan requests us to say that the minutes of the Louisiana Conference are now passing through the press and will be in hand the last of this week. If nothing happens he will send them out to the preachers next week. He is in the city at this writing looking after the work.

We printed last week a picture of the new and elegant Church at Ponchatoula, La., but omitted [illegible] anything about it. The house was built [illegible] year under the administration of Rev. F. N. Sweeney, the close of his quadrennium on the charge. The Church is active and prosperous, due largely to Brother Sweeney's faithful and incessant labors.

Bishop Luther B. Wilson, of the Methodist Episcopal Church, delivered on Sunday afternoon last a memorable address on the drink traffic, stressing particularly the evil of licensing saloons. The address was delivered at the Young Men's Christian Association hall, and was heard by a large number of people who were greatly pleased. Bishop Wilson is the President of the National Anti-Saloon League.

When a preacher and his wife leave a community, it is pleasant to hear a brother say: "We regret exceedingly to give them up. They had become a part of our Church life here, and their going away was an occasion of regret to every one." Thus speaks Rev. H. S. Spragins of Rev. S. M. Thames and his wife on leaving Oxford. Brother Spragins, who remains at Oxford, is beginning the new year "under favorable circumstances."

The Bolton (Miss.) Sunday school has sent us "resolutions of respect" in regard to Brother J. M. Black, who for forty years has been the superintendent. He has given up the position, and enters another field of labor. Hence the resolutions. It would be well if many others would give "bright flowers" to their hard and faithful workers while living. The most of us wait until our friends enter into rest, then put the flowers on their graves.

Rev. W. G. Harbin for several weeks to come may be addressed at Greenville, Miss. He will give all his time to revival work, in which he is remarkably successful. It has never been our fortune to be associated with him in a meeting, but we can well believe what others say—that he is safe and sound as a preacher, and knows how to sympathize and co-operate with the pastors. Our preachers need not hesitate to invite him to help them.

The *Carrollton* (Miss.) *Conservative* speaks in high terms of the visit of Rev. E. S. Lewis, the newly appointed presiding elder. "The three sermons preached by Rev. E. S. Lewis, the new presiding elder, greatly pleased all who heard him. The address delivered before the Christian workers was especially enjoyed by those present. His sermons and addresses and official administration [illegible] in social circles Mr. Lewis has at once won a high place in the hearts of this community. [illegible] and addresses were characterized as [illegible] order."

DISTRICT MEETING OF W. H. M. S. AND W. F. M. S.

A union District Meeting of the Woman's Home Mission and the Woman's Foreign Mission Societies of the New Orleans District will be held Wednesday, Jan. 22, at the Carrollton Avenue Methodist Church. It will be an all-day meeting, with lunch served by the Carrollton auxiliary. The meeting will open at 10:30 o'clock. The ministers and members of both Societies are cordially invited to attend. Every auxiliary will please send a report and a delegate.

MRS. JNO. CARTER,
District Secretary, W. F. M. S.
MRS. S. A. MONTGOMERY,
District Secretary, W. H. M. S.

NOTICE.

Members of the Ministers' Education Aid Association of the Louisiana Conference will please take notice that funds are immediately needed for beneficiaries whom we are now assisting in college. The collection of dues has been suspended for a year or two, but must now be resumed. Please forward the annual membership dues of five dollars to the undersigned.

R. H. WYNN, Secretary.

Minden, La.

THE SILENT FRIEND.

To the Members Louisiana Annual Conference:

Dear Brethren: The *Silent Friend*, my Orphanage paper, has not consolidated with the ADVOCATE, but the management of the ADVOCATE have consented to give me all of the space I need, so I will discontinue the *Silent Friend*. Please announce from your pulpits that I hope no more clubs will be organized and that I'll refund all money received on subscriptions to the Orphanage paper. Fraternally,

C. C. WIER.

Bunkie, La.

DUTY.

Duty! With regard to ourselves it is independence toward the senses, and with regard to others, it is assiduity in help, in support; help for their comfort, their doing good, their wishing well to their fellow creatures, their desiring what is good; help to be given by co-operation and by resistance, by giving and by refusing, by severity and condescension, by praise and blame, by silence and by words, by pain and by pleasure! Inhabitants of the same earth, travelers of the same moment, and companions on the same road, we ought to help each other, and when we arrive at the resting-place we shall have to give first an account of what we have done for the happiness and virtue of others. A smile, even, will have its reward then.—*Selected.*

HIGH GRADE PIANOS

MARSHALL & WENDELL

ESTABLISHED 1836.

A Piano that has been before the public for more than a half century must possess merit to maintain its popularity. Thousands of them are to-day singing their own praise in the homes of satisfied purchasers.

OUR POPULAR STYLE AT $350

ON EASY PAYMENTS.

Get particulars of our

Six Months Free Trial Plan.

Hakenjos Piano Mfg. Co.,

930 Canal Street

J. BART DAVIS Mgr. New Orleans

DELIGHT IN THE LORD.

The injunction, "Delight thyself also in the Lord," points to a height of Christian experience which many of us do not reach in the sense of permanent occupation. We submit to the Lord. We cherish a real faith in him. We are penitent when we think of our sins against him. We honestly strive to obey him, and are grateful for the mercies which he bestows. But we do not "delight" ourselves in him in any such real and precious fashion as we do in our kindred and companions, unless it be occasionally in peculiar circumstances and for brief periods of time. Yet this seems to be what he desires of us. It is perfectly possible to enter, reverently and humbly, yet very really and sweetly, into personal fellowship and even close and tender intimacy with our Lord and to preserve this pecious relation unbroken.—*The Standard.*

HOW GOD PROVIDES BLESSINGS.

We rarely foresee the richness of the blessing that God is planning for us. We know that blessing is sure to be found in the path of duty; and we may even know beforehand, in a general way, what blessings are likely to result from certain duties done. But God, like a loving parent, seems to delight in joyful surprises for his children, and never tires of outdoing our best hopes. Two men, from homes far apart, went to attend a summer Conference. Both went from a sense of duty; both counted upon receiving special information of a technical sort for their professional work. And this hope was met. But God had something better in store. He saw to it that those two men brought to each other a blessing which was richer than anything else the universe could offer them, and of which both were sorely in need. Neither had gone there for that purpose; neither had any thought of receiving such a blessing there. But each knew that that was his place of duty; the richer feeling followed. That is always the way with God's best gifts: they come when we are expecting simply the everyday rewards of duty-doing.—*Sunday School Times.*

Baby Laugh

It belongs to health for a baby to eat and sleep, to laugh and grow fat.

But fat comes first: don't ask a scrawny baby to laugh: why, even his smile is pitiful! Fat comes first.

The way to be fat is the way to be healthy.

Scott's Emulsion

is the [illegible] food, [illegible] at first.

[illegible]

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of [illegible] a word. Count the words and send [illegible] amount necessary with the [illegible]. That will save [illegible].

Mrs. [illegible]

[illegible]

[illegible] ters with a host of friends to mourn our loss. But we know that our loss is her gain, for we know that she is gone home to heaven, where there is no sickness, pain or death. She is with God forevermore. After funeral services, conducted at her [illegible] home on Nov. 1, by her pastor, assisted by Rev. J. M. Wyatt, of [illegible], Miss., [illegible] was laid to rest in the cemetery at Water Valley [illegible] await the [illegible] resurrection morn. May our Father's richest blessing rest upon all the bereaved ones and comfort them in this sorrow, is the prayer of her pastor.

W. J. WOOD.

Mrs. FRANCES J. WINTERS was born in Rising Sun, Ind., Feby. 12, [illegible] and released from her house of clay [illegible] in Natchez, Miss. [illegible] young she gave her heart to God and united with the Methodist Episcopal Church. For many years she lived in Rodney, Miss., and [illegible] by a consistent life her devotion to Christ and his Church. She was married three times and was the mother of eight children, only one of whom is living. It was my privilege to serve [illegible] as pastor in Rodney [illegible] year and her beautiful life [illegible] Christian [illegible] influence [illegible] through my life. Her husband, [illegible] Winters, to whom she was married in [illegible], preceded her to the grave six years [illegible] Dr. J. G. [illegible] After [illegible] State Street [illegible] Miss Annie [illegible] several years. No [illegible] Mrs. Winters. [illegible]

ROBT. SELBY.

Miss [illegible]

[illegible]

[illegible] will her hands minister to the wants of loved ones with tender devotion, nor tend the sweet flowers of which she was so fond. Kind friends gathered them and laid them upon her casket in loving remembrance. [illegible] she was laid to rest by her pastor, Rev. [illegible] H. Griffin, under the [illegible] in the cemetery with other [illegible] where the Rev. Thomas [illegible] and his wife have long slept. [illegible] in her home because of her vacant chair, but they have the sweet assurance that she has [illegible] from pain to rest. Grieve [illegible] mother, brothers, sisters, your darling is now watching and waiting at the beautiful gate for the homecoming of her loved ones. May He who doeth all things well comfort the sorrowing ones.

ONE WHO LOVED HER.

Mrs. JOSEPHINE M. WUNSCH departed this life at Baton Rouge, La., Jan. [illegible], after a long and useful life of [illegible] years and [illegible] months. She was one of the charter members of the old Dryades Street Church, New Orleans. She was at the time of her death a member of the Second M. E. Church, South, of Baton Rouge, La. For many years she has been a consecrated Christian, and met death without fear, for the last few years she has been patiently waiting for the summons to come up higher.

J. S. PURCELL, Jr.

Whereas, an All-wise Providence has seen fit to take from our Sunday school and town our beloved friend and co-worker, Miss CLAYTON NEILL, and whereas it is with sorrowing hearts that we yield to Him who doeth all things well, and feel that not only our Sunday school but the Methodist Church has sustained an irreparable loss in the death of one who by her consistent Christian life constrained all who were associated with her to live better and more useful lives; be it therefore

Resolved, That we hold in loving remembrance her [illegible] and as a tribute to her memory we will try to emulate her noble Christian character. Be it

Resolved, That we extend our sympathy to the bereaved family whose loss is her eternal gain.

Resolved further, That a copy of these resolutions be spread on the Sunday school record, a copy be sent to the [illegible] News and to the New Orleans Christian Advocate.

MISS NONA STANLEY,
MISS ALICE HINTON,
MISS OLGA TYNER,
Committee.

Mrs. LOUISE S. DAVIDSON, aged [illegible] years, wife of Rev. J. H. Davidson, [illegible] died at her home in [illegible], Tex., Sunday evening, Dec. [illegible]. Mrs. Davidson was born in Mississippi [illegible]

W. S. DEMERY.

$100 Reward FOR a better remedy than "RHEX" [illegible] It will relieve when others fail. Recommended for Rheumatism, Neuralgia, Sore Throat, [illegible] Kidney Trouble, [illegible] See druggist.

MONUMENTS [illegible]

FOR 10 [illegible]

OHN LEWIS CHILDS, Floral Park

$100 MAKES YOU [illegible] OR STENOGRAPHER [illegible] POSITIONS.
WALDEN'S BUSINESS CO
Lake Charles, La. [illegible] highest character [illegible] anywhere at any [illegible] Only 25 [illegible] at reduced rates [illegible] ship course. A delightful [illegible] Write to-day to [illegible] L. E. WALDEN, Pres.

MONEY
IN TEXAS AND MEX
We offer splendid [illegible] established enterprise [illegible] payable monthly [illegible] installments [illegible] absolutely [illegible] you [illegible] people [illegible] Write now.
San Antonio Real Estate & Investment Co., 228 West Commerce St., San Antonio, Tex.

Queen & Crescent Route
Through Pullman Sleeper
TO NORFOLK,
Jamestown Exposition.

Lv. New Orleans daily [illegible] p. m.
Av. Norfolk [illegible] a. m.
Second Morning.

ROUND TRIP FARES:

Tickets Limited Dec. 15, '07 [illegible]
Tickets Limited 60 days [illegible]
Tickets Limited 15 days [illegible]
Tickets good in coaches only sold on Tuesday of each week. Limited 10 days [illegible]

CONFEDERATE REUNION,
Richmond, Va.
Round Trip Fare [illegible]

THE QUICKEST TIME
FOR DETAILS APPLY AT
Ticket Office, 211 St. Charles St.
Phone Main [illegible]

ILLINOIS
CENTRAL
The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Loisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.
Full Particulars at
City Ticket Office,
[illegible] ST. CHARLES STREET.
Phone Main [illegible]

BEAUTIFUL SOUVENIR POST CARDS
[illegible]

General News

The unprecedented decrease in the sale of high-priced gems has caused liquidation of the largest jewelry houses in New York city.

* * *

It is reported that the rice crop has been seriously damaged by the excessive rains. The streams have all been out of the banks, and a large part of the crop is still in the shock.

* * *

The Attorney General of Mississippi has commenced legal proceedings to oust the Cumberland Telephone and Telegraph Co. from that State on the grounds that it violates the Anti-Trust laws. By the very nature of the case anything but a monopoly would be a nuisane and an expense to the public. The remdy lies not in the number of companies, but in the rigid regulation of the one that is permitted to exist.

* * *

President Harahan of the Illinois Central says there has been a decrease of business on northern lines as a consequene of the panic, but for various reasons there has been a notable increase of business on the Southern lines. The Illinois Central has handled 250,000 bales of cotton, in excess of any previous year.

* * *

At the St. Louis World's Fair Germany learned that American hens far exceed the German hens in productiveness. After careful experiments, they have decided that the feeding of corn is largely responsible responsible for the difference. As a result, the German demand for corn has increased over one hundred per cent in the last three years.

* * *

The banks of New York now have over the legal reserve. In Chicago the banks are making large loans and buying commercial paper. The balances are increasing in the New Orleans banks. In a very short time all the special restrictions will be withdrawn and the banking of the country will resume its normal conditions.

* * *

This city celebrated the anniversary of the battle of New Orleans by laying the orner-stone to the new courthouse.

* * *

There is now being organized in New Orleans a "Travelers' Aid Association" for the protection of young women coming to the city.

* * *

The battleship fleet received a royal welcome in Rio Janiero. The torpedo fleet was to have kept four or five days in advance of the battleships, but owing to some break-downs has been unable to do so.

* * *

In a few days a ship-load of mules leave New Orleans for India. They will be used as pack mules by the British army in the mountain trails.

* * *

Governor Blanchard is determined that there shall be a fair and honest registration if it is possible. He has already removed one registar, and is investigating others that have been reported as not doing their duty honestly.

* * *

The liquor men propose to fight the Alabama prohibition in the courts. The saloon has no use for the law until some fancied privilege is threatened, and then it is quick to appeal.

* * *

In a message to the House of Representatives President Roosevelt urged that in preparing for the work of taking the next census the four thousand or more additional employees needed to be appointed only after competitive examinations under the rules of the Civil Service Commission and strongly denounces the "patronage system" of making the appointments, saying that the Civil Service Commission was fully capable of securing a most efficient force."

* * *

So many rumors of war between Japan and the United States have emanated from France, that France has made a diplomatic denial of a desire to see such a war.

* * *

Senator Aldrich has introduced a financial bill in the Senate which provides for the issue of an emergency circulation to national banks to be secured by State, county or municipal bonds that shall pass certain tests. One condition is that the state or community issuing the bonds shall not have defaulted in the payment of principal or interest for ten years past.

MOXINE
Cures LAGRIPPE and Colds.

THE QUIET HOUR QUARTERLY.

To all who feel the need of help in their daily devotions to Quiet Hour Quarterly will prove a great blessing. It will help you to form the habit of daily prayer and study of God's Word; it will give you that insight into Scripture which can only come from a systematic and consecrated study; it will bring to you the inspiration that comes from the "fellowship of the saints" in the joy of communion; it will help to lead you into the presence of him who will cause your heart to burn within you while he speaks to you by the way, while he opens to you the Scriptures. For the first quarter the studies in Mark by Bishop Hendrix are worth many times the cost of the Quarterly for a whole year. The remaining three series of studies on the other Gospels will conform to a very high standard. To secure the benefit of the studies in all the Gospels to as many as possible we will send a beautiful Vanderbilt Calendar which sells for 50 ents to evry one sending a club of ten new subsribers to the Quiet Hour Quarterly for 1908. Send all subscriptions to Smith & Lamar, Agents, Nashville, Ten. Subscrip price 25 cents a year.

MOXINE
Cures LAGRIPPE and Colds.

Colds on the Chest

Ask your doctor the medical name for a cold on the chest. He will say, "Bronchitis." Ask him if it is ever serious. Lastly, ask him if he prescribes Ayer's Cherry Pectoral for this disease. Keep in close touch with your family physician, and follow his advice carefully.
We have no secrets! We publish the formulas of all our preparations. J. C. Ayer Co. Lowell, Mass.

Jos. Weckerling, Pres. Geo. Stahler, Sec'y.
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E. C. D. MARSHALL, G. F. & P. A., Shreveport, La.

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QUARTERLY CONFRENCES.

Louisiana Conference.

BATON ROUGE DIST.—FIRST RND.
Wilson, at Wilson ....Jan. 4, 5
Clinton ....Jan. 5, 6
Ethel, at Ethel ....Jan. 11, 12
Jackson ....Jan. 12, 13
Baker, at Baker ....Jan. 18, 19
Zachary and Slaughter, at S..Jan. 19, 20
Touchatoula, at Touchatoula..Jan. 25, 26
Hammond ....7 p.m. Jan. 26,
Independence ....11 a.m. Jan. 27,
Amite City ....7:30 p.m. Jan. 27,
Franklinton, at F. ....Jan. 29, 30
Mt. Herman, at Tangipahoa Feb. 1, 2
Kentwood ....7 p.m. Feb. 2,
St. Francisville, at St. F....Feb. 8, 9
Port Vincent, at P. V....Feb. 15, 16
Live Oak, at Denham Spgs. Feb. 16, 17
Pine Grove, at P. G....Feb. 22, 23
St. Helena, at Center ....Feb. 28, 1
E. Feliciana, at Oak G....Feb. 7, 8
Melville, at Melville ....Feb. 14, 15
New Roads and Jacoby....Feb. 21, 22
First Church, Baton R....Feb. 29, 30
Second Church, Baton R....Feb. 29, 30

District Stewards will meet Jan. 20, at 2:30 p.m. in Slaughter Methodist Church.

R. W. TUCKER, P. E.

MONROE DIST.—FIRST ROUND.
Bastrop, at Bastrop....Jan. 4, 5
Rayville, at Oak Ridge....Jan. 5, 6
Downsville, at Downsville....Jan. 11, 12
Bonita, at Bonita....Jan. 18, 19
Monroe, at Monroe....Jan. 19, 20
West Monroe, at W. M....Jan. 21
Tallulah, at Tallulah....Jan. 25, 26
Lake Providence, at L. P....Jan. 26, 27
Farmerville, at Farmerville..Feb. 1, 2
Brookland, at Brookland....Feb. 7, 8
Eros, at Eros....Feb. 8, 9
Mer Rouge, at Collinston....Feb. 15, 16
Mangham, at Mangham....Feb. 16, 17
Harrisonburg, at H....Feb. 22, 23
Florence, at Florence....Feb. 23, 24
Waterproof ....Feb. 29, Mar. 1
Floyd, at Floyd....Mar. 7, 8

J. E. DENSON, P. E.

SHREVEPORT DIST.—FIRST ROUSD.
Grand Cane, at G. C....Jan. 4, 5
Pelican, at Pelican....Jan. 11, 12
Coushatta, at Coushatta....Jan. 18, 19
Wesley, at Carrol Creek....Jan. 25, 26
La Chute, at La Chute....Feb. 1, 2
Shreveport, First Church....Feb. 9, 10
Shreveport, Texas Ave....Feb. 12
Mansfield Ct., at Bethel....Feb. 15, 16
Mansfield Ct., at Bethel....Feb. 15, 16
Zwolle, at Zwolle....Feb. 22, 23
Many, at Many....Feb. 23, 24
Ida, at Gillian....Feb. 29, Mar. 1
Greenwood, at Greenwood....Mar. 7, 8
Shreveport, City Mission....Mar. 8, 9
Hornbeck, at Holly Grove..Mar. 14, 15
Leesville Station ....Mar. 15, 16
Bon Ami ....Mar. 21, 22
De Ridder Station....Mar. 22, 23
Pleasant Hill, at P. H....Mar. 27, 28
Provincal, at Provincal....Mar. 29
Mooringsport, at M....Apr. 4, 5

T. J. WARLICK, P. E.

ARCADIA DIST.—FIRST ROUND.
Benton, at Benton ....Jan. 11, 12
North Bossier at P. Dealing Jan. 13,
Haughton, at Haughton ....Jan. 15,
Simsboro, at Simsboro....Jan. 18, 19
Bienville, at B....11 a.m...Jan. 21,
Homer ....Jan. 22,
Haynesville, at H....Jan. 25, 26
Gibsland, at G....Feb. 1, 2
Louisville, at L....Feb. 3,
Winnfield ....Feb. 4,
Bernice, at Alabama ....Feb. 8, 9
Jonesboro, at J....Feb. 10,
Vernon, at Wesley Chapel..Feb. 12,
Ringgold, at R....Feb. 15, 16
Ruston ....Feb. 18,
Cotton Valley ....Feb. 22, 23
Minden ....Feb. 24,
Lisbon, at Lisbon....Feb. 29, Mar. 1
Arcadia ....Mar. 8, 9

BRISCOE CARTER, P. E.

NEW ORLEANS DIST.—FIRST R'ND.
Parker Memorial ....a.m. Jan. 5,
Algiers ....p.m. Jan. 5,
Louisiana Avenue ....a.m. Jan. 12,
Epworth ....p.m. Jan. 12,
Bogalusa ....Jan. 15,
Plaquemine and White C....Jan. 25, 26
Donaldsonville and Vach....Jan. 26, 27
Covington, at Covington ....Feb. 1, 2
Slidell, at Slidell ....Feb. 8, 9
Carrollton Avenue ....a.m. Feb. 16,
Second Church ....p.m. Feb. 16,
First Church ....a.m. Feb. 23,
Felicity ....p.m. Feb. 23,
Reyne Memorial ....March 1

F. N. PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.
Pollock and Olla, at P....Jan. 4, 5
Tioga, at Tioga ....Jan. 6,
Trout and Jena, at T....Jan. 11, 12
Somerville and Eden, at Jackson
Chapel ....Jan. 13,
West Alexandria ....Jan. 15,
Dry Creek, at Dry Creek....Jan. 18, 19
Glenmora, at Glenmora....Jan. 20,
Columbia ....Jan. 25, 26
Selma ....Jan. 27,
Chicot, at White's Chapel....Feb. 1, 2
Montgomery, at Montgomery Feb. 5,
Lecompte, at Lecompte....Feb. 8, 9
Bunkie ....Feb. 10,
Simsport ....Feb. 11,
Opelousas ....Feb. 15, 16
Natchitoches ....Feb. 22, 23
Boyce ....Feb. 24,

District Stewards will meet in the West Alexandria Church on Wednesday, Jan. 22, at 10:30 a.m.

N. E. JOYNER, P. E.

CROWLEY DISTRICT—FIRST ROUND.
St. Martinville ....Jan. 12,
Abbeville ....Jan. 14,
Franklin ....Jan. 15,
Morgan City ....Jan. 19,
Patterson ....Jan. 19,
Rayne ....Jan. 24, 26
Indian Bayou ....Jan. 25,
Gueydan ....Feb. 2,
[illegible] ....Feb. 1,
Prudhomme ....Feb. 2,
Crowley ....Feb. 8, 9
Lake Arthur ....Feb. 15, 16
Jennings ....Feb. 16,
Lake Charles ....Feb. 21, 23
Sulphur ....Feb. 22, 23
Grand Chenière ....Feb. 24,

J. M. HENRY, P. E.

North Mississippi Conference.

DURANT DIST.—FIRST ROUND.
Sallis, at Hurricane....Jan. 4, 5
Kosciusko Station ....Jan. 5, 6
Chester, at Nebo....Jan. 11, 12
Ackerman, at Ackerman....Jan. 12, 13
Pickens, at Pickens....Jan. 19, 20
Durant Station ....Jan. 26, 27
Rural Hill, at Rural Hill....Feb. 1, 2
McCool, at McCool....Feb. 2, 3
Ebenezer, at Hebron....Feb. 8, 9
Lexington Station ....Feb. 9, 10
Vaiden, at Vaiden....Feb. 12
Black Hawk, at B. H....Feb. 15, 16
Sidon & Tchula, at Cruger..Feb. 19
Kosciusko Cir., at Bethel....Feb. 22, 23
West, at West....Mar. 1, 2
Louisville, at Louisville....Mar. 4
Poplar Creek, at Friendship..Mar. 7, 8

S. M. THAMES, P. E.

ABERDEEN DIST.—FIRST ROUSD.
Aberdeen ....Dec. 15, 16
Houston ....Dec. 22, 23
Tupelo ....Jan. 5, 6
Shannon, at Shannon....Jan. 11, 12
Verona ....Jan. 12, 13
Okolona Station....Jan. 19, 20
Buena Vista, at Beuna Vista Jan. 24
Prairie, at Prairie ....Jan. 25, 26
Amory and Nettleton, at A..Feb. 2, 3
Bounds Ct., at Tabernacle..Feb. 6
Pittsboro, at Sumrall....Feb. 7
Vardaman, at Vardaman ....Feb. 8, 9
Houlka, at Wesley Chapel..Feb. 15, 16
Montpelier, at Sparta ....Feb. 18
Palestine, at Algona ....Feb. 22, 23
Pontotoc, at Pontotoc ....Feb. 23, 24
Nettleton, at Evergreen..Feb. 29, Mch 1
Smithville, at Antioch ....Mch. 2
Okolona Ct., at Moore Chap..Mch. 4
Aberdeen Ct., at Gr. Spgs....Mch. 7, 8
Fulton, at Hardins Chap....Mch. 12

J. H. MITCHELL, P. E.

COLUMBUS DIST—FIRST ROUND.
Columbus, First Church ....Dec. 21, 22
Columbus, Second Church....Dec. 22, 23
West Point ....Jan. 4, 5
Columbus Ct., at New Hope Jan. 11, 12
Starkville Ct., at Smyrna....Jan. 18, 19
Starkville ....Jan. 19, 20
Shuqualak, at Salem ....Jan. 25, 26
Macon ....Jan. 26, 27
Winstonville, at Middleton..Feb. 1, 2
Mayhew, at Artesia ....Feb. 8, 9
Mathiston, at Mathiston....Feb. 15, 16
Crawford, at Crawford ....Feb. 22, 23
Sturges, at Sturges....Feb. 29, Mar. 1
Brooksville, at B....Mar. 7, 8
Hebron, at Hebron ....Mar. 14, 15
Cedar Bluff, at Phoeba ....Mar. 21, 22

L. M. LIPSCOMB, P. E.

CORINTH DIST.—FIRST ROUND.
Booneville Sta. ....Dec. 22, 23
Corinth Sta. ....Dec. 29, 30
Iuka Ct., at Harmony ....Jan. 4, 5
Iuka Sta. ....Jan. 5, 6
Kossuth Ct., at Wesley's C..Jan. 11, 12
Corinth Ct., at Gaines Chap..Jan. 14,
Mooresville and Saltillo, at S.Jan. 18, 19
Guntown and Baldwyn, at G.Jan. 19, 20
Mantachie Ct., at Hebron....Jan. 21,
Belmont Ct., at Pattersons..Jan. 25, 26
Tishomingo Ct., at Boggs....Jan. 28,
Wheeler Ct., at Wheelers....Feb. 1, 2
Marietta Ct., at Marietta....Feb. 4,
Myrtle Ct., at Hickory Flat....Feb. 8, 9
Blue Springs Ct., at B. S....Feb. 10,
New Albany Sta....Feb. 16, 17
N. Albany Ct., at Mt. Olivet.Feb. 18,
Booneville Ct., at Carolina....Feb. 22, 23
Jonesboro Ct., at Camp Gr....Feb. 26,
Rainey and Faulkner, at R.C.Feb. 28,
Ripley and N. H. at Ripley.Feb. 29, 1

BEN P. JACO, P. E.

SARDIS DIST.—FIRST ROUND.
Sardis ....Dec. 22, 23
Como ....Dec. 29, 30
Senatobia ....Jan. 4, 5
Mt. Pleasant ....Jan. 11
Byhalia ....Jan. 12, 13
Olive Branch, at Kelley....Jan. 14
Arkabutla, at Hunter's C....Jan. 18
Cold Water ....Jan. 19, 20
Cochrum ....Jan. 25, 26
Wall Hill ....Feb. 1, 2
Pleasant Hill, at Lewisburg..Feb. 8
Hernando and Hinds, at H.... 9, 10
Courtland 15, 16
Harrison 22, 23
Eureka, at Cole's Springs....Feb. 29, 1
Tyro, at Fredonia ....Mar. 7, 8
Long Town, at Davis Ch'l....Mar. 14, 15
Crenshaw....Mar. 21, 22
Batesville ....Mar. 28, 29

The District Stewards will please meet at Cold Water, Jan. 20.

W. M. YOUNG, P. E.

OXFORD DIST.—FIRST ROUND.
Abbeville Ct., at A....Jan. 4, 5
Oxford Station ....Jan. 8,
Holly Springs Ct., at Lamar Jan. 11,
Holly Springs Sta....Jan. 12, 13
Potts Camp Ct., at P. C....Jan. 17,
Red Banks, at R. B....Jan. 18, 19
Ashland Ct., at Liberty ....Jan. 21,
Water Valley, Main St....Jan. 23,
Water Valley, First Church..Jan. 24,
Grenada Ct., at Spring Hill..Jan. 25, 26
Grenada Station ....Jan. 26, 27
Charleston Ct., at Charleston.Jan. 28,
Coffeeville Ct., at C....Jan. 30,
Water V'd. Cir. at Palestine Feb. 1, 2
Paris Ct., at Paris ....Feb. 8, 9
Toccopola Ct. ....Feb. 14,
Randolph Ct. ....Feb. 15, 16
Waterford Ct. ....Feb. 22, 23

J. E. CUNNINGHAM, P. E.

Mississippi Conference.

MERIDIAN DIST—FIRST ROUND.
Meridian, Central, 11 a.m....Jan. 5,
East End, 7:30 p.m....Jan. 5,
South Side, 11 a.m....Jan. 12,
Seventh Ave., 7:30 p.m....Jan. 12,
Fifth St., 11 a.m....Jan. 19,
Shubuta, at Shubuta....Jan. 26, 27
Waynesboro, Wed., 7:30 p.m.,
Thursday ....Jan. 29, 30
Buckatunna, at B....Jan. 31,
Leakesville, at L....Feb. 1, 2
Enterprise, at E....Feb. 8, 9
Scooba, at Scooba....Feb. 15, 16
Lauderdale, at L....Feb. 22, 23
N. Kemper, at Spg. Hill Feb. 29, Mar. 1
De Kalb, Tuesday....Mar. 3,
Daleville, at Soule's Chapel..Mar. 7, 8
Linnsville, at B....Mar. 10,
Pachuta, at McGowan's....Mar. 14, 15
Middleton, at Manassa....Mar. 17,
Waynesboro Ct., at Fedora Mar. 19,
Matherville, at Winnifred....Mar. 21, 22
Eucutta ....Mar. 24,
Vimville, at Pleas. Ridge....Mar. 25, 26

W. C. BLACK, P. E.

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Sunday School

By W. B. Campbell.

LESSON FOR JAN. 19.

Jesus and his first disciples.—John I. 35 to 51.

Golden Text: "We have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth." John I, 45.

The spirit of expectancy pervaded all classes in the days of John the Baptist. Everyone was looking for the advent of some great one, under whose leadership better times would come. That is why so many thought John the Baptist was the Messiah. The common people gathered to hear John preach, for his speech was along the line of thought that was ever in the public mind. John's sermons did not suit everyone, for he urged them to "bring forth fruits meet for repentance," pointing out their individual sins; and some began to ask questions that seem to indicate a desire to justify actions, that looked not well at first appearance. There are those in the world to-day to whom such preaching is equally distasteful; hence empty pews in church and standing-room only in the theatres on Sunday nights. John and Andrew, two fishermen, were much impressed with John's words, and it seemed that after the multitudes were gone they lingered as if to hear more, just as we have often done after a rousing meeting at which the demonstration and power of the Spirit is plainly manifested. It was after many years had passed that John wrote the words of this scripture, and the events had so impressed him that he recalls them as they transpire day by day. It is the third now since Jesus was formally announced and pointed out as "The lamb of God." Jesus was walking near where John the Baptist was with two of his disciples. John directed their attention to Jesus, in the same words that he had used on the first day, and the fact of using them to those two is made important by the grand eternal result that followed. On this sermon preached to two, and on their ready acceptance of the truth, is based the Gospel, and they are recorded in Holy Writ, producing a saving faith in millions upon millions who afterwards read and divided the word of truth.

"Behold the Lamb," not one like those brought to the temple and used in the sacrificial service, but a lamb of God's providing, like that spoken of by Abraham to Isaac: "My son, God will provide himself a lamb," which prophecy was being made plainly fulfilled by the Son of God himself, as he walked away followed by these two seekers after the everlasting truth. Jesus had only walked a little space when he saw the two following, and, turning, asked: "What seek ye?" What a question! They could not answer directly, and their reply was in a way evasive. In fact, there was no reply, and as it would require time to fully answer, they only asked: "Master, where dwellest thou?" Behold the Lord's invitation, not to those two alone, but to the whole world of them that are weary of the world's turmoil, and the search after pardon, peace and safety: "Come and see," said the King that would teach all men of this kingdom of heaven that had been announced by the great forerunner.

The two went with Jesus, "and abode with him that day." What a day that must have been! From that day's conference came Andrew with heart yearning to tell others of him who was, of a truth, the long-expected Messias. He goes to his own brother, Simon, and tells him the glorious news, and brings him to Jesus. Andrew went at once, and so it is with all who have found in Jesus the Savior they need. God has placed in the heart of the forgiven sinner a strong desire to tell of the love of Christ, a means of spreading the gospel. The first day's work of Jesus' ministry was starting Andrew to work. See the second; on that day Jesus went into Galilee, and it must have been near Bethsaida that he found Philip and set him to work, for he goes and finds Nathaniel. Philip and Nathaniel must have been close friends and fellow-students of the word of God. "We have found him of whom Moses and the prophets wrote," said Philip. "It is no other that Jesus of Nazareth." Nathaniel was not ready to at once accept a story so much at variance with his former conclusion. He had read that the Messias should come out of Judea, out of Bethlehem, but no good thing had he ever read of as coming from Nazareth.

"Come and see," said Philip. Come and see all ye who doubt; come and see all that was done by the Savior; see the life he lived; see how he went about doing good. Then cast your eyes inward on your own sinful heart and see how much you need just such a Savior as was this same Jesus that Andrew, and Simon, and Philip, and Nathaniel coming to him, not the outward man alone, but away down deep in the heart he beheld, "an Israelite indeed, in whom is no guile." "Why, Master, do you know me?" "Yes," said the loving Rabbi, "you were under the fig tree alone, as you thought, but I was even there with you; and I am always near the weakest of my children when on their knees in prayer." Nathaniel could not keep silent. "Thou art the Son of God; thou art the King of Israel," is the record of him whose heart was read as a book by him "who looketh on the heart." What are these wonderful words the Master is saying to this new-made disciple: "Hereafter ye shall see heaven open." This simple faith in the Son of God shall make the gates of God's eternal domain swing open, and angels shall descend to bear away the redeemed, ascending to the many mansions in the Father's house. Are not such truths as these worth all the world's wealth? O let us come and see more and more clearly this King of Israel, this King whose kingdom is within us, for we know by the Spirit he hath given us, that verily "we have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth."

INVISIBLE INK.

Boys and girls sometimes amuse themselves with what is called "invisible ink"—a fluid which makes no more color on paper than water does, but which becomes visible at once if you expose it to heat. An ink of that kind is a great curiosity to persons who have never before seen it, but a greater curiosity still is an ink which may be quickly made to disappear by rubbing it.

To make this fluid, get a little starch—just the common kind used by the laundress—and mix it with water until it becomes of about the consistency of cream. Then to it add a few drops of tincture of iodine, and it is ready for use.

Dip your pen into it, and write a few words on ordinary letter-paper; the writing will be of a dark-brown color, and will dry very quickly. It will look exactly like brown ink, and when you tell your friends that you are going to make the writing disappear simply by rubbing your hand or your handkerchief over it they will probably look incredulous, for it has a permanent appearance, just as the black ink of a letter has. But rub it, and every trace of the writing will vanish as quickly as though your hand had magic in it.

There are many ways in which this fluid may be used for amusing or mystifying people.—*New York Press.*

"Prophetic eloquence is the faculty of making dry bones live. He who can speak to men of the common things of duty or righteousness with such earnestness that they take heed and consider, has had his lips touched with a coal from off the altar upon which glow the Ten Commandments, and the Sermon on the Mount."—*Sunday School Times.*

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QUARTERLY CONFERENCES.

Mississippi Conference.

NATCHEZ DIST.—FIRST ROUND.

Liberty, at Liberty	Jan. 4, 5
Centreville	Jan. 11, 12
Homochitto, at Mt. Olive	Jan. 18, 19
Bethel, at Macedonia	Jan. 25, 26
Gloster	Jan. 26, 27
Barlow, at Rehoboth	Feb. 1, 2
Hamburg, at Hamburg	Feb. 8, 9
Fayette, at Fayette	Feb. 15, 16
Perry's Creek, at Dawson's	Feb. 22, 23
Woodville	Feb. 23, 24
Natchez, Pearl St.	Feb. 29, Mar. 1
Natchez, Jefferson St.	Mar. 1, 2
Bayou Pierre, at P. V.	Mar. 7, 8
Caseyville, at New Hope, Monday, 11 a. m.	Mar. 9
Wilkinson, at Friendship	Mar. 14, 15
Meadville, at Providence	Mar. 21, 22
Washington, at W.	Mar. 28, 29

The District Stewards will meet in Gloster on Wednesday, Jan. 22, at 11:30 a. m. J. T. LEGGETT, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica, at Utica	Jan. 4, 5
Harriston, at Harriston	Jan. 11, 12
Port Gibson, at P. G.	Jan. 13
Crawford St., Vicksburg	Jan. 15
Lorman, at Lorman	Jan. 18, 19
South Warren, at Red Bone	Jan. 25, 26
S. Washington, Vicksburg	Jan. 27
Bolton, at Bolton	Feb. 1, 2
Hermanville, at H.	Feb. 8, 9
Silver City, at S. C.	Feb. 15, 16
Satartia, at Wesley Chapel	Feb. 18
Oak Ridge, at O. R.	Feb. 22, 23
Edwards, at Edwards	Feb. 24, 25
Anguilla, at Anguilla	Mar. 1, 2
Rolling Fork, at R. F.	Mar. 2, 3
Mayersville, at Mayersville	Mar. 3, 4
Rocky Springs, at R. S.	Mar. 7, 8

G. H. GALLOWAY, P. E.

SEASHORE DIST.—FIRST ROUND.

Purvis	Jan. 4, 5
Eastabutchie	Jan. 11, 12
Americus, at Pleasant Hill	Jan. 18, 19
Lucedale	Jan. 19, 20
New Augusta	Jan. 21
McHenery and Wiggins, at McHenery	Jan. 21
Pass Christian	Jan. 25, 26
Bay St. Louis	Jan. 27
Pearlington and Logtown, at Logtown	Jan. 28
Van Cleave	Jan. 30
Escatawpa	Jan. 31
Moss Point	Feb. 1, 2
Pascagoula	Feb. 2, 3
Lumberton	Feb. 8, 9
Biloxi, Main St.	Feb. 15, 16
Long Beach	Feb. 17
Hattiesburg, Main St.	Feb. 21, 22
Hattiesburg, Broad St.	Feb. 22, 23
Hattiesburg, Court St.	Feb. 24
Carriere and McNeill, at Carriere	Feb. 29, 1
Brooklyn and Bond, at Brooklyn	Mar. 6
Mentorum and New Zion, at New Zion	Mar. 7, 8
Gulfport, 25th Ave.	Mar. 10
Gulfport, 29th St., at Handsboro	Mar. 11
Ocean Springs and Oak St., Oak St	Mar. 12
Coalville, at Poplarhead	Mar. 14, 15
Howison ann Saucier, at S.	Mar. 15, 16
Wolf River, at Durhams C.	Mar. 17

District Stewards will meet at Main Street, Hattiesburg, Jan. 15, at 11 a. m. M. L. BURTON, P. E.

BROOKHAVEN DIST.—FIRST ROUND

Prentiss, at Prentiss (Thurs.)	Jan. 2
Hub, at Hathorn	Jan. 4, 5
Columbia	Jan. 5, 6
Silver Creek, at Bethel	Jan. 11, 12
Magnolia (Wed)	Jan. 15
McComb and Fernwood, at La-Branch	Jan. 18, 19
McComb, Centenary	Jan. 19, 20
Hazlehurst (Wed)	Jan. 22
Gallman, at Bethesda	Jan. 25, 26
Crystal Springs	Jan. 26, 27
Pearlhaven, at P. (Thurs)	Jan. 30
Tylertown, at T.	Feb. 1, 2
Brookhaven (Wed.)	Feb. 4
Bogue Chitto and Norfield, at B. C.	Feb. 8, 9
Adams, at Adams	Feb. 15, 16
Beauregard, at B.	Feb. 22, 23
Wesson	Feb. 23, 24
Monticello, At M.	Mar. 1, 2
Summit, at Summit	Mar. 8, 9
Topisaw, at Topisaw (Wed)	Mar. 11

GEO. H. THOMPSON, P. E.

JACKSON DISTRICT—FIRST ROUND

Jackson, Capitol St., 11 a.m.	Jan. 5
Jackson, Rankin St., 7 p.m.	Jan. 5
Magee, at Magee	Jan. 11, 12
Thomasville, at Greenfield, 11 a.m.	Jan. 18, 19
Brandon 7 p.m.	Jan. 19, 20
Seminary, at Williamsburg, 11 a.m.	Jan. 25, 26
Collins 7 p.m.	Jan. 26, 27
Canton	Jan. 31
Sharon, at Sharon	Feb. 1, 2
Madison, at Madison	Feb. 3
Jackson, First Church	Feb. 5
Fannin, at Oakdale	Feb. 8, 9
Florence, at Marvin Church	Feb. 14
Braxton, at Braxton	Feb. 15, 16
Terry, at Terry	Feb. 18
Deasonville, at Union	Feb. 22, 23
Benton, at Midway	Feb. 25
Yazoo City	Feb. 26
Eden, at Eden	Feb. 29, Mar. 1
Flora, at Flora	Mar. 2, 3
Mount Olive, at Mt. O.	Mar. 6
Bethel and Mission, at B.	Mar. 7, 8
Pinola, at Mount Pisgah	Mar. 14, 15

The Board of District Stewards will convene in Jackson, First Church, on Thursday, Jan. 30, at 10 a.m. The meeting is one of unusual importance, and it is earnestly desired that in cases where there are no early morning trains the members will come in Wednesday evening. A. F. WATKINS, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton, at Carrollton	Jan. 4, 5
Itta Bena	Jan. 9, 10
Belzoni, at Belzoni	Jan. 11, 12
Eupora and Maben, at E.	Jan. 18, 19
Moorhead, at M.	Jan. 25, 26
Indianola, at I.	Jan. 27
Inverness, at Inverness	Jan. 28
Schlater, at S.	Feb. 1, 2
Webb, at Tutwiler	Feb. 4
Minter City, at M. C.	Feb. 8, 9
N. Carrollton, at Eden	Feb. 12
Winona Ct., at New Hope	Feb. 15, 16
Mar's Hill, at M. H.	Feb. 18
Tom Nolen, at Stewart	Feb. 22, 23
Ruleville, at Drew	Feb. 29, Mar. 1
Vance, at Vance	March 3
Slate Springs	March 7, 8

The District Stewards Meeting will be held in the Methodist Church, Winona, Miss., Jan. 15, 1908, at 11 o'clock a. m. A full attndance is very much desired. E. S. LEWIS, P. E.

NEWTON DIST.—FIRST ROUND.

Bay Springs, at B. S.	Jan. 4, 5
Taylorsville, at T.	Jan. 8
Laurel	Jan. 9
5th Ave. and K.	Jan. 10
Montrose, at Montrose	Jan. 11, 12
Shiloh, at Shiloh	Jan. 15
Morton and P., at M.	Jan. 16
Forest and H., at F.	Jan. 17
Lake, at Lake	Jan. 18, 19
Newton	Jan. 19, 20
Raleigh, at Trinity	Jan. 23
Trenton, at Burns	Jan. 24
Homewood, at H.	Jan. 25, 26
Hebron, at Hebron	Feb. 1
Ellisville, at E.	Feb. 2, 3
Harperville, at H.	Feb. 7
Walnut Grove, at W.	Feb. 8, 9
Carthage, at C.	Feb. 9, 10
Edinberg, at Waldo	Feb. 15, 16
Philadelphia, at P.	Feb. 16, 17
Indian Miss., at Philadel.	Feb. 17
Neshoba, at Mt. Pisgah	Feb. 18
Decatur, at Union	Feb. 22, 23
Chunkey, at C.	Feb. 29, Mar. 1
Vossburg and H., at V.	Mar. 7, 8
Rose Hill, at Rose Hill	Mar. 14, 15

District Stewards will meet in the Methodist Church in Newton, Jan. 3, at 11 a. m. JAS. M. WEEMS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale, 11 a. m.	Jan. 5
Lula, at Lyon, 7 p. m.	Jan. 5
Hollandale, at Arcola, 11 a. m.	Jan. 12
Leland 7 p.m.	Jan. 12
Greenville	Jan. 18, 19
Cleveland Ct. 11 a.m.	Jan. 26
Cleveland Sta. 7 p.m.	Jan. 26
Boyle, at B.	Jan. 25, 26
Duncan, at Alligator, p.m.	Jan. 26
Coahoma, at C., 11 a.m.	Feb. 2
Tunica, at T., 7 p.m.	Feb. 2
Robinsonville, at R	Feb. 3, 4
Rosedale 11 a.m.	Feb. 9
Hill House, at Gunnison, pm	Feb. 9
Friar's Point	Feb. 16, 17
Jonestown	Feb. 23, 24
Shaw	Mar. 1, 2
Glen Allan and Greenville Mission	Mar. 7, 8

District Stewards Meting will be held at Cleveland, Jan. 21, at 3 p. m., and there will also be a meeting of the prachers of the District at the same place, Jan. 21 and 22. In the case of the quarterly Conferences coming last, the Presiding Elder hopes to meet and confer with the Official Boards much earlier than the dates above announced. R. A. MEEK, P. E.

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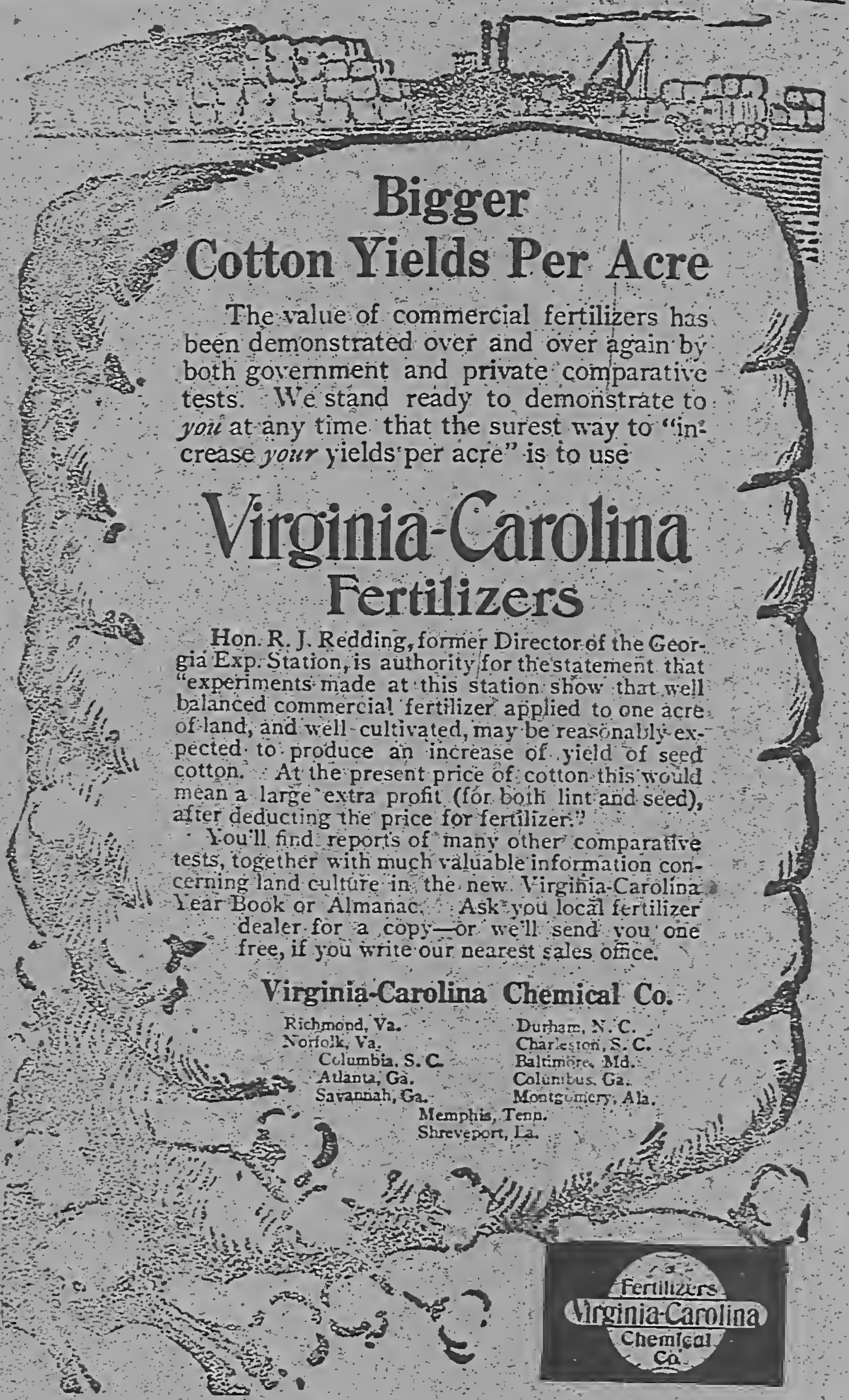

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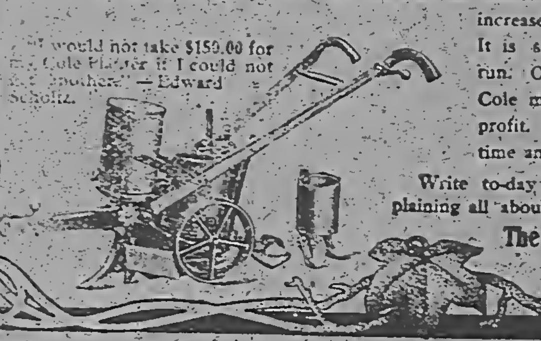

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Epworth League

By Rev. H. Whitehead.

PRAYER-MEETING TOPIC.

January 19. The Example of Jesus in Prayer. II. Prayer as a Preparation. Mark i, 35-39; Luke vi, 12-16; Neh. iv, 3-6.

It is a notable fact in the life of the Master that each great event was preceded by prolonged prayer. From this is drawn the lesson of to-day, prayer as a preparation, as shown by the example of the Christ.

1. The preparation of communion with God.

Why should the Master pray? Every thoughtful man who has studied the subject closely has asked himself this question. He was the Son of God. Without him was not anything made that was made. Then why should he pray. Perhaps the best answer that we can give in our blindness is to say the union of the human and divine were perfect, and that he felt all the needs of our humanity. When man will commune with God he must pray. And so when Christ would make the important moves of his ministry, he spent hours and even nights in communion with his Father, seeking the Father's will. If the Master needed to ask for wisdom from above, much more do we. We are very short-sighted, and all our lives are filled with laments that we had not been able to foresee some things to come.

2. We need to pray as a preparation for the daily tasks.

Sometimes the work seems humdrum, and we do not feel like especial guidance was needed, and yet in these daily things we are either letting the light shine for Christ, or else we are going through life with our lights hidden. You are more apt to be off guard in commonplace things, than in the great issues that seldom come. Upon the day may hang the destiny of a soul. The Master has laid more stress upon faithfulness than upon results. If we are faithful the results belong to God. While but very few may do great things, there is not a servant of the King so weak but he can be faithful. Then before each day we need to ask the help of that friend who sees all things, who is never off guard; who knows all our weakness and understands all our desires that this day we may be faithful to him in every task.

3. Prayer as a preparation for the great tasks.

There comes to each of us things to do that to us are great, however commonplace they may seem to others. If the Master rose early for prayer, before he set out on an evangelization of the world; if he gave himself to prayer before facing the judges and the suffering of the cross, how much more should we make ready for each crucial moment by prayer. Have you to decide some question upon which your own welfare or the welfare of others may depend, seek wisdom in communion with the King.

4. Prayer before the search for light and knowledge.

Far beyond the little things we do it is important that each of us shall get our bearings and know our relations to the Lord of all, and to the works of his hands. He himself is the source of all wisdom, and before we seek to find out his ways, we should ask his help. It seems as if no school should open its study without praying together, "Father, we thy children seek to know some of thy ways, and to trace out some of thy footsteps; give us light then to shine upon the path we travel; and help us to understand that all we may learn is after all only the reading after thee, of a few of thy thoughts."

How much more essential then does it become that we pray when we seek not the footprints of God, but the King himself. Prepare for your search after the glory of God in humility upon your knees.

EPWORTH LEAGUE BOARD.

The North Mississippi Epworth League Conference will be held in Winona July 7-9 and we are planning to make this a great occasion for the young people of our Conference. We expect to have several of the best speakers to be had and expect to make the Conference practical and helpful for all who attend. We hope the Leagues in the Conference will begin now to arrange to send a full delegation to this Conference.

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Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, Louisiana Avenue and Magazine Street; Rev. W. W. Holmes, pastor.

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Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence, 2421 Chestnut street; phone, Uptown 1832.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5205 Magazine Street; phone, Uptown 2459.

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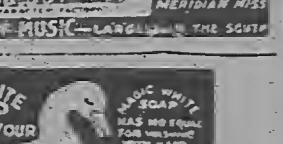

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Marriages.

At the residence of Mr. H. A. Johnston, near Downsville, La., Nov. 24, 1907, by Rev. H. B. Vaudenburg, Mr. G. C. PATTERSON to Miss MINNIE JOHNSTON.

At the Trinity M. E. Church, South, Ruston, La., on the evening of Dec. 25, 1907, by Rev. H. T. Cunningham, of the Texas Conference, and brother of the groom, Mr. EARLY CUNNINGHAM and Miss EPSEY BOND, both of Ruston. The couple left at once for Beaumont, Texas, where they will permanently reside.

On Sunday, December 22, 1907, at the home of the bride's father, Mr. W. O. Harris, by Rev. L. T. Sargent, Mr. E. B. BARNETT, of Booneville, Miss., to Miss ANNA HARRIS, of Marietta, Miss.

At the residence of the bride's mother in Minden, La., on Thursday, Dec. 26, 1907, by Rev. R. H. Wynn, assisted by Rev. A. L. Johnston, of the Baptist Church, Rev. J. M. DAVIES to Miss THERESA GRIGSBY.

Earthquakes and land slides have wrought singular transformation in what was a very wild part of the Canon of Colorado. Where there was a mile of dangerous rapids, and narrow falls, there is now a boad smooth channel.

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FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

(Seal.) A. W. GLEASON,
Notary Public.

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NEW ORLEANS, THURSDAY JANUARY, 23, 1908.

CHAS. O. CHALMERS, Publisher,
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VOL. 55—No. 4.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5383.

"Faint, Yet Pursuing."

I strive, but fail; O, why, dear Lord,
Must this my constant record be?
Why finds each daily westering sun
My work for Thee but half begun,
Or done, alas, so selfishly?

I'm tempted oft, and often yield,
For Pleasure hath a siren voice;
She sings my scruples quite away,
And with her charming roundelay
Deprives me of the power of choice.

My faith is strong when skies are bright,
But sunny days are all too brief;
When clouds arise and sorrows come
My lips are sealed, my heart is dumb
And full of weary unbelief.

But this, dear Lord, my comfort is:
My troubled heart is known to Thee;
Thou knowest that I love Thee, Lord;
And, Saviour mine, I have Thy word
That this shall my salvation be.

(Dr. J. R. Miller.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Csurch, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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Glances at the World.

The outcome of the trial of Mayor Schmitz and Abe Reuf, of San Francisco, for extortion is somewhat puzzling. Reuf on arraignment plead guilty and was sentenced to prison. Mayor Schmitz, on the same charge, declined to plead guilty, and let his case go to the jury. He was convicted and sentenced, but took an appeal. The higher court reversed the decision of the lower court on the ground that the thing charged against the Mayor was not a crime under the law. So, should the matter end there, Schmitz would go free and Reuf bear punishment for the same offence. But Schmitz was not set free. There are about forty more indictments against him, and he was denied bail, and remains in prison. The ruling of the appellate court was a surprise and disappointment. The prosecutors, led by State's Attorney Heney, are so confident of final victory that they have appealed to the State supreme court, which will finally determine the matter. Meanwhile both Reuf and his ally, Schmitz, are in safe keeping.

* * *

Busy bodies, some of whom might be characterized as mischief-makers, if all accounts be true, would be more than glad to see war inaugurated between Japan and the United States. Both in Europe and America, especially in Europe, it is constantly predicted that war is imminent. Knowing the troubles of the Japanese in California, and the difficulty in settling the immigrant question, the going of the United States warships to the Pacific ocean is declared to be somewhat in the nature of a dare to Japan which she will not take. Hence the prediction of an early war. But notwithstanding all this talk "the State Department at Washington announces that the Japanese government has agreed to issue no more passports to the United States for Japanese laborers. It is believed that Japanese cooly immigration to this country will thus be stopped, and the root cause of much recent friction thus be removed. It is also announced from Washington that the President has agreed to veto any Japanese exclusion bill which Congress may pass. The purpose of this is to "save the face" of the Japanese, who object to being classed with Chinese."

* * *

The temperance movement is making rapid strides in our country. Where it does not take the direction of entire prohibition it shows itself in voluntary pledges to total abstinence, or regulations, strictly enforced by those who control a large number of employees. The following quotation from the *Chicago Inter-Ocean* is vastly significant: "Probably the largest temperance movement any one business concern has ever known culminated to-day on the Northwestern Rrailroad when a temperance pledge signed by 25,000 employes became effective. An effort is being made to have every employe sign. The movement originated among the employes themselves. Three months ago, when the Northwestern began cutting its forces to a winter basis, every man discharged was a drinking man, the teetotalers being retained in their positions. It was announced that the road had inaugurated a policy of always retaining the non-drinking men. As a result the drinking men who remained with the road have decided to abstain, and during the last month pledges have circulated all over the 7,000 miles of the system. The monster pledge will be sent to the President of the road as soon as all the parts are assembled." If labor organizations throughout the country could be induced to take a like pledge a better state of feeling would at once be manifested in the business world.

* * *

Hon. E. F. Noel is now Governor of Mississippi. He was inaugurated on the 21st of the month. The Legislature had been in session about three weeks, and was in good working order when the new Governor took hold. He is a man of fine moral character, well poised, and in harmony with the progressive spirit of the day. He comes into office under auspicious circumstances, and is expected to have a prosperous administration. Happily for all concerned he is in thorough accord with the outgoing Governor on the most vital issue before the people, and also with the majority of the Legislature, viz: the prohibition of the liquor traffic. That matter is now uppermost in the minds of all—both those who favor prohibition, and those who are against it. A great mass-meeting of prohibitionists, held in Jackson a few days ago, composed of citizens from all sections of the State, favored statutory prohibition at once to be followed by a constitutional amendment forever barring the trade from the State. As the outgoing Governor recommended the measure, and the incoming one will do likewise, it is thought there will be no trouble securing the necessary legislation. Nine-tenths of the State are already under prohibition. Going from north to south over the Illinois Central railroad—from Osyka to Michigan City, over three hundred miles—there is not a saloon. Mississippi will doubtless join Alabama and Georgia. Then Louisiana will fall into line.

* * *

Sometime since the Pope of Rome began a war against what he was pleased to call "modernism," but what is generally called "higher criticism." His edict was aimed at the study without qualification. There are some in the Church who are disposed to resent the Pope's attitude. But resentment will amount to nothing. The Pope's word is final, and he is not likely to retract. His next effort, it is said, will be to crush Free-masonry, which the Roman Catholic clergy generally oppose. "It has come to the knowledge of the high dignitaries of the Catholic Church that in recent years, and especially during 1907, increasing numbers of Catholics have become Freemasons. In England and many other countries the order at the present time numbers thousands of adherents of the Catholic Church, and these will, no doubt, smile when they read the Papal bull, which, it is understood, will describe the craft as being engaged in a definite conspiracy against the state, religion and social order, it having been reported to the Pope on high authority that the Masons, who generally are regarded as brethren abounding in charity, tempered with some conviviality, are atheists, who deny the immortality of the soul, and communists, who aim at the subversion of society and who have undermined the foundation of every law, moral and divine." Were all these things true, not only Rome, but the whole of Christendom would be against Masonary. But we hear of no such accusations in places where Freemasonry flourishes. In fighting the order the Pope is not dealing with the clergy, but with the laity who do their own thinking, and are not dependent on the Church for their daily bread. This makes all the difference in the world.

* * *

Some years ago Miss Anna Gould, daughter of Jay Gould, married a Frenchman. He had nothing to recommend him save perhaps good looks, and a title. He belonged to the so-called nobility—was called a "count"—Count Boni De Castellane. He may have had good manners, for he was received into the society of New York's "Four Hundred," but he had bad morals, was overwhelmed in debt and was a spendthrift. Not long after marriage his wife's money went to pay his debts—it went by the millions. But the count's allowance was not sufficient to meet his extravagance, and trouble followed. He became involved in scandal, and this, coupled with bad treatment towards his wife, determined her to sue for a divorce. After a long and tedious trial she succeeded, and the count was left penniless and still in debt. Not long after securing a divorce Madam Gould, which name she assumed, began to attract another impecunious Frenchman with a higher rank than Count Boni, and quite as dissolute and as much of a money-spender. Rumor has it that Madam Gould and this gentleman will marry. She denies it, and Count Boni is in a bad humor about it. He and the gentleman had a fight. It began in a Church where they were attending divine service, and ended in the street—the two kicking and scratching, clinched and rolled in the gutter, and were picked up and separated by a butcher who happened along at the time. If Madam Gould ever had any notion of helping this nobleman out of trouble with her remaining millions, this unseemly fisticuff should put an end to it. Is it not about time American women had ceased buying empty titles and trouble with their money?

THE SUFFICIENCY OF THE GOSPEL TO MEET THE WORLD'S NEEDS.

BY REV. J. W. BROWN.

The definition of the gospel and its design deserve our consideration. The gospel is God's Word, his revelation to the world. Not only is it the complement of the Old Testament, but it includes it, if not in every particular, especially in its precepts and principles. Such was the actual scope of the very preaching of our Lord and his apostles. Thus they gave their sanction while they fulfilled the law. Within the compass of the Holy Book God speaks—has spoken. Outside of it no word, no voice of his to the world! One questions whether its fulness or its finality provokes the greater amazement. Wherein is our greater benediction that God spake, or that God has ceased speaking? Infinity dealing with the finite limits its utterances. Otherwise there had been hopelessness in the endeavor to receive and comply.

Infinite wisdom and love insure beneficence of design. Emanating absolutely from God for man's good, its efficacy is not to be questioned. It was evoked by the necessity of the world, and the pleasure of God. In fulfilling the one it transcends the other. Expressing not only the mind of God, but the heart also, it becomes a ministration of glory.

Man has been appropriately designated a microcosm. Under God as to be affected by the gospel mankind is a unit. Sufficiency for the individual implies sufficiency for all. The needs of body, mind and spirit are to be met. Conditions must be appreciated not only inherent in his creation, but resulting from the fall of man. The cry of his lowest nature, "what shall I eat, what shall I drink, wherewithal shall I be clothed," is heard and answered. Seed time and harvest shall not fail, the bow is in the cloud, the grass is clothed, lilies arrayed in splendor, the ravens are fed, all these things are to be added. A Savior of the body is revealed. A resurrection of life, spiritual in power, in glory is provided. Bodily death is to be abolished, swallowed up.

The gospel meets man's intellectual needs. Employment, delight and satisfaction are afforded the human mind for the unlearned and the philosopher. A system of truth, of fulness and depth and beauty are embodied in him who declares, "I am the way, the truth and the life," that might overwhelm a philosopher, while the common people hear gladly. The wayfarer, though a fool, does not err, yet the intellectual giant exclaims, "O, the depth of the riches, both of the wisdom and the knowledge of God; how unsearchable are his judgments, and his ways past finding out." Come, let us reason together, says the Almighty to man, and man's mind is engaged, we are almost ready to say, forever.

More especially must the gospel meet the spiritual needs of man and of the world. By it the great requisites of the soul are met. It is the power of God unto salvation. It declares and reveals and remedies sin and death. Holiness and life are its product for the individual. Man is in absolute need of a Savior. Christ is revealed by the gospel while he also accompanies it. Man keeps God's Word and in love toward him Christ and his Father have their abode with him. Man hears and opens the door of his heart and the Savior enters and sups with him. The living ministry, of the living Word, of the living God, implies vitality. To the spiritually dead life abounds in Christ. "I am come that they might have life and have it more abundantly." The gospel provides heaven for the individual. Jesus saves to the uttermost. To eat his flesh and to drink his blood satisfies the soul. The abundant life is provided abundant scope. Investment and employment are provided. Obeying the "occupy till I come," up to the final statement, "inasmuch as ye have done," or "thou hast been faithful," there is met every demand of a life whose initial prattle or utterance is "What wilt thou have me to do?"

That gospel which so fully meets the needs of the individual body, mind and soul, is practically to meet the world's need because of its essential missionary element. A dual growth both endogenous and exogenous is the product of the gospel. There is the hear and the say. "Ye are the light of the world." "Go ye into all the world." "The field is the world," "the seed is the Word of God." The heart believes and the mouth confesses. From the believer flow rivers of living water. The conquest of the world shall be by the sword of the spirit which is the Word of God.

That provision of the gospel adequate for the whole world transcends the confines of time to meet the needs of the immortal spirit. From a world awaiting to be burned its hero declares "I go to prepare a place." There is revealed the "inheritance incorruptible," "that fadeth not away." The leading subject and gift of God in the gospel is eternal life. God is ready to supply all the world's need through riches of glory by Christ Jesus.

LEFT OUT.

I love to preach on Methodism, and in commending her polity I emphasize the fact that every itinerant gets an appointment. But I find there are exceptions, or, at least, one exception. I was read out at the last session of my Conference at Ruston for Standard. I went with wife and baggage, and on arrival I found no railroad station, no telegraph nor telephone office, and no place to live in, nor to preach in. Neither was there any appropriation made to help in the new place. Moreover, the Baptists had a small organization, and a subscription started to build a Church. Does not this mean "left out?" Is it not unprecedented? Why was it done? I suppose because of my serious physical troubles. I asked to be moved and given a work with one preaching-place. Have asked such favors before, and they have been granted. They are always granted where my presiding elder is in sympathy with me. None but myself and my Lord know how much I have suffered for more than thirty years from these afflictions. Does the reader think it improper or unreasonable to ask for appointments suited to my condition?

I *have* been shown love and sympathy in this Conference. My first presiding elder was J. D. Harper, and on learning my condition entered at once into full sympathy with me and consulted me about my appointments. The venerable John A. Miller and myself lived two years in La Fayette at the same time. He was on the District, and would come to me and say: "A man in your condition must be specially favored and suited." J. L. P. Sheppard, in correspondence with me, said: "My brother, I have been a great sufferer and sympathizer with you. You ought not to be away from home more than twenty-four hours at a time."

I have been in this Conference twenty years, and notwithstanding my afflictions, have made a fairly good record. If I mistake not, I have improved upon the report of every preacher that I have followed. Oh, but he grumbles and kicks. My colonel in the Civil War said "that I would suffer more without complaint than any other man in the regiment (9th Mississippi)." This cruel and shameful treatment hurts me more on wife's account than my own. For more than forty years she has been cooking for and waiting on preachers and presiding elders. Many nights she has given up her bed to them and lay on the floor, and now the old couple are turned out to starve. From my inmost soul I say, God bless them all!

H. Armstrong.

FROM REV. W. G. HARBIN.

More than once during my ministry have circumstances thrust me out into the wide field of so-called evangelistic work. The limitation "so-called" is used advisedly. I recognize that the Gospel from the deepest darkness of Calvary to the uttermost glory of Patmean vision, is evangelistic. So also is, or should be, all the work of the Church. An orphans' home, a Christian college, a denominational hospital, a slum kindergarten, a foreign mission station may be each a work as distinctly evangelistic as a protracted meeting. Just as truly is everyone of Christ's ministers an evangelist all the time. The taking up of his Conference collections may be as truly evangelistic as his work in his revival meetings.

That there was a calling, office or order, of evangelists in apostolic times is admitted by all. As to whether this calling, office or order, is continued to-day in the Church is for those who are better informed to say. But throughout the years of the Church's history God has been using men for the definite work of assisting other preachers in the special meetings for the unsaved. These helpers have been called "revivalists;" but that no man can be. God is the only revivalist, using men as his instruments.

Into this work I find myself thrust out again by sickness in my family, and my own personal infirmities. In the words of another, I can say, "I have not sought to cease from being a pastor among you." Constant horseback or buggy-riding would be impossible to me. Dr. C. H. Daniel, of Holly Springs, to whose brotherly goodness and surgical skill I owe my ability to get about at all, could testify to the suffering such effort would entail upon one afflicted as I have been for five years. Bishop

Hendrix was kind enough to go into the whole matter with me, and acting on his advice I became a local preacher.

There are very few things of which we may be certain; but I am certain that God has called me to preach the gospel. More than one dear preacher, and Churches not a few, can testify that he has not ceased to bless my humble efforts. For sometime Mr. E. M. Jones, President of the University Club Extension of Chicago, publishers of the great work of Prof. Oliver J. Thacher of the University of Chicago, "The Ideas That Have Influenced Civilization," has held out to me a position paying several thousand dollars a year, and offering flattering prospects for the future. I prefer to preach the Word laid upon my heart, and there is open to me just now the work of a pastor's helper where I may continue to preach.

Whether this is to be my life work I do not know. My wife and I have had yearnings towards the great field of city missions. I do know this work of pastor's helper is mine for this year. To the pastors who are opening and have opened doors of service I send the thanks of a heart that is hungry only for more opportunities to serve my Lord.

It is far from my intent or wish to interfere with the Conference evangelists in their work. Brother Ellis' report at Jackson was one of the most inspiring features of the Conference. Brother Lagrone's at Water Valley, next year, will be as uplifting. There will be enough left after these noble men have done their utmost to employ a score of men.

In the local ranks my heart is still in the itinerant ministry. The saddest moment I have experienced in a long time was when I bowed my head beneath the benediction at Columbus without an appointment. If I have been too confidential it is because I have never lost the feeling I carried to my first Conference, that Methodist preachers sustain to each other a relation a little closer and finer than that of brothers in the flesh.

WALTER G. HARBIN.

Greenville, Miss.

A VISIT TO THE OLD HOME.

There are many things, which are things of the past, that we would do well to forget if we only could. Then there are things of the past we do well to think and speak of occasionally. A visit to the old home reecntly brought to my mind things that made me sad momentarily, also things that gladdened my heart. The time comes in the life of most people who live long in this world when it is a source of pleasure, as well as sadness at times, to think over the past or live in the past. On thinking over the past we find joy and sorrow, gladness and sadness sprinkled all along the way. The principal object of my visit was to see my oldest living sister, Mrs. Abigal Regan, who owns and lives in the house owned and occupied by my father's youngest brother, Rev. Wm. B. Lewis, many years ago. My uncle, Rev. W. B. Lewis, was at one time, perhaps seventy years ago or more, a member of the Mississippi Conference. He was the first one of our branch of the Lewis family to become a preacher, and enter the itinerancy. Later Rev. Alexander Lewis, son of James Lewis, brother of my father, went into the ministry, and after many years of faithful service, died out west. Our uncle, Rev. W. B. Lewis, died in Holmesville just fifty years ago. While in Holmesville I enjoyed a visit to the place where rests the ashes of three of the best people (or at least among us) that ever lived in Holmesville: viz: my uncle, who died in December, 1857; my mother, who quietly passed away in January, 1875, and my father, who fell asleep in Jesus in February, 1880. Their graves are side by side, father's in the middle, my mother on the right, my uncle on the left. On Sunday, the 28th of December, a dark, gloomy day, I kneeled at the foot of the graves and consecrated myself, my life, my all, anew to the service of my God. I could but feel that God, who had so faithfully and successfully guided these dear ones to the home of the soul, was very near, watching over me, and would be my guide, even till death. Near the graves of my parents rests the ashes of our precious little Ada, who was born and died in 1872 or 3. Our dead in Christ are scattered, but God can find them all on the morning of the resurrection. I found our dear Brother P. Howard, now in his seventy-seventh year, quite sick with "grippe." He is quite feeble and desires to be remembered by his brethren. He is my sister's son-in-law. My sister has a son, Rev. Thos. B. Regan, who is preaching out west, or rather northwest.

Kavanaugh College was established in Holmesville with Rev. H. Walter Featherstun as President, more than twenty years ago. The college did not live long, but accomplished much good while it lived. Several men are now preaching the gospel who were educated in Kavanaugh College. Dr. Featherstun deserves much credit for the good work done in and by the college. But the buildings of the college are all gone. The President's mansion is a thing of the past.

Our Church in Holmesville, Rev. J. B. King, pastor, is in good hands, and is doing well. A railroad is now running from Liberty to Holmesville, and will likely reach Columbia within the next eighteen or twenty-four months.

I was licensed to preach in Holmesville more than fifty years ago. At that time there were thirteen local preachers in the bounds of Pearl River Circuit, which took in Holmesville, Monticello, Brookhaven, Summit, and all between. There are now six or seven pastoral charges in the bounds of old Pearl River Circuit of fifty years ago.

H. P. LEWIS, SR.

Liberty, Miss.

FROM RUSTON.

Dear Mr. Editor: Did you ever hear of "swallowing your food and chewing it after?" That is what Ruston people have been doing with mental and spiritual pabulum for the last six weeks or longer.

Our beautiful new Church was dedicated by Bishop Ward in November, which was a great occasion, with a great sermon, by a great man, to a great people. Our former pastors, Rev. H. R. Singleton, who laid the corner-stone, and Rev. R. H. Wynn, who erected the building, were here to rejoice with the present pastor, Rev. A. G. Shankle, who, in spite of money panics, succeeded in prematurely paying off the debt. Free!—only those who have borne the burden of debt know what that means. We are ready to rejoice with everybody similarly blessed.

Following closely came the Louisiana Conference, which has already been reported through the ADVOCATE. We were sorry you could not be here, and glad to meet former and perhaps future pastors. If everybody knew what a pretty new district parsonage has been purchased in Ruston there might be several applicants for Brother Briscoe Carter's place at the end of this (his fourth) year as presiding elder of Arcadia District. Christmas brought good weather and "good cheer," which was followed by the crowning blessing—the Y. M. C. A. Conference. We wish everybody could have attended it. Dr. Zwemer, a returned missionary from Arabia, Dr. La Flam, from India, and Dr. Brown of Vanderbilt were the chief speakers, than whom there are none better or more deeply spiritual. There were several conversions during the session; thirteen volunteers for the foreign field; several called to preach, and a few pledged to the secretaryship of the Y. M. C. A. A more intelligent, consecrated and earnest body of students it has never been our privilege to see, and we predict a great future for many of these young men.

Fortunate above our sister towns have we been to have this Conference meet with us the past two years, and we hope to secure it as a permanent institution. If so, we extend you an invitation with the information that it is well worth traveling much further to attend. While "chewing" we are getting ready for the next course.

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NOTES FROM VANDERBILT.

An unusually large number of new students have matriculated in the Biblical Department since the holidays. To the number of nearly a score new men have come from nearly every State in the South, and the vast majority of them are evidently here for solid, hard work. Many of them have given up pastoral charges and have made other sacrifices in order to reach Vanderbilt and the technical training it affords. The Junior Class alone now numbers forty-nine men.

The student Y. M. C. A. Convention, which met at Ruston, La., during the holidays, while not embracing Tennessee in its jurisdiction, yet called for the Vanderbilt Male Quartette to furnish the music. Our boys made a good impression on the Convention, and were cordially invited back. One of the principal lecturers before the Convention was Dr. Brown, of the chair of Church History.

A student Employment Bureau has been organized under the auspices of the Vanderbilt Y. M. C. A. The Bureau is, or will be, operative in every department of the University. The aims to have every man who may wish some remunerative employment signify on a printed slip what he is prepared to do and how much of his time he can devote to such work. It is hoped that this plan will very materially aid those who are dependent on themselves wholly or in part while pursuing their academic or professional studies. Students who desire to pursue work in Vanderbilt, but whose means are limited, will come with less hesitation when they learn of the facilities for obtaining profitable employment. The number of our students who are already self-supporting, in part at least, is a source of great gratification.

November 28, 29, and 30 there met at the Vanderbilt Y. M. C. A. rooms the Tennessee Bible Study Institute, organized chiefly for the benefit of the preparatory schools of the State and doing a great religious work among them. There were fifty delegates from the schools over the State, in addition to thirty from Nashville.

Outside of the Theological Department there are two hundred men in the various departments of the University organized into daily Bible study-circles. These men are pledged to spend a certain time each day in devotional reading of the Bible, together with the devotional helps furnished by the International Committee of the Y. M. C. A. The amount of good that is being accomplished by these courses cannot be reckoned. Forty men outside the Biblical Department are engaged in the systematic study of missions in the same way.

In addition to this systematic study about once a month an entire day is devoted to mission study in the Biblical Department. This is not a holiday in any sense of the word, attendance being as compulsory as in any other class-work. Lecturers from the faculty or from the outside are secured and the effort is made to make these days truly missionary in spirit. On the last "Mission Day," subject Mexico, Dr. Winton was one of the principal speakers. If these "Mission Days" continue to hold the interest of the student body they will be made a permanent feature of the Biblical Department.

NOTES FROM NEW ORLEANS PREACHERS' MEETING.

Our new officers for 1908 are: President, F. N. Parker; Vice-President, J. E. Wray; Secretary and Treasurer, C. D. Atkinson.

Rev. Henry T. Carley, the new pastor at Carrollton Avenue, has been appointed Chairman of our Programme Committee.

There will be monthly reports from each pastor in the city made at this meeting and items of interest will be given to the readers of the ADVOCATE.

Rev. J. L. Sutton is now a member of the Preachers' Meeting. He has charge of the Boys' Home in this city.

Rev. H. Whitehead, of the ADVOCATE office, made a talk before the Preachers' meeting Monday, Jan. 20. Rev. J. E. Wray spoke in high terms of the soundness of the editorials in our paper.

Dr. J. P. Brushingham, Chairman of Commission on Evangelism of the Methodist Episcopal Church, was presented to the Preachers' Meeting on Jan. 12, and made a good address.

Rev. C. V. Edwards, of the Baptist Church, and Dr. Taylor were visitors at our last Meeting. Dr. Taylor is one of the four lecturers sent out by the Scientific Temperance Federation of Boston, Mass. Dr. Taylor will be in our State for some weeks presenting the temperance question from the point of view of the best scientists.

C. D. ATKINSON, Secretary.

A HANDSOME APOLOGY.

Ned and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes, which pleases his grandmother.

"I got tired lugging that wheelbarrow for grandmother when she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world but then, afterward, I 'pologized."

"I'm glad of that," said his mother. "Did you tell her you were sorry?"

"No, that's not the kind grandmother likes best," said Ned. "I got another wheelbarrowful and just said: 'Don't you want some more of this nice dirt, grandmother?' and then we were all right again."—*Youth's Companion.*

"I HAPPIED HIM UP."

Agnes is a little girl with such a bright, happy face that it is a pleasure to look at her.

One day, in answer to her mother's call, she came running home from a neighbor's, two or three doors away.

Her eyes were bright, her lips so smiling, that her mother smiled too.

"Do you want me, mother?" asked Agnes.

"No, dear," said her mother. "Not for anything important. I missed you, that is all. Where were you, daughter?"

"At the Browns'. And, oh, mother, Walter was crossed, but I happied him up so that he got all over it; and then the baby cried, and I had to happy her up; then some one stepped on the kitten's tail, and I was just going to happy her up when you called me."

The mother laughed.

"Why, what a happying time you had! It must make you happy yourself to happy up little boys, and babies and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy, the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, cross or sick, and soon you will find yourself so happy that your face will shine with smiles.—*Young Churchman.*

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When a minister takes the vows of ordination he closes his life to the commercial world. We, the laymen, claim all that he has. We take his talents and ability, and require him to give us the best of his mind, soul and body. The minister who would engage in commercial work and devote any part of his time toward making a fortune for himself and his family, would lose his power in a year. The Methodists wouldn't have such a man. Ministers have as much sense and brains as attorneys. The average minister makes a salary of $700 a year. How many lawyers are there who would take a case and carry it through for that amount? No adequate provision is made for him during his active year, and yet in the twilight of his life and in the time of his necessity the laymen give him a pitiful reward for the sacrifice he has made.

SEEN THROUGH KINDLY BRITISH EYES.

Speaking to me in Washington in May about Methodism, President Roosevelt said that, though not himself a Methodist, he had been a student of the life and work of Wesley, and he added that he believed that there was no form of religious enterprise more suited to the genius of the American nation than Methodism. In Canada—and I speak with great hesitation, for I have not seen the Far West—Methodism seems to me to lack the spiritual abandon, the glorious elasticity and verve, the boundless optimism, and individual initiative which mark modern British Methodism. A warm-hearted local preacher from Yorkshire asserted to me that Methodism in Canada only existed in name. This I do not for one moment believe; but the services, so far as I had an opportunity of judging, are marked in some Churches by a formalism and decorum which would chill a Yorkshire or Cornish Methodist to the backbone.—*Methodist Recorder.*

BRIDEGROOM'S AND BRIDE'S STRANGE STUPIDITY.

A Devonshire rector sends us another interesting wedding incident. He says: "Some years ago, when I was vicar in a large Lancashire Parish, I was to marry two couples—John and Mary, and Thomas and Sarah. The question was asked of the couple on the right: 'John, wilt thou have this woman?' etc.; and then, 'Mary wilt thou have this man?' etc.; 'I will,' was answered by each. In due course the man said, 'I, John, take thee Mary, etc.; and the woman said, 'I, Mary, take thee John,' etc. The ring was put on, the prayer offered, John and Mary were pronounced to be man and wife together and the blessing was added. After that I went to the second couple. After the charge came the question, 'Thomas, wilt thou have——?' The bridegroom broke in, 'You've married us already—I'm John and she's Mary.' The first couple had actually answered to, and used, names that did not belong to them, and had to be married again with their own names—Thomas and Sarah."—*Church Family Newspaper.*

NAOMI MANNEY'S TESTIMONY.

Naomi Manney paused just inside the swinging doors of the lecture-room, to draw on her gloves. She heard low voices outside.

"Dave," said the familiar voice of the President of the young people's society, "I wish you boys would speak out in meeting. Just give the simplest testimony, you know; it will help you."

"Not much," replied the gruff voice of big Dave Hurlbut. "I can't spin out fine sentences, and I'm not going to make a fool of myself, not on your tintype!"

"But Dave——"

Naomi hastened away from the door, her cheeks burning. She would delay a little, and give them an opportunity to leave the Church ahead of her. She was the last to leave the afternoon mission Sunday school, where she taught a class of a dozen or fifteen lively youngsters. She did well with the class—everybody said so.

She sat down in one of the empty chairs, and picked up a tattered lesson-leaf absently. Dave and the President had unconsciously revived a troublesome whispering of her conscience. Several times it had said to her: "The younger young folks are afraid to testify in meeting, for they can't think of anything to say on the topic, and they are backward. Just get up and simply say, 'I love Jesus,' so as to encourage them."

But every one said she spoke so beautifully! How could she say anything so commonplace. They would wonder if she couldn't think of anything more to say. Many had complimented her on the beautiful wording of her testimonies, and had said, wistfully, that they wished they could speak so well. She flushed with pride at the recollection.

Her conscience was reasoning now: "You needn't necessarily limit yourself always, but try it just for to-night, and see if they don't follow your lead."

Oh, but to-night of all nights! It was the night appointed for the visiting committee, made up of delegates from the different societies, to visit that Church. There would be young people, the brightest of them, from all the Churches in the city. Surely she must do her best to-night. Many of the young people she knew and met in the union meetings. Besides, she was the secretary of the Union, and was always so particular to have her reports just right. Oh, dear! no, not to-night.

But her conscience said: "Then you weren't really testifying for Chirst? You were showing off!"

She got up then, walked across the empty room, pushed open the swinging doors, and left the Church.

That night she was a trifle late, and the seat she hurriedly chose was in the midst of a lot of the younger element—big, overgrown, awkward and bashful, full of promise, if they could only be coaxed to help, but, oh, so backward!

The leader spoke feelingly on the subject for the evening—the development of the spiritual life. A few epigrammatic sentences in a paper Naomi had once written for a state convention came to her mind; they were wonderfully appropriate just now. How fitting it would be to repeat them! How pleased the visitors would be!

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Should she, or should she not?

Besides, the leader had not asked them to give general testimonies. She ought to speak on the topic, surely. A few had taken part in a precise, proper way, and there was a lull.

Should she?

"I wish all might take part," said the leader.

Suddenly Naomi rose to her feet. "I love Jesus," she said, "and I want to do more for him."

Little Daisy Westover followed her quickly, lest her courage fail. "I want to be a better Christian," she said, timidly.

Meta Wenzel spoke, too.

"Splendid!" said the leader. "Just sentence testimonies."

Then even big Dave spoke. "I want to be a better Christian, too," he said.

Naomi's heart welled up in thankfulness. Her throat ached so it almost choked her. And to think how near she came to giving those convention-paper sentences!

After the meeting was over, they were all shaking hands with the visiting delegates, who had joined in the service.

"Such warm meetings you have!" exclaimed one, to Naomi, enthusiastically. "And how your boys and girls take part! Isn't it fine?"

Naomi's face glowed. This time it was not in pride for herself. No one said, "I envy you your command of language," and she did not even miss it; for somehow or other—and in her heart she knew why—that had been the best meeting she had ever known.—*Grace Willie in Zion's Herald.*

None could wish for greater tribute than that accorded General Gordon as inscribed on his tomb in St. Paul's Cathedral. His was an example inspiration in its effect. "Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

The Home Circle.

A CHILD'S PRAYERS.

A young mother left her guests one evening to go up and bid good night to the small daughter whom the nurse had just left.

"Why, Esther, you haven't said your prayers!" exclaimed the mother, as the child climbed into bed.

It was a perfunctory reminder, for she was anxious to be downstairs again. She herself had almost given up the custom of saying her prayers, but her two children had been taught the ceremony at bedtime.

"No, mother, I'm so very sleepy to-night. You know our Sabbath school prayer begins:

"To say my prayer is not to pray,
Unless I mean the words I say,
Unless I think to whom I speak,
And with my heart his favor seek."

The mother did not make many excuses, and she little understood the spiritual life of this child of hers.

"Do you think it's nice to go all day without saying your prayers?" she asked.

Esther sat up in bed, surprised and hurt, and her blue eyes widened as she exclaimed, "Why, mother, dear, you don't suppose, you don't think, that this is the only time I pray, do you?" She was wide awake now.

"When do you pray?" demanded the mother, in her turn.

"Oh, many times in the day!" answered the child, "whenever I need to."

The mother's glance fell before that of her child, and a tinge of crimson mounted to her cheek.

"Whenever I need to." Could she say as much with the same simple truthfulness? Were there not many times when the fretfulness, the selfishness, the sordidness had persisted, times when her better nature might have overcome if she had prayed "whenever she need to?"

"What do you pray about?" she asked again, with a strange sense of distance between her heart and that of the child.

"Oh, I talk to God about the things I'm doing!" said Esther, falling back on her pillow, "and when I do wrong, I ask his forgiveness, and his help to do better next time. Because he understands and is so great, you know," she added.

Yes, her mother knew; she had known for many years; but was she as conscious of that Presence and Power in her own daily life, or had her own praying degenerated into a more or less perfunctory "saying" of prayers at stated times, or a petulant demand for something which she could not secure through mortal assistance?

"And then," continued Esther, unconscious of the long pause, "sometimes I pray because I'm so happy. I just have to."

The mother suddenly felt her soul to be a small, darkened thing compared to the clear shining of her child's. How undeveloped her own spiritual nature seemd at that moment! She was a good woman; she cared for the little family; she took them to Church on Sabbath; she made her contribution indifferently when she was asked to give something for missions; but beyond that her life was mostly one of pleasure. And her pleasures were many, but were they the sort which made her "pray because she was so happy?" Was it not usually only a trial or a disappointment that reminded her for a moment of her dependence on a higher Power?

Esther's idea of praying was surely a very different thing from the "saying of prayers." Where had she learned the difference?

Her head dropped in self-accusation. Like many mothers, she had taught her child to repeat a childish prayer, but had she ever really taught her to pray? Now it seemed, in some strange way, the child was to lead her.

She stooped to kiss the earnest little face on the pillow. "We will talk about it more," she said, "and if you are sleepy you need not say, 'Now I lay me,' to-night, for God likes waking prayers best, we know. But," she added, wistfully, "won't you just pray one prayer for mother before you go to sleep? She needs it."—*Youth's Companion.*

HELPING TO SAVE LIFE.

A fatal accident happened last week to a little Philadelphian that is so sorrowful it is spoken of here only because of the lessons it teaches to boys and girls.

The little girl who lost her life was just ten years old. She had no mother, and she had coaxed to give a birthday party. Her father had consented, and her little friends were invited in and were all enjoying themselves greatly, in the care of the little hostess' older brother. There were games, then there was to be ice cream and cake, and then a magic lantern show.

While little Minnie's older brother was absent the child undertook to hasten the magic lantern show, and in some manner upset the lamp within it. Her flimsey dress caught fire, and she ran screaming, while the other children hid in fright. Neighbors found her in a back room upstairs so badly burned that she died.

It is all a pitiful ending to a birthday party, and one of the saddest features of it all is that perhaps she would have been saved if she and her little guests had not done just what they did.

In the first place, little Minnie, when she found her clothes on fire, should not have run. Every child who reads this story should remember that if his or her clothes begin to burn, running only fans the flames and makes them sharper and fiercer. The best thing to do is to drop on the ground or floor and roll over and over, trying to smother out the flames under the body, for a fire cannot burn if it gets no air. If a rug is near, lie down upon it and roll up in it. Anything woolen, such as a blanket, a couch cover, or overcoat, will do just as well, for the flames are smothered because they get no air, while wool is so slow in burning that it does not easily take fire.

How sad the little guests must feel when they realize that they might have helped Minnie if they had not all become panic-stricken! To be sure, there was great danger that little Minnie's burning clothes might have set fire to the thin dresses of any little girl who came near her; but if those girls or boys had only known to throw a rug over the child as we have described, instead of hiding away in terror, perhaps her life could have been saved.

These are things all boys and girls should think over enough to remember quickly what to do and how to do it. Even a child of six or seven years could save the life of a baby brother or sister if such an accident should befall it, and every one should be ready to act promptly and wisely to try to save her own life if it ever is endangered in this way.

To be sure, these were only little children, and grown people often "lose their heads," as we call it, from fright. That is why we wish to impress this on our young readers, so they can get ready for a time that may come to them or their friends.

Last year the writer of this saw a schoolboy about twelve years old save a little girl of about six from injury and perhaps death. The little girl was alighting from a car. She was so little the conductor, who was forward collecting fares, thought she was off and started the car. Her hand still clasped the rail, but she was dragged forward with the car. The boy on the platform, like a flash, caught her by her sailor collar and threw the other arm around as a support. "Hold on," he called encouragingly; "I've got you, but hold on!" The car was stopped before it had dragged her very far, and she was not hurt in the least, but her safety was due to the quick thought and action as well as the strong arm of the boy, who was the only person near enough to help her.—*Southern Churchman.*

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WAXING WORSE AND WORSE.

There can be no doubt that while the followers of Christ are growing in numbers and liberality, supporting the Church and all charitable institutions as in no other period of history, evil men and seducers are waxing worse and worse, making it constantly more difficult to produce an awakening among sinners, or to enforce the provisions of any righteous law.

Less than forty years ago a good man, with moderate gifts, if he possessed sufficient grace and energy, could go into almost any community and arouse religious interest. To-day, even with the employment of modern methods, no ordinary man can stir the people. The pastor who can do the work without the assistance of an evangelist or a brother pastor who has revival gifts, is an exception. Ordinarily, the man who succeeds in revival work must be preceded by a reputation so as to attract attention at the very beginning of his meeting. There are two reasons for this: One is, the Church is indifferent to revival efforts. Working up an interest among professed Christians is the first and hardest thing to do. Another reason is, sinners are harder to move than formerly, especially if conviction and repentance, are forced upon their attention.

The bad elements of society are no more numerous to-day in proportion to population than formerly, perhaps not as much so, but what they lack in numbers they make up in the use of evil devices, and boldness in the violation of law. In these they "wax worse and worse." Any man of fifty years of age can remember when a case of lynching shocked the whole country, save in the far west, where, in the absence of courts, "vigilance committees" were a law unto themselves and visited culprits with summary and merciless punishment. To-day the hanging of a man, white or black, by a mob, neither shocks nor excites the people. The leniency with which mobs are dealt with fosters the lynching spirit, and deadens the sense of the people to the enormity of the crime. This is an indication of one of two things: Either the people have less respect for law than formerly, or else they place a smaller estimate on human life.

Human society was never worse at any time than in the days of St. Paul. This we learn from the latter part of the first chapter of his Epistle to the Romans. In the course of time society improved, especially among civlized people, and during the last two or three centuries the better classes have been measurably free from the gross forms of corruption enumerated by the apostle. But to-day in our large cities, right in sight of Church spires and under their very shadows, are as corrupt practices indulged as ever disgraced Rome in its worst day. The records of the trial of a millionaire murderer in New York leaves no doubt as to the existence of gilded dens of corruption.

But the records of lust reveal a state of things no more deplorable, and less demoralizing to the young than the records of divorce courts. Divorce, under any circumstances, like lust, is a strike at the family, but in the majority of cases a suit for divorce attracts no great attention. The evil is wrought by divorces in high life, or among that class of people who are much in the public eye on account of their wealth or their calling. Theatrical people seem to be much given to suing for divorce. Judging by what we read in the papers an actress does not become "a star" until she goes through the divorce court. We seldom read of any children being involved among this class, and the consequences are not so bad as among others. The evil reaches the climax in the wealthy circles. There marriages are based on passion, or made through policy. Many rich girls of America marry foreign men for the sake of a title. They pay largely for empty and useless names, and reap a harvest of misery. The farce or tragedy, or whatever it may be called, is ended in the divorce court. Nothing so tarnishes high life to-day as the frequent divorces which reveal often, not only domestic misery, but in many cases unspeakable scandal. And these wax worse and worse.

The evil of widest range and most disastrous in its effects is the traffic in liquor. This could be said if every liquor saloon in the land were conducted on the highest and most honorable plane. But none of them are so conducted. The traffic has in it inherent evil. This finds recognition in the laws provided for its regulation. And bear in mind this fact was recognized before the traffic became general, and before so many men were found to be unreliable dispensers of drink. Everybody knows that these men have waxed worse and worse, until to-day every one engaged in the business is so hedged about by oaths and bonds of restrictions that would create a revolution if applied to men engaged in other lines of trade such as are common in our land. Thirty or forty years ago any law enacted for the regulation of the traffic would have been duly respected. Now, such are the numbers plying the trade, and such their influence in city politics that it requires the utmost diligence and faithfulness on the part of officers to keep them from open defiance of all law. Where officers are blind, or judges are lenient in dealing with violators, the law meets with no respect at all.

As a class saloon keepers are such constant and flagrant violators of the law that the patience of good citizens opposed to the principle of prohibition has about worn out, and hundreds of them are joining with the anti-saloon forces for the suppression of the whole thing. These good citizens are just beginning to see what other good citizens have seen for many years past, viz: that the liquor business cannot be reformed, and must be abated. The fact that liquor men have been growing more lawless and defiant as the years have gone by indicates all too clearly that they are beyond redemption. "As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt mind, reprobate concerning the faith. But they shall proceed no farther: for their folly shall be manifest unto all men, as theirs also was."

ONENESS IN CHRIST.

All true believers are one in Christ. They are members of his family, and are identified in their interests one with another as are all the various members of a household. It could not be otherwise since all are alike partakers of a divine nature, and have enstamped on their hearts the "image of Christ which is the hope of glory."

No matter what a man's nationality or creed, or what his family and social relations, or his condition in life, whether rich or poor, if he is in Christ he is in fellowship with all who love the Lord Jesus, and in one way or another he will make that fellowship known. It will be seen and felt. This recognition of universal kinship is the incontrovertible testimony that Christians bear to Jesus as the Son of God. This is the oneness for which our Lord prayed so earnestly, saying: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. * * * * Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, are in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

It necessarily follows from these words that all intelligent Christians agree on the essential facts and truths of the gospel, and if so there is no excuse for heart-divisions on denominational peculiarities of creed or practice. Yet it is true that these are the things that not only distinguish the different sects from one another, but so divide them as to create alienations, and in some cases lead zealous Christians to unchurch their brethren. Our Episcopal friends, for example, believe in what they call "apostolic succession," that is, tactual succession in the ministry from the apostles to the present time. Outside of this line of succession they recognize no preacher as having received valid ordination. No organization over which their priests and Bishops do not preside is a true Church, no matter how successful it is in saving souls.

Our Baptist brethren in some respects maintain a similar attitude. They repudiate the idea of direct succession in the ministry, but hold that the Churches which are independent and authoritative organizations have come down in regular succession from Christ. Some of them declare that the Lord organized the first Church "somewhere near the spot on which he delivered the sermon on the Mount. They also hold that the ordinances as observed by them are just as the Lord ordained. Outside of these Churches they tell us there is no regularity, and that all other so-called Churches are without divine authority. Extremists among them refuse affiliation and co-operation with other denominations.

Now, if these good Christians—Protestants in all essential particulars—would be consistent they would, like Roman Catholics and a few other sects, deny salvation to all outside their own pales. But this is further than they undertake to go. They believe that men are saved through the atonement of our Lord Jesus Christ; that "there is none other name under heaven given among men whereby we must be saved." They believe also that the conditions of salvation are few and simple, and may be complied with without the aid of priest or preacher, viz: by "repentance toward God and faith toward our Lord Jesus Christ," and that "to him that worketh not, but believeth on him that justifieth the ungodly his faith is counted to him for righteousness." They see that other people, largely in the majority, who, though they do not endorse their ideas of succession, made of baptism, form of Church government, etc., have like faith in Christ, are quite as active in propogating the gospel, and produce just as abundantly the fruits of righteousness. Nor can they fail to see that these Christians are just as successful as themselves in saving souls.

If these facts teach anything they teach that all these evangelical orders of Christians are one in Christ notwithstanding they differ in administration. If one in Christ, what difference does it make whether they are brought to conviction and repentance by a preacher who is in the succession or out of it? or whether, in signifying their obedience to Christ by baptism, they do so by sprinkling or pouring or immersion? To deny fellowship to those who differ with them on these particulars is equivalent to saying that submission to the historic Episcopate, or baptism by a specific mode is essential to salvation. And all who do this, holding all true believers as one in Christ, yet deny them membership in the Church, grant their brethren the greater blessing of the gospel and deny them the lesser. This is inconsistent and stands in the way of keeping the unity of the Spirit in the bonds of peace."

Acknowledgment of oneness in Christ is far better without organic union than an organic union made up of diverse elements constantly disturbed by internal strife, which would certainly be the case, if all the Churches, as at present constituted, were to come together in one body.

PERSONALS.

Rev. J. W. Thompson writes: "I am on my new work (Coalville Charge), and am praying for a great revival of religion."

Rev. W. M. Johnson, who went from Mississippi to Colorado in search of health, and now supplying Hoeline Station, is well pleased and improving.

Rev. W. M. Young, presiding elder of the Sardis District, has begun his work "in earnest," and so have "the helpers." This means success in the end.

Dr. C. C. Godden, of the Little Rock Conference, for many years President of Galloway College, but now on the Superannuated list, is spending a few days in the city.

Dr. H. B. Carre favors the Advocate with notes from Vanderbilt University. He promises such notes "from time to time." They will be greatly appreciated by our readers, as well as by the editor.

Rev. J. W. Raper has commenced another year's work with the good people of the Louisville Charge. They gave him a kind reception, and the prospect is for a year of success. We trust his fondest hopes may be realized.

Rev. C. D. Atkinson, of Parker Memorial Church, has gone to work with his accustomed energy. He is devising plans by which the building, now incomplete though in use, may be finished. Brother Atkinson is not only full of energy, but he is of good judgment and will succeed.

Rev. J. A. Hall says: "We are highly pleased with our new field of labor. The good people of Winona gave us a warm reception and a hearty welcome. Everything seems to be in good shape. We have our pipe organ installed. It is a handsome instrument. We are delighted with it."

Rev. W. T. Woodward, appointed to Haynesville (La.) Charge, is "perfectly delighted with the work." The people treat him courteously and generously—they furnish him with a good house, and keep him well supplied with comforts and necessaries of life. And he finds plenty of work to do.

Mrs. O. G. Halliburton informs us that Brother Halliburton is in a great meeting at Hayti, Missouri. He is there at the request of the pastor, Rev. N. B. Berry. He is not a new man to the people, as Hayti was under his charge when presiding elder in the St. Louis Conference several years ago.

Rev. C. D. Atkinson furnishes us this week "Notes From the New Orleans Preachers' Meeting." We are glad to get them. We would be pleased if the presiding elders, or some one appointed by them, would furnish us once a month with notes from their respective districts. News items from the districts would please many people.

Rev. H. H. Griffin, recently transferred from the Mississippi to the Arkansas Conference and stationed at Atkins, has been in a great revival, led by Rev. J. T. Newsom. There were many conversions with one hundred and two additions to our Church. An Epworth League was organized with one hundred and eight members. Brother Griffin's friends will be glad to learn that he has been kindly received, and is doing such good work.

A card has reached our office signed "Exchange, but the hand-writing is so easily recognized that we accept its statements as true. It says: "The District Conference for the Winona District, Columbus District and Durant District will meet in contiguous towns: Kilmichael, Eupora and Mathiston. Effort is being made to have the Conferences held in immediate succession and to have one Bishop attend the three Conferences." We hope the effort will succeed, and "may we be there to see."

Mrs. Pharr, widow of the late Captain John N. Pharr, died at the family residence near Morgan City, La., on the afternoon of Jan. 17, in the seventy-second year of her age. Mrs. Pharr was a life-long Methodist, and deeply pious. She was a liberal supporter of the Church and its institutions, and her home the abode of hospitality. Her death will prove a great loss to the Church, and also to the cause of temperance, to which she was greatly attached. We could say more of this "elect sister," but we refrain, expecting her pastor, Dr. S. S. Keener, to furnish us a suitable memoir. We extend our sympathy to the family, who are so sorely bereaved.

Dr. H. M. DuBose, Secretary of the Epworth League, on Monday, Jan. 12, delivered an address before the New York Preachers' Meeting. The subject as given in the daily press was: "Is a Statement of the Methodist Doctrine Needed, or Do the Methodists Need a Creed?" He took the negative side of the question, and the applause which followed and adoption of resolutions of appreciation indicate that others are of the same mind. Dr. Tillett, of Vanderbilt University, before the same body argued for the other side of the question several weeks ago. It is something unusual for Southern men to undertake the enlightenment of dwellers in the East.

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TO THE FRIENDS OF THE ADVOCATE.

The money panic of the past season has hurt the Advocate, as it has hurt hundreds of other enterprises, and we are feeling the effect of it just at this time more than ever. January is usually our best month, but this January our financial showing is not to be compared with previous seasons.

The subscriptions of many, especially of those who took advantage of club rates, are expiring. We would like for all to remain with us. We trust preachers will see the brethren as soon as possible and secure renewals. And, if not convenient for the preachers to call, let each subscriber write at once, and either send the money or give us the promise to do so as early as possible.

Every employe in the Advocate office has to be paid weekly, and all bills met monthly. Please, brethren and sisters, remember this, and let us have the small amount that you owe us. We will appreciate promptness.

THE HANDBOOK.

The Southern Methodist Handbook for 1908 by Dr. T. N. Ivey of the *Raleigh Christian Advocate* is just from the press. A copy lies on our table, thanks to the kind author. It is a book of Methodist History, Biography, Literature and Statistics. It is "brim full" of these things—things always of interest to intelligent and inquiring Methodists. We sometimes get letters asking information about certain Church matters. If all our people had this book they would have "in hand" the information for which they ask, and much, if not quite everything, else. And it would cost them but thirty cents for which amount it will be sent post-paid. Address Dr. T. N. Ivey, Raleigh, N. C.

The
White Indian

A white Indian is a sick Indian. When the Indians first saw a white man they were sure he was sick. White skin—sick man was their argument. "Pale-face" is the name they gave us.

Pale faces can be cured. When blood is properly fed the face glows with health.

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is a rich blood food. It gives new power to the bone marrow from which the red blood springs. : : :

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Obituaries.

Obituaries not over two-hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary That will save trouble all around.

TRIBUTE OF RESPECT.

Whereas, it has pleased Almighty God in his providence and wisdom to take from our midst a member and very much loved sister, Mrs. Mary France Salder, wife of our beloved pastor; and, whereas, our hearts are greatly grieved and saddened by this untimely death, and go out in warmest and tenderest sympathy to the berieved ones left behind; therefore, be it

Resolved, First, That we, the Woman's Home Missionary Society, bow in humble submission to the will of him who reigneth and ruleth over all and govern his children with a hand of love, righteousness and mercy.

Resolved, second, That the grief-stricken loved ones have our deepest love and sympathy in this sore honr, and trusting that they look to him who was a Man of Sorrow and acquainted with grief; yet, a victor over death and the grave.

Resolved, Third, That we helieve and know this dear one has passed from this world of sorrow, grief, disappointment and tears into a realm of sunshine, happiness and smiles, and that it shall be the purpose of each of us to so live that we may meet her at the final resurrection around God's white throne of eternal day.

Resolved, fourth, That a copy of this resolution be spread upon the minutes, a copy furnished the loved ones and a copy be forwarded the New Orleans Christian Advocate.

MRS. LULU DOBSON,
MISS VIOLA GILBERT.
Meridian, Miss.

RESOLUTIONS OF RESPECT BY THE BOLTON (MISS.) SUNDAY SCHOOL.

Whereas, Brother J. M. Black has been a faithful superintendent of the Bolton Sunday school for the period of forty years; and, whereas, he has seen proper to sever his connection with us hecause of more important interest in another field of labor, therefore, be it

Resolved, first, That we do profoundly appreciate his good service for us and among us, being ever ready to aid in every good "word and work," and hence we feel that his absence from us will be a great loss, and while we regret to lose him from our midst, we are comforted by the fact that it will be another's gain.

Resolved, second, That we most fervently pray that God's richest spiritual and temporal blessings may ever rest upon him and his family, and, too, that they may increase in usefulness unto the "perfect day."

Resolved, third, That a copy of these resolutions be forwarded to the New Orleans Christian Advocate and also to the Hinds County Gazette for publication.

MRS. M. A. PEEBLES,
MRS. JNO. GADDIS,
MRS. HENRY WILLIAMS,
Committee.

ALEXANDER H. CARNES was born August 22, 1826, and departed this life Dec. 6, 1907, in his eighty-second year. He joined the Methodist Episcopal Church, South, in early life. He was married to Miss Elizabeth McDonald Nov. 29, 1855. To them nine children were born, three of whom survive him. Brother Carnes' early life was characteristic of piety, which continued throughout his life. He loved the Church and served it with unswerving fidelity in any capacity the Church saw fit to place him. Life to him was a sacred charge from the hand of God—just and true in all his dealings. He was fearless, yet prudent and unfaltering in his devotion to the right; kind and patient with the wrong-doer, yet ever ready to lift up the fallen and restore the erring. His was the preacher's home, always glad to welcome them and was generous to a fault in providing for their comfort and happiness. It was my privilege to have known Brother Carnes from early childhood, and amoug the earliest of my recollections are the cheerful hours spent in his home. In subsequent years I found that to know him better was to love him more. Mature in judgment and wise in counsel, he was the sinner's friend and the Christian's brother. The dark cloud of God's providence frequently overshadowed his home, hnt he always came forth the better Christian, the nobler man. I visited him during his last illness. With unwavering faith he said: "I am in God's hands, I am willing and ready to go, or I am willing to stay, as God sees best." God said, "Come up higher." Our loss is his eternal gain. The funeral services were conducted by his pastor, R. A. Sibley, Jr., and Rev. Mr. Grafton, of the Presbyterian Church, after which his body was buried in the Uniou Church Cemetery to await the resurrectiou morn. Dear children, let us emulate his virtues, and prepare for the happy reunion by and by.

R. A. SIBLEY, JR.

Mrs. ELIZA E. MATHIS died Oct. 12, 1907. She was daughter of Rev. Hiram and Nancy A. Eulow, born Oct. 30, 1848. She was converted and joined the M. E. Church at the age of fourteen, and ever afterward lived a consistent Christian life. She was happily married to G. W. Mathis Dec. 24, 1873. To them were born twelve children, six sons and six daughters. She was afflicted for many years, but always attended services whenever able. She attended services Sept. 15, 16 and 17, Rev. C. M. Martin, pastor, assisted by Rev. W. L. Linfield, and enjoyed it very much. On the 18th, attended the funeral of an old lady friend, and this was the last time this writer had met her until she was on her death-bed. Her suffering was so severe that she could not talk much, but expressed her resignation to God's will. She leaves a sorrowing husband and eleven children to mourn their loss; also five sisters and many friends. But as she had so long lived in readiness and had instructed loved ones in everything concerning her departure we cannot sorrow as those who have no hope. Yes, she lived a sanctified life, and we know where to find her. Sorrow not loved ones, but follow her as she followed Christ, and all will be well in the end and we will all meet in heaven to part no more.

HER SISTER.

CHARLIE GALLOWAY MUCKENFUSS was born in Fayetteville, Ark., October 9, 1902, and died in Oxford, Miss., Dec. 2, 1907. He was the youngest son of Dr. and Mrs. A. M. Muckenfuss, and grandson of Bishop Charles B. Galloway. Little Charlie was a child of great promise. Everyone who knew him predicted for him a career of great usefulness. He was endowed with a splendid body, a bright mind, and a noble heart. Under the touch of a Christian home he had begun to develop those traits of character which would have distinguished him in after years. He was the pride of his mother's heart, and the joy of his father. Every indication gave promise that the mantle of his distinguished grandfather, whose name he so proudly bore, would one day rest upon his own shoulders. Our entire community was bowed in grief by the going away of one who gave promise of such a noble manhood. His life, though brief, was not without its mission. He lingered here just long enough to entwine himself about our affections and then went away. How much brighter and more attractive is heaven because he is there! Many have been the expressions of tenderness and sympathy extended to the sorrowing parents. May the good Father help them to bear with submission and Christian fortitude their great loss. "Even so, Father; for so it seemed good in thy sight."

HAL. S. SPRAGINS.

MOXINE
Cures LAGRIPPE and Colds.

FROM CARROLLTON, MISS.

Dear Dr. Boswell: We have been at home in the parsonage here for three weeks. We found the fire burning, dinner about ready, numerous supplies in the dining-room and kitchen, and best of all a cordial greeting and warm welcome, such as our Carrollton people know how to give.

We had our new "Elder" (already "beloved") Rev. E. S. Lewis with us last Saturday, Sunday and Monday. Our Quarterly Conference on Monday was his "maiden effort," but he had evidently seen the thing done before. We worked him much, and he works well. We are better for his coming. Come again, Brother Lewis, soon and often. We hope to have a good year. Your brother in Christ,

R. I. ALLEN.
Jan. 9, 1908.

MOXINE
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MISSISSIPPI LEGISLATURE
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Sunday School.

By W. B. Campbell.

LESSON FOR JAN. 26.

JESUS CLEANSETH THE TEMPLE.

John ii, 13-22.

Golden text: "Holiness becometh thy house, O Lord, forever."—Psalm xciii, 5.

As we follow the events related in our lessons we see Jesus next in social life. The marriage at Cana, to which he and his disciples had been invited, was sanctified by his presence, and the occasion was notable as being the time of his first miracle. The first faith of those that followed him received strength at the same time the Savior countenanced a season of festivity, authorizing Christians to engage in such with due decorum. After the marriage they went to Capernaum. Travelling was done on foot in those days, and his mother was of the company that journeyed. As they walked along we think he must have been by his mother's side, for there was never such a son as he. Knowing the thoughts of every heart, he knew his mother's tender solicitude. He knew of the shadow produced by Simeon's words, "A sword shall pierce through thine own soul." And now the time came for him to be about his Father's business; he must go out into the world, and be away from her. O, the yearning of a mother's heart when this time of parting comes. After a short stay at Capernaum, Jesus began his journey to Jarusalem, the Jew's passover being at hand. He even took part in the prescribed forms of worship, for as he had said to John at his baptism, "Thus it becometh us to fulfill all righteousness." It is our duty to consider it a privilege to have a part in all the religious exercises appointed by the Church. Leaving Galilee and walking along the way toward the city our Lord must have cast many a backward glance as the tender leave-taking of his mother recurred to him. How natural for him to turn his thoughts to his Father in heaven, and of how, through his love for the world, he had long years ago began to teach his chosen people that the God of Israel would redeem them from the power of sin and death. Now, he, the Lamb of God, was to attend a ceremony which was always intended to teach the deliverance that he came down from heaven to offer as the most precious gift of God. Of course, we know that when the Son of God came to earth from heaven he brought with him all the attributes of the God-head. Yet, we naturally think of him when he was on earth as being affected by external objects just as we are. We think of him approaching the great temple with a feeling of reverence and gratitude made ready by the mental contemplation of the passover-feast and its object.

The Jews had always been taught reverence for the temple. Beginning with the tabernacle when it was first pitched in the plain of Sinai, at Bethel, at Shiloh, and at Jerusalem, the place where God hath put his holy name, should be holy. With such thoughts our Lord must have entered the great city, and as he neared the temple there must have been a heavenly harmony in his soul. But, O, what discordant sounds grated upon his ear! Lowing of oxen, bleating of sheep, accompanied by the clinking sound of dropping coin. What! The house of God a market-place. The Son of the Most High had cause for the anger given vent in wielding the whip of cords he had plaited together. What a panic of fear came upon all as they fled away. After driving away the sheep and oxen he overturned the tables of the money-changers and scattered their coins. He then turned to those who held captive the mild-eyed doves, and in a gentler tone said, "Take these things hence." O, dear Savior, let us ever come here, in thy Father's ill-used house; for thou hast only just begun thy lonely journey to the cross; for we would be with thee, asking to share in the zeal for thine house that "eatest thee up!" The Lord was the more incensed because he knew that those who had charge of the sacred edifice, and ministerd therein, consented to the traffic carried on so scandalously, and even profited thereby. Those who had been set apart according to the law of temple service were responsible and almost wholly to blame. Most of them who had been rebuked fled away, but some, more bold, having not the fear of God before them, asked Jesus for a sign, expecting something greater to follow such a positive assertion of authority. They could not understand his answer; their hearts and minds were too full of thoughts contrary to the meaning of the Lord's word and actions.

So this was the condition of the Lord's holy temple when "He came suddenly," as prophesied in Malichi iii, 1. Suppose he should suddenly, to-day, come to our house of God, our own Church, where we have so often prayed for his presence—would he have aught to cast out? Are our houses of worship receiving their due of reverence and veneration? What is our social condition? We should be so closely drawn together in our common love for the Master, that we would be more like being bound by family ties. If he came and found any caste or class distinction, he would drive it out. If he found any but those who walk humbly before their God he would bid them leave. The last message brought from heaven by John, whose gospel we are now studying, was sent to the Churches. To one of them was said: "Remember from whence thou art fallen." If our Church is not as spiritual to-day as in former days we would do well to heed. To another Church it was said, "Thou art neither cold nor hot." O, let us take heed and strive against any worldliness in our dear Church. Against any formality that would grieve the Spirit. Let us think of the Church as of a place to which we come for renewed strength; it is his body, it cannot be destroyed. The attempt was made once to effect destruction, but in three days the victory was gained in the glorious resurrection. Let us never despond, but rather rejoice that it is through great tribulation we are made acceptable.

Suffering is endured by all, for we are all members of one body; so shall the personal religion of each be enjoyed by all. The time for united effort is at hand, and the Church is showing its power among men. Let us work in the field where we have been placed, and among those we are with day by day, remembering that as the Psalmist wrote of holiness becoming the house of the Lord, that the house of the Lord is of many members to whom God has said, "Be ye holy, for I am holy."

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"I have also lately used Wine of Cardui in four cases, two of amenorrhea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and hy the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, hut it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

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QUARTERLY CONFRENCES.

Louisiana Conference.

BATON ROUGE DIST.—FIRST RND.

Wilson, at Wilson		Jan. 4, 5
Clinton		Jan. 5, 6
Ethel, at Ethel		Jan. 11, 12
Jackson		Jan. 12, 13
Baker, at Baker		Jan. 18, 19
Zachary and Slaughter, at S.		Jan. 19, 20
Touchatoula, at Touchatoula		Jan. 25, 26
Hammond	7 p.m.	Jan. 26,
Independence	11 a.m.	Jan. 27,
Amite City	7:30 p.m.	Jan. 28,
Franklinton, at F.		Jan. 29, 30
Mt. Herman, at Tangipahoa		Feb. 1, 2
Kentwood	7 p.m.	Feb. 2,
St. Francisville, at St. F.		Feb. 8, 9
Port Vincent, at P. V.		Feb. 15, 16
Live Oak, at Denham Spgs.		Feb. 16, 17
Pine Grove, at P. G.		Feb. 22, 23
St. Helena, at Center		Fb. 29, 1
E. Feliciana, at Oak G.		Feb. 7, 8
Melville, at Melville		Feb. 14, 15
New Roads and Jacoby		Feb. 21, 22
First Church, Baton R.		Feb. 29, 30
Second Church, Baton R.		Feb. 29, 30

District Stewards will meet Jan. 20, at 2:30 p.m. in Slaughter Methodist Church.

R. W. TUCKER, P. E.

MONROE DIST.—FIRST ROUND.

Bastrop, at Bastrop	Jan. 4, 5
Rayville, at Oak Ridge	Jan. 5, 6
Downsville, at Downsville	Jan. 11, 12
Bonita, at Bonita	Jan. 18, 19
Monroe, at Monroe	Jan. 19, 20
West Monroe, at W. M.	Jan. 21
Tallulah, at Tallulah	Jan. 25, 26
Lake Providence, at L. P.	Jan. 26, 27
Farmerville, at Farmerville	Feb. 1, 2
Brookland, at Brookland	Feb. 7, 8
Eros, at Eros	Feb. 8, 9
Mer Rouge, at Collinston	Feb. 15, 16
Mangham, at Mangham	Feb. 16, 17
Harrisonburg, at H.	Feb. 22, 23
Florence, at Florence	Feb. 23, 24
Waterproof	Feb. 29, Mar. 1
Floyd, at Floyd	Mar. 7, 8

J. E. DENSON, P. E.

SHREVEPORT DIST.—FIRST ROUSD.

Grand Cane, at G. C.	Jan. 4, 5
Pelican, at Pelican	Jan. 11, 12
Coushatta, at Coushatta	Jan. 18, 19
Wesley, at Carrol Creek	Jan. 25, 26
La Chute, at La Chute	Feb. 1, 2
Shreveport, First Church	Feb. 9, 10
Shreveport, Texas Ave.	Feb. 12
Mansfield Ct., at Bether	Feb. 15, 16
Mansfield Ct., at Bethel	Feb. 15, 16
Zwolle, at Zwolle	Feb. 22, 23
Many, at Many	Feb. 23, 24
Ida, at Gillian	Feb. 29, Mar. 1
Greenwood, at Greenwood	Mar. 7, 8
Shreveport, City Mission	Mar. 8, 9
Hornbeck, at Holly Grove	Mar. 14, 15
Leesville Station	Mar. 15, 16
Bon Ami	Mar. 21, 22
De Ridder Station	Mar. 22, 23
Pleasant Hill, at P. H.	Mar. 27, 28
Provincal, at Provincal	Mar. 29
Mooringsport, at M.	Apr. 4, 5

T. J. WARLICK, P. E.

ARCADIA DIST.—FIRST ROUND.

Benton, at Benton		Jan. 11, 12
North Bossier at P. Dealing		Jan. 13,
Haughton, at Haughton		Jan. 15,
Simsboro, at Simsboro		Jan. 18, 19
Bienville, at B.	11 a.m.	Jan. 21,
Homer		Jan. 22,
Haynesville, at H.		Jan. 25, 26
Gibsland, at G.		Feb. 1, 2
Louisville, at L		Feb. 3,
Winnfield		Feb. 4,
Bernice, at Alabama		Feb. 8, 9
Jonesboro, at J.		Feb. 10,
Vernon, at Wesley Chapel		Feb. 12,
Ringgold, at R.		Feb. 15, 16
Ruston		Feb. 18,
Cotton Valley		Feb. 22, 23
Minden		Feb. 24,
Lisbon, at Lisbon		Feb. 29, Mar. 1
Arcadia		Mar. 8, 9

BRISCOE CARTER, P. E.

NEW ORLEANS DIST.—FIRST R'ND.

Parker Memorial	a.m.	Jan. 5,
Algiers	p.m.	Jan. 5,
Louisiana Avenue	a.m.	Jan. 12,
Epworth	p.m.	Jan. 12,
Bogalusa		Jan. 19,
Plaquemine and White C.		Jan. 25, 26
Donaldsonville and Vach.		Jan. 26, 27
Covington, at Covington		Feb. 1, 2
Slidell, at Slidell		Feb. 8, 9
Carrollton Avenue	a.m.	Feb. 16,
Second Church	p.m.	Feb. 16,
First Church	a.m.	Feb. 23,
Felicity	p.m.	Feb. 23,
Reyne Memorial		March 1

F. N. PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Pollock and Olla, at P.	Jan. 4, 5
Tioga, at Tioga	Jan. 6,
Trout and Jena, at T.	Jan. 11, 12
Somerville and Eden, at Jackson Chapel	Jan. 13,
West Alexandria	Jan. 15,
Dry Creek, at Dry Creek	Jan. 18, 19
Glenmora, at Glenmora	Jan. 20,
Columbia	Jan. 25, 26
Selma	Jan. 27,
Chicot, at White's Chapel	Feb. 1, 2
Montgomery, at Montgomery	Feb. 5,
Lecompte, at Lecompte	Feb. 8, 9
Bunkie	Feb. 10,
Simsport	Feb. 11,
Opelousas	Feb. 15, 16
Natchitoches	Feb. 22, 23
Boyce	Feb. 24,

District Stewards will meet in the West Alexandria Church on Wednesday, Jan. 22, at 10:30 a.m.

N. E. JOYNER, P. E.

CROWLEY DISTRICT—FIRST ROUND.

St. Martinville	Jan. 12,
Abbeville	Jan. 14,
Franklin	Jan. 15,
Morgan City	Jan. 19,
Patterson	Jan. 19,
Rayne	Jan. 24, 26
Indian Bayou	Jan. 25,
Gueydan	Feb. 2,
Eunice	Feb. 2,
Prudhomme	Feb. 8,
Crowley	Feb. 7, 9
Lake Arthur	Feb. 15, 16
Jennings	Feb. 16,
Lake Charles	Feb. 21, 23
Sulphur	Feb. 22, 23
Grand Chenlere	Feb. 24,

J. M. HENRY, P. E.

North Mississippi Conference.

DURANT DIST.—FIRST ROUND.

Sallis, at Hurricane	Jan. 4, 5
Kosciusko Station	Jan. 5, 6
Chester, at Nebo	Jan. 11, 12
Ackerman, at Ackerman	Jan. 12, 13
Pickens, at Pickens	Jan. 19, 20
Durant Station	Jan. 26, 27
Rural Hill, at Rural Hill	Feb. 1, 2
McCool, at McCool	Feb. 2, 3
Ebenezer, at Hebron	Feb. 8, 9
Lexington Station	Feb. 9, 10
Vaiden, at Vaiden	Feb. 12
Black Hawk, at B. H.	Feb. 15, 16
Sidon & Tchula, at Cruger	Feb. 19
Kosciusko Cir., at Bethel	Feb. 22, 23
West, at West	Mar. 1, 2
Louisville, at Louisville	Mar. 4
Poplar Creek, at Friendship	Mar. 7, 8

S. M. THAMES, P. E.

ABERDEEN DIST.—FIRST ROUSD.

Aberdeen	Dec. 15, 16
Houston	Dec. 22, 23
Tupelo	Jan. 5, 6
Shannon, at Shannon	Jan. 11, 12
Verona	Jan. 12, 13
Okolona Station	Jan. 19, 20
Buena Vista, at Beuna Vista	Jan. 24
Prairie, at Prairie	Jan. 25, 26
Amory and Nettleton, at A.	Feb. 2, 3
Bounds Ct., at Tabernacle	Feb. 6
Pittsboro, at Sumrall	Feb. 7
Vardaman, at Vardaman	Feb. 8, 9
Houlka, at Wesley Chapel	Feb. 15, 16
Montpelier, at Sparta	Feb. 18
Palestine, at Algona	Feb. 22, 23
Pontotoc, at Pontotoc	Feb. 23, 24
Nettleton, at Evergreen	Feb. 29, Mch 1
mithville, at Antioch	Mch. 2
Okolona Ct., at Moore Chap.	Mch. 4
Aberdeen Ct., at Gr. Spgs.	Mch. 7, 8
Fulton, at Hardins Chap.	Mch. 12

J. H. MITCHELL, P. E.

COLUMBUS DIST—FIRST ROUND.

Columbus, First Church	Dec. 21, 22
Columbus, Second Church	Dec. 22, 23
West Point	Jan. 4, 5
Columbus Ct., at New Hope	Jan. 11, 12
Starkville Ct., at Smyrna	Jan. 18, 19
Starkville	Jan. 19, 20
Shuqualak, at Salem	Jan. 25, 26
Macon	Jan. 26, 27
Winstonville, at Middleton	Feb. 1, 2
Mayhew, at Artesia	Feb. 8, 9
Mathiston, at Mathiston	Feb. 15, 16
Crawford, at Crawford	Feb. 22, 23
Sturges, at Sturges	Feb. 29, Mar. 1
Brooksville, at B.	Mar. 7, 8
Hebron, at Hebron	Mar. 14, 15
Cedar Bluff, at Phoeba	Mar. 21, 22

L. M. LIPSCOMB, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville Sta.	Dec. 22, 23
Corinth Sta.	Dec. 29, 30
Iuka Ct., at Harmony	Jan. 4, 5
Iuka Sta.	Jan. 5, 6
Kossuth Ct., at Wesley's C.	Jan. 11, 12
Corinth Ct., at Gaines Chap.	Jan. 14,
Mooresville and Saltillo, at S.	Jan. 18, 19
Guntown and Baldwyn, at G.	Jan. 19, 20
Mantachie Ct., at Hebron	Jan. 21,
Belmont Ct., at Pattersons	Jan. 25, 26
Tishomingo Ct., at Boggs	Jan. 28,
Wheeler Ct., at Wheelers	Feb. 1, 2
Marietta Ct., at Marietta	Feb. 4,
Myrtle Ct., at Hickory Flat	Feb. 8, 9
Blue Springs Ct., at B. S.	Feb. 10,
New Albany Sta.	Feb. 16, 17
N. Albany Ct., at Mt. Olivet	Feb. 18,
Booneville Ct., at Carolina	Feb. 22, 23
Jonesboro Ct., at Camp Gr.	Feb. 26,
Rainey and Faulkner, at R. C.	Feb. 28,
Ripley and N. H. at Ripley	Feb. 29, 1

BEN P. JACO, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	Dec. 22, 23
Como	Dec. 29, 30
Senatobia	Jan. 4, 5
Mt. Pleasant	Jan. 11
Byhalia	Jan. 12, 13
Olive Branch, at Kelley	Jan. 14
Arkabutla, at Hunter's C.	Jan. 18
Cold Water	Jan. 19, 20
Cochrum	Jan. 25, 26
Wall Hill	Feb. 1, 2
Pleasant Hill, at Lewisburg	Feb. 8
Hernando and Hinds, at H.	9, 10
Courtland	15, 16
Harrison	22, 23
Eureka, at Cole's Springs	Feb. 29, 1
Tyro, at Fredonia	Mar. 7, 8
Long Town, at Davis Ch'l.	Mar. 14, 15
Crenshaw	Mar. 21, 22
Batesville	Mar. 28, 29

The District Stewards will please meet at Cold Water, Jan. 20.

W. M. YOUNG, P. E.

Cured Me

"I suffered with pain under my left breast, and shortness of breath and nervousness. My heart would beat very fast, and then it would hardly beat at all. One doctor told me I had neuralgia of the heart, another said I had dyspepsia, and another only a weak heart, but none of them gave me any relief. I was not able to be out for four months. I wrote the Miles Medical Co. for advice, and they told me to take Dr. Miles' Nervine with the Heart Cure. I took both as directed, and entirely recovered."

MRS. P. JENNINGS,
James River, P. O., Va.

MILES MEDICAL CO., Elkhart, Ind.

OVFORD DIST.—FIRST ROUND.

Abbeville Ct., at A.	Jan. 4, 5
Oxford Station	Jan. 8,
Holly Springs Ct., at Lamar	Jan. 11,
Holly Springs Sta.	Jan. 12, 13
Potts Camp Ct., at P. C.	Jan. 17,
Red Banks, at R. B.	Jan. 18, 19
Ashland Ct. at Liberty	Jan. 21,
Water Valley, Main St.	Jan. 23,
Water Valley, First Church	Jan. 24,
Grenada Ct., at Spring Hill	Jan. 25, 26
Grenada Station	Jan. 26, 27
Charleston Ct. at Charleston	Jan. 28,
Coffeeville Ct., at C.	Jan. 30,
Water Val. Ct., at Palestine	Feb. 1, 2
Paris Ct., at Paris	Feb. 8, 9
Toccapola Ct.	Feb. 14,
Randolph Ct.	Feb. 15, 16
Waterford Ct.	Feb. 22, 23

J. E. CUNNINGHAM, P. E.

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MOXINE CHILL TONIC
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Epworth League

By Rev. H. Whitehead.

January 26. The Planting and the Training of the Church in the Foreign Fields. Atcs xiv, 21-28; Isa. xix, 18-22. (Missionary.)

Two men, Saul of Tarsus, and Barnabas, entered on an untried field when they left Antioch and sailed to the Island of Cyprus. They were the first Christian missionaries, and before them lay the whole world. But there was no experience of others to guide them. They could fall back upon the plans of no predecessors, but they went forth under the guidance of the Holy Spirit to tell men of the Christ.

Then after they had won converts, and had left an established Church, these men retraced their steps and trained the churches in their duties. They ordained elders in every church. Where he was not driven away by persecution, Paul stayed with the church until it was well established.

2. The Planting.

All subsequent missionary work has patterned after the first missionaries. There is first the planting period, and then the days of patient training of native workers to carry on the work. In every mission field the days of planting have tried the patience of men. Bishop Galloway writes, "missionaries have given new meaning to the grace of patient waiting. There is no higher expression of faith than that which, having done all, is able cheerfully to stand—after laborious toil can stand still and see the salvation of the Lord.'" We wonder at the sublime hopefulness of the missionaries.

"When Judson had been eighteen years in Burmah some one wrote and asked: 'What of the prospect?' The great souled apostle answered: 'bright as the promises of God.' To others it seemed that not a seed would grow, that it was all dry ground. The heavens shone like brass upon the blistered soil, with never a cloud so large as a man's hand to tell of a coming shower. Yet they confidently trusted and patiently waited. It is a strange coincidence that it was seven years before Carey in India, Judson in Burmah, Morrison in China, Moffat in Africa, or Henry Richard on the Congo baptized his first convert."

Either utter indifference, or violent opposition, has marked the early stages of every mission. When Paul and Barnabas journeyed through Europe, they gained an immediate hearing in every place because they found their countrymen everywhere, and they went first to the synagogues of the Jews. The pioneer missionary of modern times, has generally gone where there was no sympathy to help, and where he did find some of his own countrymen they were more apt to be a hindrance than a help.

3. The Training.

After a mission has passed its first stages, then the work of the foreign missionary has been to train the native evangelists, rather than to carry the Word with his own lips. Paul wrote his wonderful epistles, that he might train and direct, either the churches as a whole, or else that he might counsel special workers. The Holy Spirit breathed through this man's messages to the churches over which he was yearning, a message to men of every race and kindred to the end of the world. When a mission field is entering upon this second stage, there is work for men of every diversified talents. The one essential is that all who toil shall work for the glory of the Christ, and the salvation of the people among whom they work, and then there is place for teacher, for mechanic, for business man, each setting a pattern of the Christ.

A notable example of the second stage of mission work, is shown by the present status of our Church in Japan. There the native Methodist Churches have joined in the Methodist Church of Japan. The missionaries hold mainly an advisory relation, and work in such manner as to amplify and to magnify the work of the native Church. The world hopes to see a Christian Japan, itself organized for the evangelization of the other Oriental nations.

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Long Wear Shoes
wear longer than other shoes at the same price? If not, try a pair of these celebrated shoes and be convinced.

General News

Secretary of War Taft recently appeared before the House Committee on Inter-oceanic Canals, and gave some interesting information about the Panama Canal. He thinks the Canal will be completed in six years, at a probable cost of $300,000,000, including the original purchase price. He says the Spanish War taught us some valuable lessons about life in tropical countries and as a result the Canal Zone is comparatively healthy. The fear of leprosy has proven groundless, there being only a few cases, and they are isolated on an island, so that there is no danger of contagion.

* * *

The President has notified the Nevada authorities that he intends removing the troops sent to Goldfield, as he is convinced there is no necessity for keeping them there; that the State of Nevada must take care of its own internal disorders, and need not look to the Federal Government for assistance until it has exhausted its own resources.

* * *

The little town of Boyerstown, Pa., a place of 2,500 inhabitants, is plunged into terrible woe. At a recent entertainment of the Lutheran Sunday School given in the opera house, a lamp was upset, and before it could be righted, a gasoline tank exploded, enveloping the audience in flames, resulting in the death of one hundred and seventy persons.

* * *

The Chicago Public Schools are suffering from an absence of the teachers, the Board of Education having neither cadets or substitutes to supply an average of 52 rooms daily. The reports show that 10,360 pupils were without a teacher at least one day in the week. Sickness is the cause assigned for nine-tenths of the vacancies.

* * *

A large delegation of the Paducah, Ky., people were in New Orleans last week to present the Gunboat "Paducah" with a silver service.

* * *

Dr. Mayer of the State Board of Health recommends everybody to take advantage of every freezing spell, to throw open doors and windows, and to open up closets, shaking out clothing and brushing the walls, for the purpose of destroying the Stegomya mosquito, which exists during the winter in a semi-torpid state, ready to resume pernicious activity on the first warm day.

Personal to Rheumatics
I want to get a personal letter from every man and woman in America afflicted with Rheumatism, Lumbago or Neuralgia, giving me their full name and postoffice address, so I can send them ***Free*** a full-sized, ***One Dollar Bottle*** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—***Actually and Permanently Cures Rheumatism.*** I know it does, I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit. You cannot ***coax*** Rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot ***tease*** it out with liniments, electricity or magnetism. You cannot ***imagine*** it out with mental science. ***You Must Drive It Out.*** It is in the blood and you must ***Go After It and Get It.*** This is just what Kuhn's Rheumatic Remedy does and that's why it cures Rheumatism. Rheumatism is Uric Acid and Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. The Rheumatism has to go and it ***does go for good.*** My Remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints and cures them to stay cured.
I Can Prove It All To You
If you will only let me do it. I will prove much ***In One Week's Time*** if you will let me do it at my expense, if you will only sit down and write my Company to send you a dollar bottle ***Free Of Charge.*** I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a ***real*** Rheumatic Remedy will do. Read our offer and write to us immediately.
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A FULL-SIZED $1.00 BOTTLE SENT FREE
We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test and a just verdict is all we ask. If you like it and find it is curing your Rheumatism or Neuralgia, order more to complete your permanent cure and thereby give us our chance for profit. If it does not help you, no harm is done. We know what Rheumatism is, we know our treatment, know just how it works, and will take this chance. We do not send a small sample vial, containing about a thimbleful and of no practical value, but a full-sized bottle, selling regularly at drug-stores for ***One Dollar Each.*** This bottle is heavy and we must pay Uncle Sam to carry it to your door. We ask you to send us 25 cents to pay cost of packing and mailing case and postage and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be ***nothing to pay*** on receipt or later. No other Rheumatic Remedy has been or can be so offered. Don't wait until the valves of your heart are injured by Rheumatic Poison, but send today for this one dollar bottle free on trial. Only one bottle sent free to a family and only to those who have never before used this remedy ***and will send the 25 cents for charges. Address***
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A New York lady, in taking off her cloak, dropped a $12,000 pearl necklace in one of the pockets. A few days after she gave the cloak to her maid, who sold it to a second-hand clothes dealer. An employee of the latter found the necklace, and not knowing whether it was valuable or not took it to a jeweler, where he learned its true value. By the books of the second-hand dealer the owner of the necklace was found, who did not know that her jewels were lost. How like this is the way in which men lose sight of the life of the soul.

* * *

It has been announced that the American forces will be withdrawn from Cuba in the Spring of 1909 if the political conditions will at all justify it.

* * *

Caddo Parish, in which Shreveport in situated, has gone dry. Prohibition is steadily gaining ground. Before long we will be ready for a campaign for State prohibition.

QUARTERLY CONFERENCES.

Mississippi Conference.

NATCHEZ DIST.—FIRST ROUND.

Liberty, at Liberty	Jan.	4, 5
Centreville	Jan.	11, 12
Homochitto, at Mt. Olive	Jan.	18, 19
Bethel, at Macedonia	Jan.	25, 26
Gloster	Jan.	26, 27
Barlow, at Rehoboth	Feb.	1, 2
Hamburg, at Hamburg	Feb.	8, 9
Fayette, at Fayette	Feb.	15, 16
Percy's Creek, at Dawson's	Feb.	22, 23
Woodville	Feb.	23, 24
Natchez, Pearl St	Feb.	29, Mar. 1
Natchez, Jefferson St	Mar.	1, 2
Bayou Pierre, at P. V	Mar.	7, 8
Caseyville, at New Hope, Monday, 11 a. m	Mar.	9
Wilkinson, at Friendship	Mar.	14, 15
Meadville, at Providence	Mar.	21, 22
Washington, at W	Mar.	28, 29

J. T. LEGGETT, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica, at Utica	Jan.	4, 5
Harriston, at Harriston	Jan.	11, 12
Port Gibson, at P. G	Jan.	13
Crawford St., Vicksburg	Jan.	15
Lorman, at Lorman	Jan.	18, 19
South Warren, at Red Bone	Jan.	25, 26
S. Washington, Vicksburg	Jan.	27
Bolton, at Bolton	Feb.	1, 2
Hermanville, at H	Feb.	8, 9
Silver City, at S. C	Feb.	15, 16
Satartia, at Wesley Chapel	Feb.	18
Oak Ridge, at O. R	Feb.	22, 23
Edwards, at Edwards	Feb.	24, 25
Anguilla, at Anguilla	Mar.	1, 2
Rolling Fork, at R. F	Mar.	2, 3
Mayersville, at Mayersville	Mar.	3, 4
Rocky Springs, at R. S	Mar.	7, 8

G. H. GALLOWAY, P. E.

SEASHORE DIST.—FIRST ROUND.

Purvis	Jan.	4, 5
Eastabutchie	Jan.	11, 12
Americus, at Pleasant Hill	Jan.	18, 19
Lucedale	Jan.	19, 20
New Augusta	Jan.	21
McHenery and Wiggins, at McHenery	Jan.	21
Pass Christian	Jan.	25, 26
Bay St. Louis	Jan.	27
Pearlington and Logtown, at Logtown	Jan.	28
Van Cleave	Jan.	30
Escatawpa	Jan.	31
Moss Point	Feb.	1, 2
Pascagoula	Feb.	2, 3
Lumberton	Feb.	8, 9
Biloxi, Main St	Feb.	15, 16
Long Beach	Feb.	17
Hattiesburg, Main St	Feb.	21, 22
Hattiesburg, Broad St	Feb.	22, 23
Hattiesburg, Court St	Feb.	24
Carriere and McNeill, at Carriere	Feb.	29, 1
Brooklyn and Bond, at Brooklyn	Mar.	6
Mentorum and New Zion, at New Zion	Mar.	7, 8
Gulfport, 25th Ave	Mar.	10
Gulfport, 29th St., at Handsboro	Mar.	11
Ocean Springs and Oak St., Oak St	Mar.	12
Coalville, at Poplarhead	Mar.	14, 15
Howison ann Saucier, at S	Mar.	15, 16
Wolf River, at Durhams C	Mar.	17

M. L. BURTON, P. E.

BROOKHAVEN DIST.—FIRST ROUND

Prentiss, at Prentiss(.Thurs	Jan.	2
Hub, at Hathorn	Jan.	4, 5
Columbia	Jan.	5, 6
Silver Creek, at Bethel	Jan.	11, 12
Magnolia (Wed)	Jan.	15,
McComb and Fernwood, at La-Branch	Jan.	18, 19
McComb, Centenary	Jan.	19, 20
Hazlehurst (Wed)	Jan.	22,
Gallman, at Bethesda	Jan.	25, 26
Crystal Springs	Jan.	26, 27
Pearlhaven, at P. ..(Thurs)	Jan.	30,
Tylertown, at T.	Feb.	1, 2
Brookhaven (Wed.)	Feb.	4,
Bogue Chitto and Norfield, at B. C.	Feb.	8, 9
Adams, at Adams	Feb.	15, 16
Beauregard, at B.	Feb.	22, 23
Wesson	Feb.	23, 24
Monticello, At M.	Mar.	1, 2
Summit, at Summit	Mar.	8, 9
Topisaw, at Topisaw (Wed)	Mar.	11,

GEO. H. THOMPSON, P. E.

JACKSON DISTRICT—FIRST ROUND

Jackson, Capitol St., 11 a.m.	Jan.	5,
Jackson, Rankin St., 7 p.m.	Jan.	5,
Magee, at Magee	Jan.	11, 12
Thomasville, at Greenfield, 11 a.m.	Jan.	18, 19
Brandon 7 p.m.	Jan.	19, 20
Seminary, at Williamsburg, 11 a.m.	Jan.	25, 26
Collins 7 p.m.	Jan.	26, 27
Canton	Jan.	31,
Sharon, at Sharon	Feb.	1, 2
Madison, at Madison	Feb.	3,
Jackson, First Church	Feb.	5,
Fannin, at Oakdale	Feb.	8, 9
Florence, at Marvin Church	Feb.	14,
Braxton, at Braxton	Feb.	15, 16
Terry, at Terry	Feb.	19,
Deasonville, at Union	Feb.	22, 23
Benton, at Midway	Feb.	25,
Yazoo City	Feb.	26,
Eden, at Eden	Feb.	29, Mar. 1
Flora, at Flora	Mar.	2,
Mount Olive, at Mt. O.	Mar.	6,
Bethel and Mission, at B.	Mar.	7, 8
Pinola, at Mount Pisgah	Mar.	14, 15

The Board of District Stewards will convene in Jackson, First Church, on Thursday, Jan. 30, at 10 a.m. The meeting is one of unusual importance, and it is earnestly desired that in cases where there are no early morning trains the members will come in Wednesday evening. A. F. WATKINS, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton, at Carrollton	Jan.	4, 5
Itta Bena	Jan.	10
Belzoni, at Belzoni	Jan.	11, 12
Eupora and Maben, at E.	Jan.	18, 19
Moorhead, at M	Jan.	25, 26
Indianola, at I.	Jan.	27,
Inverness, at Inverness	Jan.	29,
Schlater, at S.	Feb.	1, 2
Webb, at Tutwiler	Feb.	4,
Minter City, at M. C.	Feb.	8, 9
N. Carrollton, at Eden	Feb.	12,
Winona Ct., at New Hope	Feb.	15, 16
Mars Hill, at M. H.	Feb.	18,
Tom Nolen, at Stewart	Feb.	22, 23
Ruleville, at Drew	Feb.	29, Mar. 1
Vance, at Vance	March	3,
Slate Springs	March	7, 8

E. S. LEWIS, P. E.

NEWTON DIST.—FIRST ROUND.

Bay Springs, at B. S.	Jan.	4, 5
Taylorsville, at T.	Jan.	8
Laurel	Jan.	9
5th Ave. and K.	Jan.	10
Montrose, at Montrose	Jan.	11, 12
Shiloh, at Shiloh	Jan.	15
Morton and P., at M.	Jan.	16,
Forest and H., at F.	Jan.	17,
Lake, at Lake	Jan.	18, 19
Newton	Jan.	19, 20
Raleigh, at Trinity	Jan.	23,
Trenton, at Burns	Jan.	24,
Homewood, at H.	Jan.	25, 26
Hebron, at Hebron	Feb.	1,
Ellisville, at E.	Feb.	2, 3,
Harperville, at H.	Feb.	7,
Walnut Grove, at W.	Feb.	8, 9
Carthage, at C.	Feb.	9, 10
Edinberg, at Waldo	Feb.	15, 16
Philadelphia, at P.	Feb.	16, 17
Indian Miss., at Philadel.	Feb.	17,
Neshoba, at Mt. Pisgah	Feb.	18,
Decatur, at Union	Feb.	22, 23
Chunkey, at C.	Feb.	29, Mar. 1
Vossburg and H., at V.	Mar.	7, 8
Rose Hill, at Rose Hill	Mar.	14, 15

JAS. M. WEEMS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale, 11 a. m.	Jan.	5
Lula, at Lyon 7 p. m.	Jan.	5
Hollandale, at Arcola 11 a. m.	Jan.	12
Leland 7 p.m.	Jan.	12,
Greenville	Jan.	18, 19
Cleveland Ct. 11 a.m.	Jan.	23,
Cleveland Sta. 7 p.m.	Jan.	23,
Boyle, at B.	Jan.	25, 26
Duncan, at Alligator p.m.	Jan.	26,
Coahoma, at C. 11 a.m	Feb.	2,
Tunica, at T. 7 p.m	Feb.	2,
Robinsonville, at R	Feb.	3, 4
Rosedale 11 a.m.	Feb.	9,
Hill House, at Gunnison, pm	Feb.	9,
Friar's Point	Feb.	16, 17
Jonestown	Feb.	23, 24
Shaw	Mar.	1, 2
Glen Allan and Greenville Mission	Mar.	7, 8

R. A. MEEK, P. E.

MERIDIAN DIST—FIRST ROUND.

Meridian, Central, 11 a.m.	Jan.	5,
East End, 7:30 p.m.	Jan.	5,
South Side, 11 a.m.	Jan.	12,
Seventh Ave., 7:30 p.m.	Jan.	12,
Fifth St., 11 a.m.	Jan.	19,
Shubuta, at Shubuta	Jan.	26, 27
Waynesboro, Wed., 7:30 p.m., Thursday	Jan.	29, 30
Buckatunna, at B.	Jan.	31,
Leakesville, at L.	Feb.	1, 2
Enterprise, at E.	Feb.	8, 9
Scooba, at Scooba	Feb.	15, 16
Lauderdale, at L.	Feb.	22, 23
N. Kemper, at Spg. Hill	Feb.	29, Mar. 1
De Kalk, Tuesday	Mar.	3,
Daleville, at Soule's Chapel	Mar.	7, 8
Binnsville, at B.	Mar.	10,
Pachuta, at McGowan's	Mar.	14, 15
Middleton, at Manassa	Mar.	17,
Waynesboro Ct., at Fedora	Mar.	19,
Matherville, at Winnifred	Mar.	21, 22
Eucutta	Mar.	24,
Vimville, at Pleas. Ridge	Mar.	25, 26

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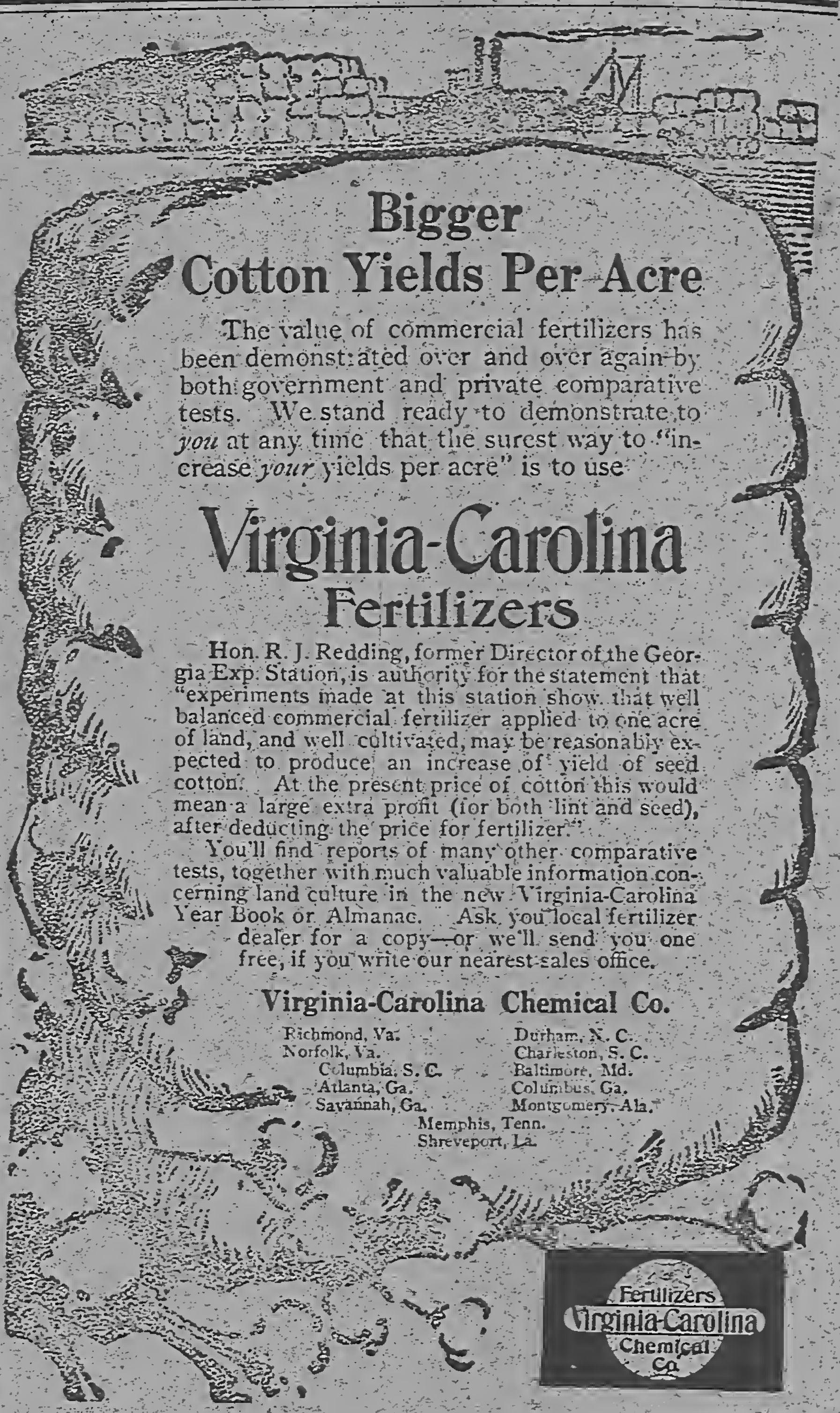
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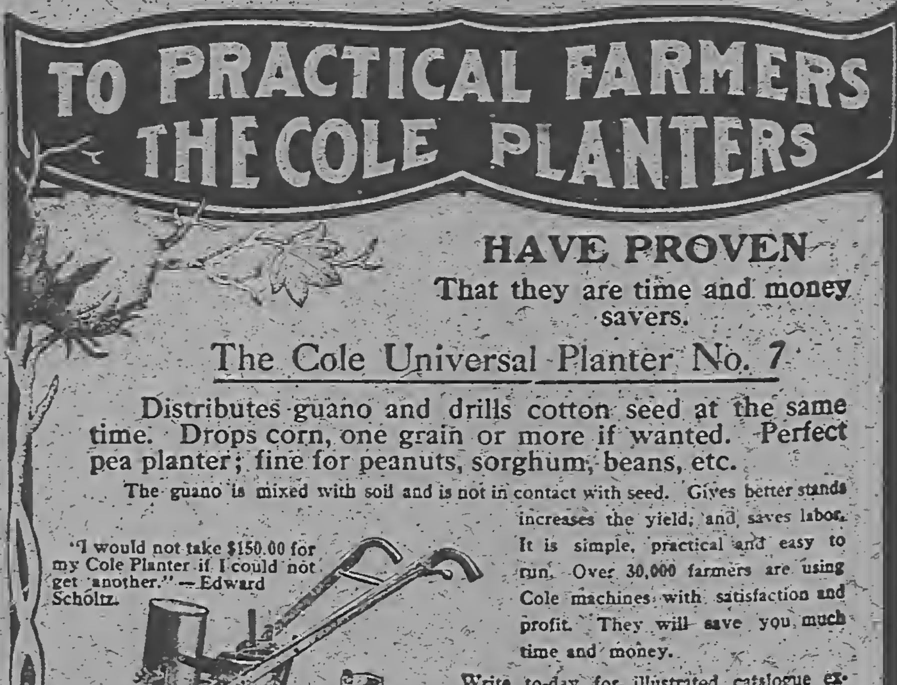
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Marriages.

At the parsonage, Tyro, Miss., Jan. 1, 1908, 7:30 p. m., by Rev. E. E. Langford, Mr. GEORGE J. ROBERTSON to Miss GLENNIE JOHNSON.

Near Mount Vernon Church, Tate County, Miss., Jan. 5, 1908, 3 p.m., by Rev. E. E. Langford, Mr. L. A. BURFORD to Miss ANNIE HOUSE.

At the home of the bride's parents, near Luxahoma, Miss., Jan. 5, 1908, 3:30 p. m., by Rev. E. E. Langford, Mr. G. C. GORDON to Miss IRINE CROCKETT.

Near Tyro, Miss., Jan. 5, 1908, 5 p. m., by Rev. E. E. Langford, Mr. F. D. EDWARD to Miss VERNA O'NEILL.

At the home of the bride, Winnfield, La., Dec. 25, 1907, by Rev. R. R. Orne, Mr. FELIX H. BARBEROUSSE to Miss RUTH MILDRED PINNELL.

At the Methodist Church in Simmesport, La., by Rev. J. A. Parker, D. D., Mr. BEN S. GRAVES and Miss EMMA LEIGH.

REVIVAL AT MERIGOLD.

Dear Editor: I wish to report a Christmas meeting that the Lord gave his people at Merigold. Before the Conference came on we, the laymembers, were anxious for a meeting during the holidays.

The meeting began on Sunday, Dec. 22, and was run on the old Methodist style, a good mourner's-bench, and it was filled by those who saw their need of God. A number was saved Christmas week, and we thought to stop, but the Spirit seemed to say "go on." So it was announced to continue until the last night of the old year, and we thought to close out with watch-night service, but the Lord gave us a real landslide of conviction. Our pastor, Brother Collins, so got the burden of lost souls on him while in prayer that he could not stand up. Sinners were weeping all over the house. The meeting could not stop, so ran on until next Sunday, fourteen days in all. From new year's day on it was glorious to be there. The saints shouted and prayed, and sinners were converted at almost every service. It was a blessed time in the Lord. On Saturday night there was not a very large crowd, but grace came down on us, and almost all of the sinners in the house were converted; and one man who had fought the doctrine of perfect love, but had been reclaimed in the first days of the meeting, apologized for his criticism of the people and was gloriously sanctified. I have often read of the work of the Holy Spirit in the hearts of men in the time of Fletcher and others of the early days of our Church, but I never before saw strong men fall off their seats and groan as if the very pangs of hell had hold on them. The place was awful on account of the presence of God.

One brother had been seeking the blessing of holiness for four or five years, but always fell down on the tobacco habit, but this time the power of God came on him so strong that all taste for the stuff was taken away, and he was filled with love. He could not walk home, and had to be carried in a buggy. It would make one think of that day in Jerusalem when they were all filled with the Holy Ghost. This was a glorious victory for our Christ.

At the close of the meeting twenty-three joined the Church. Thirty-odd were reclaimed or sanctified, besides those that joined. A great many other things I could name, but will not at this time. We ask the prayers of all God's people for an out-pouring of his Spirit on our camp-meeting this summer, beginning on August 6, 1908. Let as many as can plan to come. Your brother in Christ,

CADE WILLIAMS.

THOUGHTS FOR THE THOUGHTFUL.

Kindness has converted more sinners than either zeal, eloquence or learning.—F. W. Faber.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dewdrop perishes, but sinking into the flower makes it sweeter.—Southern Churchman.

"I have told you," said Southey, in one of his letter, "of the Spaniard who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner, I make the most of my employments, and pack away my troubles in as small a compass as I can."

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Church Directory

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Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev A. Inman Townsley, pastor; residence, 2531 Burgundy St.; office hours, 9 to 11 a. m.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

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Rayne Memorial, St. Charles Avenue and General Taylor Street; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

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Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

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A. BROWER, M. D.
San Antonio, Tex.

In the quest of a beautiful and happy life there is one important lesson to learn. It is mentioned by Paul when he says: "I have learned in whatsoever state I am, therein to be content." Contentment is a very lovely grace. It differs from satisfaction, for with our great souls we can never be satisfied, but must always aspire.—Southern Churchman.

Se how much it is our concern to carry our religion about with us wherever we go; for at every turn rising up, going out, coming in; and we have occsaiou for it, lying down, those are Christians indeed who confine not their religion to the new moons and the Sabbaths, but bring the influences of it into all the common actions and occurrences of human life.—Matthew Henry.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of Dcember, A. D., 1886.

(Seal.) A. W. GLEASON,
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The chief duty of a Christian lies in the quiet, unseen life of his own home, and if he does not learn there to practice that noble virtue of unselfishness—that highest type of charity which consists in daily and hourly considerateness for the feelings of others, he will have lost one of the strongest resources and one of the most healing memories for all his future life.—F. W. Farrar.

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There has been a fierce fight between French soldiers and Moorish Tribes. The battle lasted ten hours and resulted in a complete victory for the French.

The first Swedish Parliament under King Gustave, was convened in Stockholm on the 16th.

Professional Card

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CHRISTIAN ADVOCATE

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NEW ORLEANS, THURSDAY, JANUARY 30, 1908.

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VOL. 55—No. 5.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5384.

Glances at the World.

A local option election was held a couple of months ago in the Seventh Ward of Tangipahoa Parish, and resulted in a large majority against the sale of liquor, but for some reason the election was contested by the liquor men, and the Police Jury failed to "officially promulgate" the result. The question will soon go to the Supreme Court of the State. In the meantime, three saloon-keepers at Ponchatoula secured licenses, and are running their houses. The Grand Jury of the Parish, in session last week, ignored the licenses of the saloonists, and returned forty-four indictments against them. Twenty of the indictments are for retailing, and twenty-four for selling to minors. Should the Supreme Court declare the recent election void, the indictments for retailing will be null, but will not affect the charge of selling liquor to the persons under age. Evidently, the saloon men at Ponchatoula have not joined the New Orleans dealers in promising to "be good." They are simply determined to sell liquor to anybody, law or no law.

* * *

Something over two years ago, at the close of a trial that revealed no little scandal, the Inspector of Police was put out of office and another put in his place. The newly-appointed officer made as good a record as the most optimistic citizen could expect under the circumstances. Indeed, he exceeded the expectations of many. Alas, this officer fell from grace, and has come to grief. He took the law into his own hands and endeavored to avenge insults cast upon him by another citizen who should have been more judicious than he was. This officer, Inspector Whitaker, smarting under the insults offered by the editor of the *Morning World*, took with him five of his under officers, all armed, and attacked the editor in his own room, slapping the editor in the face and shooting at him with intent to kill. He shot twice. Fortunately, both shots went wild. This was a bad example for a high officer to set before the thousands of bad men in this city. It is true, as the *Times-Democrat* says, that Mr. Whitaker had great provocation, but he should have restrained his temper, and trusted to the law to set himself right before the people. He has lost his position, and must face a jury, and possibly suffer punishment, all because of a hasty temper.

Certain judges of peculiar temperament and significant names get somewhat out of patience when the matter of prohibition is under consideration in their courts. Justice Joseph Marschauser, of Newburg, N. Y., seems to be one of them. Not long since Newburg "voted no license, and a saloon-keeper applied in court for another election. While the proceedings were pending, the no-license people bombarded Judge Marschauser with resolutions and letters urging him to deny the application. The Judge refused to hear the case, and sent it before another judge. He told the anti-license people who were in court that their action in addressing him was highly improper, and was contempt of court. He warned them that if they ever repeated the offense he would deal severely with them." As we see it, the Judge showed as much contempt for the people as they showed for the Court. If he had discretionary power, as would appear from the fact that one saloon-keeper applied for another election, the people had a perfect right, by petition and resolution, to protest. The right of petition is a guaranteed right, and if these good people were respectful in their approach to the Judge, they were not in contempt of Court, even though the law was mandatory.

* * *

The moral wave has not abated. The force is now being exerted in Louisiana. The next strongest hold of the liquor traffic—New Orleans being the strongest—has been won by the prohibitionists, and the fact has greatly encouraged the moral forces of other towns. Caddo Parish, in which the city of Shreveport is located, on Tuesday, the 14th of January, in a local option election, went dry by a majority of 70 votes, a good majority, considering the fact that Shreveport gave a majority of 300 for the saloon. A majority of 70 was better than many dared to hope, in view of the hold liquor has heretofore had on the people. The triumph of the Anti-Saloon forces in Caddo embolden other parishes which have so long been dominated by rum. The liquor men talk as if they would contest the election, but the Police Jury have announced the result of the election, and unless the liquor men go to court and win the case, prohibition will go into effect at the appointed time. The *Daily Journal* (two copies of which some friend has kindly sent us) counsels against such a move, and it is possible the advice will be heeded. This election shows one thing: that Louisiana, like other Southern States, is ripening for prohibition. If the wave does not subside, it will sweep the State into the prohibition column as soon as an opportunity is given to take the vote.

* * *

Under title of cost of speed the Philadelphia *Ledger* says: Now that the Cunard liner Lusitania has completed her first round trip across the Atlantic, incidentally capturing the records for the fastest passages both eastward and westward between Queenstown and New York, curiosity as to the cost at which these voyages were made is increasing. Some more or less accurate information has been given on this point, but there is an apparent tendency to exaggerate the amount of fuel consumed. It is a fact that speed can only be had at the cost of a vast increase of coal consumption, but the further fact is often overlooked that tremendous gains in efficiency have been made in connection with the rate of coal consumption over the early results in the trans-Atlantic trade. One of the fast steamships of twenty years ago burns more coal per day than a modern ship of more than three times its tonnage; while, to give specific instances, the 8,000-ton Fuerst Bismark (1890), of the Hamburg-American Line, is said to burn twice as much coal as the 17,000-ton President Lincoln, built this year for the same company, and the Baltic, with a gross tonnage of 24,000, burns less fuel than La Bretagne (1886), of 7,000 tons. At the very beginning of ocean steam navigation it took 550 tons of coal to drive 2,000 tons across the Atlantic at a speed of only eight and one-half knots. Had this rate of consumption been continued, the bills of the 22-knot liners of 20,000 tons would be for 9,000 tons of coal instead of 3,000. To put the case still differently, the marine engineers of 1840 only got two horse-power per ton out of their slow machinery, but the engines of to-day produce from six to seven horsepower per ton weight of propelling apparatus. Thus, the cost of speed is very great, but it is not so great as it might have been had not the skill and inventive genius of designers and constructors been brought constantly to bear on this vital part of the problem."

"He that is slow to anger is of great understanding."

Christian Advocate.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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PROHIBITION IN MISSISSIPPI.

BY REV. H. WALTER FEATHERSTUN.

It is generally conceded, even by liquor advocates, that Mississippi is to have statutory prohibition at once, and a little later constitutional prohibition. Possisbly the statute will have been passed by the time this article gets into print. An immense audience of enthusiastic prohibitionists gathered in the capital at Jackson on the 9th presided over by Governor-elect Noel. Both he and Governor Vardaman, whose term ends next week, are outspoken prohibitionists, committed to do all in their power to further the movement. Governor Noel, whose term begins next week, declares that when the law is passed he will do everything in his power to enforce it fully. The *Clarion-Ledger* declared in its issue of Jan. 10 that fully ninety per cent of the members of both houses of the Legislature favor the movement. It is certain that a large majority of them are openly committed to it. A prominent State official prophesies that it will pass by a *viva voce* vote. The enthusiasm manifested at the mass meeting, in the proceedings of which the legislators partook, certainly suggests some such fortune for the bill.

The bill has been carefully prepared by the Prohibition Central Committee, on which are some of the best lawyers of the State, and has already been presented in the House by Mr. Cavett, of Noxubee. It is very strong. If passed as drawn, there will not be a saloon in Mississippi one month from now. Where liquor licenses are annulled by it, adequate reparation is to be made to those who hold them, and the saloons banished at once.

Dear Brother Methodist, and Sister Methodist too, if you live in Mississippi, hear me and heed! When you have read this article, if the bill has not already become a law, write at once to the representative from your county and the senator from your district, and urge them to give this bill their heartiest support. Let it be that Mississippi's prohibition law has behind it the strongest legislative vote that ever passed an anti-liquor law.

Then, when we have the law, let every man and woman who loves Christ and humanity consider himself a special commissioned officer of God and the State whose business is to see that it is enforced. There will be weak ones who will not wish it enforced and cowardly ones, always afraid, who will not believe that it can be enforced. Strong in faith and brave to maintain the right we should vigilantly fight this foe now that his overthrow may be complete and final. False and foolish arguments will still be made in defense of the old villainy. These must be met. The question will still be asked:

Does prohibition prohibit? What is meant? Does a law prohibiting the sale of liquor absolutely prevent liquor selling? Does the law against murder prevent murder altogether? Are not men killed in Mississippi almost every day? Does the law aaginst stealing keep everybody from stealing? Have not very many thieves plied their vocation in every city this year? Some say the law against liquor selling causes men to commit perjury. So, in the same way, does the law against murder. Some say that because the law does not absolutely prevent liquor selling and does lead some to perjure themselves it ought to be repealed. If so, for the same reason, the law against murder and that against stealing ought to be repealed. Some say that the very law against liquor selling makes men wish to drink. Does the law against murder make men wish to kill? and the law against thievery create a thirst for stealing? All such reasoning is but the silly mouthing of ignorance, as unreasonable and illogical as the ghost stories that frighten the ignorant and superstitious.

Now and then we read a sneering insinuation to the effect that there is an alliance between the Prohibitionists and the blind tigers. The insinuation is as slanderous as the assertion would be false, and there is not the slightest foundation in fact for either. The only positive opposition that the blind tiger meets comes from Prohibitionists—and this the blind tiger men know full well. Again, the absence of the saloon neither encourages nor makes place for the blind tigers; and the presence of the saloon does not do away with the blind tigers. There are blind tigers in Natchez and Vicksburg as well as in Jackson and Hattiesburg. Not very much is said about them in Natchez and Vicksburg, because there are very few prohibitionists there; and the few who are there feel that it would be inconsistent to make vigorous war on the lesser evil while the greater stood defiantly entrenched behind a license. Every intelligent student of the liquor problem knows that any saloon is a far greater evil than any blind tiger.

Judge Harris Dickson of the city court of Vicksburg has lately declared—and he is in position to know—that there are at least nine times more blind tigers in saloon towns than in those without saloons. Mr. Dickson made this statement in a recent article in the *Saturday Evening Post*. Others have made the same discovery. The data from which this fact is drawn are official records. The statement is perfectly accurate. The question is not saloon or blind-tiger! It is: *saloon and more blind tigor.* Let us quickly be done with both! With faith in God, and vigilant courage we can.

HUMANITY, DEFORMED AND REFORMED.

A few days ago two good friends of mine grieved because the new arrival in their home came into the world badly deformed. Where they had hoped and prayed for physical perfection, with such longings as only parents can know, there was imperfection; and, as it seemed to them, they had brought into the world a parody of the image in which man was first begotten. This grieved me; for I knew that it would grieve them. I knew full well that no chastening for the present seemeth joyous, but grievous. Yet, why should it be so? The afflicted child is always dearer than any other to the heart of the parent. God had other children besides the inhabitants of our planet—("Other sheep have I which are not of this fold")—but it took the curse of deformity of sin to bring the supreme sacrifice of divine love on the cross.

Moreover, physical perfection is not requisite to the highest and best development of the soul. The whole system of Christian ethics exalts the care of the body, yet paradoxically discounts it. Paul's bodily presence was weak and contemptible, and he suffered untold agony with that mysterious thorn in the flesh, from which he sought in vain to be delivered. George Whitefield, the flaming evangelist of the Wesleyan reformation, was a man of feeble health. Mary Lamb, the gifted sister of Charles Lamb, was hopelessly afflicted. Bishop Simpson was an invalid till he took to the hygiene of the itinerancy. Frances Ridley Havergal, the sweetest songstress of English devotional poetry, was bedridden; and it took just that condition to wring from her the consolations that have helped us all as when she sang,

> "I had rather walk with God in the dark
> Than to walk alone in the light."

Sargeant S. Prentiss, the most gifted orator ever sheltered beneath the skies of Mississippi, had a club foot. Helen Keller is deaf, dumb and blind.

Get thoroughly discouraged; get down-cast and disheartened; get into the depths, so that you can say with David that all the billows of the great sea of God have passed over you. Imagine yourself so that you could say with the psalmist, "Lover and friend hast thou put far from me, and mine acquaintance into darkness." Then look up, and see the star of hope still shining. Believe that while God does not punish for sin in this life, he sends affliction to draw us closer to himself.

Then turn from the deformities of our physical life, its disease and imperfections, to the glories of the resurrection, when that which has been sown in weakness shall be raised in power; when that which has been sown in corruption shall be raised in incorruption; when that which has been sown a natural body shall be raised a spiritual body; when the divine Christ, who manifested his power to a few in Judea, shall take the whole human race and rejuvenate it; giving us not only a new heaven, but a new earth; shall take the old sightless soldier of the cross and surprise him with a new vision to behold the glories of the celestial city; shall take the armless son of misfortune and put a harp into his heaven-begotten hands; shall smooth away the wrinkles that the sharp agonies and heart-pangs of earth have traced across the brow; shall take the dwarf of adverse circumstances and give him the full measure of the stature of a man in Christ Jesus; shall take the cripple and wind his heaven-born feet to run upon swift and specially far-reaching missions for the Prince Emanuel.

Get more away from earth and its temporalities. Learn to work the divine rule of three. Cancel your earthly years as set over against a billion billion of years or of seasons. Be faithful in little as in much, knowing that the eye of the Master is upon you.

Faultless? Who is faultless? Are you? Only through divine grace, which covers your frailties as with a mantle, or blots them out. But Jude, whose short epistle is worth more than its weight in gold, tells us that he is able to keep you from falling, and to present your faultless before the presence of his glory with exceeding joy.

WM. RICE SIMS.

CENTENARY COLLEGE.

To the Friends of Christian Education in Louisiana:

It is the desire of those in charge of Centenary College always to keep our friends informed as to what we are planning and what are the results of our work.

It may be well to recapitulate: Under the leadership of Dr. W. E. Boggs, as Commissioner of Education, there has been erected on grounds presented to our Church an attractive and commodious building of three stories and a basement. In round numbers this building has cost $33,000. Of this amount the people of Shreveport have supplied approximately $30,000.

Before our next session opens, September 16, 1908, this building is to be eqnuipped with light and water fixtures. An artesian well should be dug and our own waterworks provided. Our library must be housed, the recitation rooms are to be equipped and the dormitory will be furnished. The kitchen and dining-rooms are to be provided for. To supply all these immediate needs we come to ask from our friends the sum of $25,000. We, by no means, intend to say that this sum, small compared with what one city has done, will satisfy our rightful expectation as to what we may look to our Church to do. Shreveport has given property not over-valued at $100,000. Surely our Church in Louisiana cannot afford to do less than duplicate this amount. Our motto shall be not "we can if we will," but "we can and we will."

It is not the intention of our Board of Trustees now or at any time to go before the people of Louisiana asking for the payment of debts. It is our deliberate and officially expressed purpose to avoid the incurring of indebtedness. We come, then, asking the friends of Christian education to provide for growth and expansion.

May we not ask our preachers and laymen to consider the form of investment we are offering? Money may be lost in the channels of trade, but money invested in character is transmuted into the currency of immortality. We are not seeking charity. We are offering our people a splendid investment.

I begin at once a systematic canvass of our Churches. May I not look for a patient hearing and a generous response from all of our people. Faithfully and fraternally yours,

WILLIAM LANDER WEBB.

CHURCH EXTENSION.

The Annual Meeting of the Board of Church Extension will be held in St. Joseph, Mo., May 7-10. Letters of inquiry as to the method of procedure to secure assistance from this Board are reaching the office. It is well for all interested to know that applications to this Board must be made upon a printed form furnished by the Corresponding Secretary. The Annual Conference Boards have blanks for use by all who apply to them for help, but they differ from the forms used by applicants to the General Board. Do not get them confused.

The application blank to be used may be had for the asking and it explains itself. After being properly filled out it must go to the Secretary of the Conference Board of Church Extension in order that the following rule may be complied with, viz:

"Every application for consideration at the Annual Meeting of the General Board must first receive the approval of the Board of Church Extension of the Conference from which it comes and such approval must be given at a regular meeting of said Board, or its Executive Committee, to be held in the month of March. Said Board or Committee shall consider all the applications from their respective Conferences and forward such as they approve so as to reach the Board's office at Louisville, Ky., by April 1 of each year. Each application so approved must have the action of the Conference Board written thereon, certified by the President and Secretary, and all applications from a given Conference must be, by the Conference Board, graded and marked in the order of their relative importance. The Secretary is hereby directed not to put on the calendar any application not in conformity to this rule."

W. F. MCMURRY.

FROM THE COLPORTER'S DESK.

The Lord crowned the year 1907 with his goodness to us and by his grace we begin the new year, A. D. 1908, with a propitious outlook for success and prosperity in the work assigned us. We praise him for mercies past and trust him for future good.

I record with feelings of great gratification that the book business at the Conferences at Columbus and Jackson and during December was the best we have ever had in all the years past. Thanks to all who helped to this achievement. It only remains for the small "equivalents" to be turned in in due time, i. e., two months at furtherest, and we'll be happy together.

The preachers of the two Conferences who failed to furnish me their "Photograph and Sketch," as requested for Kidner's Pictoral-Biographical Sketch-Book," will please forward [illegible] as early as practicable to Rev. [illegible] D. Kidner, Church Hill, Md. In the [illegible] sent to each preacher last October [illegible] that the book "is designed to provide [illegible] sketch of the life of the brethren [illegible] our beloved Methodism." And request was made of each as follows: "Let us have the facts concerning date of birth, nativity, education, literary life, the charges which you have served and any suggestions which you deem expedient to make in view of the publication, also a photograph, medium size. We kindly insist upon a typewritten sketch, but should this not be convenient, let us have it in script; but please enclose four cents postage and the sketch will be typewritten by us and and mailed to you for inspection and correction."

The furnishing the sketch does not in anywise obligate any one to buy the book, although it will be sold at actual cost of making.

Let us each and all do our part as thus kind*ly* asked by Brother Kidner, and aid him in the noble work he is endeavoring to do for the preservation of our Church history and the strengthening of our brotherly ties. For further information that may be derived, address Brother Kidner as above.

G. W. BACHMAN.

Winona, Miss.

BE OF GOOD CHEER.

In the issue of the ADVOCATE of January 9 there appears an article from a brother in which he criticises some views I gave of "pessimism," in an article published several weeks ago.

In the very first sentence the good brother shows he wholly misunderstood the article he reviewed. I made no plea for the righteousness of pessimism without qualification, but used the turn as it seemed to be construed by brethren who had wielded it as a shillalah in their warfare on those who found any thing wrong in the Church. I wrote in the article reviewed that "if finding things wrong in the Church, and calling attention to those wrongs (I write from memory not having my article before me) is pessimism, then no one who was not a pessimist was considered worthy of mention in ecclesiastical history. Then in vindication of the position assumed cited the examples of Christ, Paul, Luther and Wesley.

I am not a pessimist, but believe fully in the ultimate triumph of the gospel.

But this ultimate triumph will not be brought about by those who simply "speak unto us smooth things." Optimism is to be commended, but not such as was manifested by the prophets to whom Ahab had looked for light, when they said, "Go up to Ramoth-Gilead and prosper, for the Lord shall deliver it into the King's hand." 1 Kings xxii, 12.

J. M. HUGGIN.

MILLSAPS COLLEGE.

The second term of the current session will begin Monday, February 3. This will be a favorable time for new students to enter. Let all persons interested send for catalogue giving full information.

W. B. MURRAH, President.

LETTER FROM REV. H. H. GRIFFIN.

Dear Dr. Boswell: [illegible] my friends and good people [illegible] Mississippi Conference would like [illegible] through your paper. I served R[illegible] Springs Charge for two years, [illegible] pleasantly spent. The good people of [illegible] Springs were so kind and thoughtful [illegible] preacher. We shall never [illegible] kindness shown us while there. [illegible] find a better people. They are [illegible] intelligent, and noted for their [illegible]. Brother Whidden has an excellent people.

I was transferred from Mississippi Conference by Bishop Hendrix and stationed at Atkins, Ark. We reached here on December 4th, were met at train by Brother J. M. Barker, who conducted us to a lovely cottage in town, and informed us that it was our home. The good ladies of Atkins were there and had made everything comfortable and pleasant for us. They had also filled the pantry full of good things, which were much appreciated by us.

Atkins is a nice town of about two thousand inhabitants on the Iron Mountain Railroad. On Dec. 29, 1907, Rev. J. T. Newsom, the noted Kentucky evangelist came to us and began a revival meeting in my Church. He preached with power for about fifteen days, which resulted in 225 conversions and reclamations; 132 joined the Church, and more will follow. Our Church and town have been blessed by the meeting.

We had a long move, and left friends and loved ones behind; but have been made to feel at home on account of kindness shown us by our good people of Atkins, and have fallen in love with Arkansas on account of the encouragement given me by the preachers of this Conference, and especially my presiding elder, Rev. John H. Glass, who has been untiring in his efforts to make everything pleasant for us. It is a source of inspiration to any one to have him with them. May God bless him. I am delighted with my work at Atkins, which has only been a station two years. Let all glory be to God. Yours in Christ, H. H. GRIFFIN.

LOUISIANA CONFERENCE INSTITUTES.

At the recent session of the Louisiana Conference a committee was appointed to arrange for a series of institutes to be held in each presiding elder's district, or accessible to each, and with programmes covering the various special interests of the Church. The committee was appointed to represent the Boards of Missions, Epworth League, Education, Sunday school and the Woman's Home and Foreign Missionary Societies, and consists of W. Winans-Drake, W. S. Holmes, N. E. Joyner, P. M. Brown, Mrs. E. R. Kennedy and Mrs. S. A. Montgomery.

The plan is to consolidate the Missionary and Sunday School Institutes required to be held in each presiding elder's district together with similar work in the interest of Epworth Leagues and Education, and secure the services of experts in the different departments to do real teaching on these subjects. It is proposed to secure representatives of the General Mission and Epworth League Boards and of Vanderbilt University and make the instruction and inspiration of these gatherings worth coming after.

In order to make the plan a success it is necessary for the presiding elders to co-operate by assisting to secure proper places in their districts for the holding of these institutes, and by consolidating the institute work of their districts upon these gatherings. It is necessary for the pastors to co-operate by their own presence and by inducing the attendance so far as possible of their Sunday school and League workers and others interested in these movements of the Church.

In order to begin early the preparation for this work, I wish to hear at once from presiding elders in reference to their co-operation and any suggestions they may have to offer as to the place, time, etc. I should like also to have expressions of interest and promises of co-operation as well as suggestions from pastors and others.

Any place desiring to have the blessing and uplift of such a gathering will please notify me as soon as possible. Fraternally,

W. W. DRAKE, Chairman.

DIVISION OF EDUCATIONAL COLLECTION.

During the recent session of the Louisiana Conference the Auditing Board turned over to the treasurer of the Board of Education an amount for Education Extension, the name of the combined assessment of the General Board, and a separate amount for education. Assuming that the division had been made by pastors, the treasurer paid to Dr. Hammond the amount designated for the General Board.

An investigation since Conference shows that a number of the preachers reported an undivided lump sum for education, of which the General Board was entitled to a share. The Board of Education will have to arrange with the General Board for further settlement, but to secure uniformity and equity at the next Conference I suggest that the one item of education, including both claims, be reported without division, allowing the Board of Education to make the prorata separation.

W. W. DRAKE, Treasurer.

SUPERINTENDENTS' INSTITUTE.

A special commissioner from the Sunday School Board of the Mississippi Conference met with the Sunday School Board of the North Mississippi Conference, in their annual session, at Columbus, Miss., and arranged for a joint "Supedintendents' Institute" for both Conferences.

W. H. Carter, of Columbus, and N. A. Mott, of Yazoo City, were to work out the details as to dates, place and programme. May 12, 13 and 14 have been set as the time, and Durant, Miss., will entertain the meeting. Pastors, please call your superintendents' attention to this meeting, and urge them to arrange to attend.

N. A. MOTT,
Yazoo City, Miss.

NOTICE, LOUISIANA PREACHERS!

The Minutes have gone to each preacher by express wherever there was an express office, otherwise by mail; and should have reached you by the end of last week. If you have not received your supply, please notify me at once and I will have the package traced.

Rev. J. R. Moore's name, through some unaccountable means, has been omitted from the Alphabetical Roll in the Appendix to the Minutes and his post office address also. His address is Lake Providence.

The package of minutes sent to Rev. S. W. B. Colvin has been returned marked "no such office." We tried the express offices with the same result. Let Brother Colvin instruct Searcy & Pfaff Co., Ltd., 726-728 Perdido St., New Orleans, how to send his package.

ROBT. W. VAUGHAN, Editor.

Franklin, La.

LOUISIANA STATISTICS.

The Louisiana Conference Minutes are out and will be in your hands in a few days. While you honored me with election to the office of statistical secretary, I was called away from the Conference before the work was done, and all the checking and proofreading fell upon the assistants, and finally to your very capable editor of the minutes, Brother R. W. Vaughan. All the honor of the results must belong to the editor, as the statistical secretary never saw the statistics after the work was partially completed. Another year, Brother Vaughan should be the statistical secretary. H. WHITEHEAD.

NOTICE.

Through an oversight no report from the treasurer of the Louisiana Conference Bible Society Board appears in the minutes of our last Conference. The following amount, $197.40 (and vouchers for $62, total $259.40) was handed the treasurer and was transmitted to the Bible Society, New York.

J. E. WRAY,
Treasurer La. Conf. Bible Society Board.

MINUTES OF THE NORTH MISSISSIPPI CONFERENCE.

By a mistake of the printer, three pages of the Minutes of the North Mississippi Conference were misplaced, appearing out of their proper order. Page 52 should be 56, 54 should be 52, and 56 should be 54. Part of the Minutes were sent out before the error was discovered. It will be corrected and a few corrected copies sent to each member of the Conference. Fraternally,

J. R. COUNTISS, Sec'y.

EARLY COLLECTIONS FOR MISSIONS.

Dear Dr. Boswell: Please allow me space in the ADVOCATE to thank a goodly number of the preachers for their prompt and encouraging answers to the cards sent out asking for the assessment for Foreign and Domestic Missions to be paid by the 1st of April. The secretaries of the Parent Board have explained the necessity for early collections, and I am sure our pastors will see the importance of doing our part in relieving the Board by meeting this demand by the time the Board meets the 25th of March. We cannot afford now to take a backward step. The command of the Master is to "Go," and the responsibility for saving the whole world is

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upon us, and every known land is crying: Come over and help us. Our individual and Church life depend upon our obedience to this command of our Lord.

Let us labor and pray for the largest measure of success, and may this be the greatest year in the history of North Mississippi Methodism. "All things are possible to him that believeth."

We have visited Belzoni, Inverness, Moorhead, Winona, Kilmichael, Durant, Sallis, Kosciusko, McCool, Ackerman, Aberdeen and West Ponit, and there is a desire for larger and better things among the preachers and people. I need the prayers of my brethren. Fraternally,

W. S. LAGRONE.

Winona, Miss.

TO OUR SUBSCRIBERS AND AGENTS.

We take you into our confidence and send you a statement every week. On the margin of your paper you will find a copy of the sole record we keep of your subscription. The little pink or yellow label shows both the preacher and layman the date on which his subscription expires. If your address label reads "Dec. 08," it means that you are paid to December, 1908. If the label on your paper is not correct, write to us about it, and tell when you made the last payment. But when you do so, please observe several things for our mutual benefit: It is sometimes three weeks after a subscription is paid before the changes are put into type and appear on the paper. When you write about some error, as the office force is very limited, and as the daily routine must first be attended to, it may be a week or ten days before the error is hunted up, and your record rectified. Do not let an error go a year before asking for its correction. If you let us tell you once a week for a year that your subscription has not been paid up, we do not think you should ask us to make any allowance when the records are practically out of reach. And the last request that we make is that you keep sweet, when you write to correct errors. There is not a man in this office that would willingly defraud you out of a cent, and no one realizes the difficulty of keeping correct a mail list until he has tried it.

RATES OF SUBSCRIPTION.

In regard to the new rates, the regular subscription rate will remain at $2, and the preachers' rate at $1. The commission allowed on the (regular) $2 rate is 25 cents for renewals and 50 cents for new subscriptions.

The preacher-in-charge will have authority to let any poor person have the paper at $1 whom they deem unable to pay the $2 rate. All it requires will be the pastor's recommendation.

The new club rate for 1908 is $1.50 per annum in clubs of five. The club may be indefinitely extended. On this rate there is a commission of 25 cents for each subscriber, whether old or new.

We have decided to renew our offer of a rate of $1.25 in clubs of twenty, with a commission of 25 cents to the person securing the club. But the club must really consist of twenty persons, and be practically a cash transaction. Last year we had several clubs started that claimed the twenty rate, and never secured more than two or three names. In other words, we are willing to grant the club rates only to clubs.

The pastors are our recognized agents, but we will be very glad to have [illegible] point agents for the Advocate [illegible]. We are sure that [illegible] any member of his congregation [illegible] club, for each Advocate [illegible] friend to speak a good word [illegible]. Who will be the first to send us a [illegible] twenty?

It costs us 10 cents to collect a check, so please send us postoffice money orders.

NEW ORLEANS PREACHERS' MEETING.

Every regular pastor was present at First Church Monday at 10:30 a. m. with one or two exceptions.

Monthly reports from each pastor were made. They reported the following number of additions to Church membership: First Church, 17; Rayne Memorial, 26; Epworth, 12; Parker Memorial, 10; Louisiana Avenue, 2; Carrollton Avenue, 1; Second Church, 7.

The note of progress and hope was sounded by each preacher-in-charge in our city. Rev. J. F. Foster has a crowded house at his Sunday night services, and fifty attendants at prayer-meetings. Rev. H. T. Carley has been given a warm reception by his well-organized membership. Dr. Rice has made the most hopeful new year's start in all of his ministry. Rev. W. W. Holmes is making a special effort to reach men. Rev. J. E. Wray is at the hub of New Orleans Methodism for his fourth year. Rev. A. L. Townsley reports his mission work in connection with Second Church a success.

Rev. Glenn Flinn, of Dallas, Tex., addressed the Preachers' Meeting on his work as secretary-agent for the Bible Society. He paid Carrollton Avenue Church, New Orleans, a high compliment in saying that Church had given more for the Bible cause than any other Church in his whole territory. Brother Flinn was much impressed with our work in New Orleans.

FROM EUNICE, LA.

Dear Dr. Boswell: We have just erected a real nice, neat, comfortable parsonage, and moved in it one week ago. We met with a warm reception when we came. We were met by a special committee at the train and thence conducted to Brother George McGill's, where we partook of a most delightful and bountiful supper. We have three Churches—Eunice, Long Point and Iota. We have three nice Sunday schools, and have opened a first-class prayer-meeting here, which is being well attended. The kind people gave us a real nice pounding last Monday night, after which we had a delightful time socially, and the pounding was made up of good, wholesome things. Our doors are always open to any good thing, and we pray God's blessings upon the people, the ADVOCATE and its Editor and workers.

S. D. HOWARD, P. C.

CHURCH EXTENSION NOTES.

NORTH MISSISSIPPI CONFERENCE.

The Executive Committee of the Conference Board of Church Extension will meet in Winona, Miss., on Monday, March 9, 1908, at 1:30 p.m. [illegible] the Executive [illegible] recommendation [illegible] brethren who [illegible] W. F. McMurry [illegible] forward them to Rev. [illegible] Miss.

T. W. LEWIS.

[illegible]

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Fourth—The Fine Arts Department; unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—The Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

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THE PRESIDING ELDERSHIP.

Rev. J. H. Light, of Fredricksburg, Va., in the *Nashville Christian Advocate* is full of thought and suggestion. The light shines, but with a variety of shades. At one time he shows us the Bishop sitting idly by endorsing the appointments the presiding elders make, except a few vest-pocket specials that he holds to still play the role of authority by surprising the presiding elders when he reads the appointments—while the presiding elders dominate the whole Annual Conference.

Again he shows us the Bishop with presumption and assertion, "Lording it over God's heritage," with authority unknown even to military tactics, while the presiding elders crouch before him and beg for position.

But Brother Light leaves us to guess which one of these pictures he thinks true to life. But, strange to say, he thinks an elective presiding eldership would correct all evils. Some how he has a suspicion that the constitutionality of his position might be called in question, and he reviews Bishop Soule's position, which likely, he would not have done were Bishop Soule not in his grave. He reminds me of the negro who cursed his master, and "master took it, yes, he did, case master didn't hear him." But Brother Light forgets that Bishop Soule's position has not been overruled for all these years, that it has the endorsement of nearly a hundred years of unimpeached practice and unprecedented success. There is no field of labor known to the Southern Methodist itinerancy to which the preacher is elected and not appointed. So, of course, an elective presiding eldership is unthinkable.

Brother Light must have some quarrel with the presiding eldership, for he thinks also that we have too many of them. He wants to thin them out. This would indeed be progression backward for this twentieth century age.

The policy of all systems of business now is to cut down the volume of work done and to intensify the character of work for better profits and better results generally. The farmer theorizes on fewer acres and better cultivation.

The shops and factories have more workers and a specialist at every wheel and forge. In the commercial world there are departments and specialists at every place. The educational systems, whether of Church or State, male or female, professional, business or otherwise in all our colleges and universities, the work is almost without exception done in narrow spheres and by specialists.

The Churches have caught the spirit of the age—even our own Southern Methodist Church is falling into line. The great preachers are supposed to be those who have charge of but one Church, and the great Churches are those that have a preacher all their own.

We need more Bishops than ever before, and, of course, by analogy we need more presiding elders than ever before. It would be folly to narrow and intensify the work at both ends of the line, and let it go to pieces in the middle. Let us get fully in harmony with all successful business systems, and above all, let us be consistent with ourselves by narrowing and intensifying the work of the presiding elder, and stop the rattling and creaking of this part of our machinery, and the croakers and doctors will let it alone, and we will move on to greater and more glorious success in our Master's vineyard. Yours in word and work for souls,

J. H. SMITH.

Vaiden, Miss.

LETTER FROM COLORADO.

Dear ADVOCATE: Perhaps a word from a supernumerary preacher of the North Mississippi Conference in far away Colorado will not be amiss. My friends will remember that by advice of physicians I gave up my pleasant work at Eupora and Maben and came to Colorado in search of health. That was six months ago. I first went to Colorado Springs, a city of beautiful homes and a noted tourist and health resort. About five weeks later I attended the session of the Denver Conference at Walsenburg. Here I found a band of faithful, loyal preachers from different parts of the South. There is no prejudice here against transfers—they are all transfers. It was a very enthusiastic Conference, but more like our District Conferences than an Annual Conference. There are about seventeen charges in the Conference, all stations. Some of the brethren who are so anxious for stations might transfer here and then they would be sure of having their aspirations gratified unless some changes are made. Preachers are rather scarce here as elsewhere, so the Bishop kindly consented to give me supply work, and sent me to Hoehne, Colo., a small flag station on the Santa Fe Railroad, ten miles northeast of Trinidad in the southern part of the State.

My health has improved considerably and I have been able to meet every appointment, besides preaching some in Trinidad during the illness of their pastor.

At Trinidad a beautiful mountain stream rushes boldly out into broad, rolling plains, too dry for agriculture, but where thousands of heads of cattle graze. Here thrifty farmers have come from many states, and have taken many irrigation ditches out of the little river, and now for twenty miles or more from Trinidad, down the river hundreds of well laid-out farms with splendid country homes and many fine schools may be seen. It is here in the midst of this farming population that our Church has wisely laid the foundation for future work. We have a neat chapel and comfortable parsonage—the only Protestant Church in this rich valley. Something for our brethren who think there is no place for us here to think about, although we have people in our congregation from many northern states, and find no prejudice against us because we are Southern Methodists.

We have never been better received or more kindly treated anywhere. The people have shown us many substantial favors, and during Christmas gave us a real pounding, leaving enough groceries, meats and vegetables to last us a full month I think. We have the support of the most cultured and progressive element of the valley, and yet there are hundreds here affiliated with no Church whatever who can only be interested by close personal labor and much Christian tact. The field is truly missionary, and calls for much prayer and labor. I hope the brethren in the well-developed charges of Mississippi will kindly remember in their supplications their far-away brother in Colorado. I may write later on on the country, customs, etc. Sincerely,

W. M. JOHNSON.

Hoehne, Colo.

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LUMBER,
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READ THIS.

Rev. W. S. Lagrone, our Conference Missionary Secretary and Evangelist, is now with his wonted zeal and enthusiasm engaged in the work of his new charge, which, by the way, is no little circuit, as it embraces the whole of North Mississippi Conference.

He means to visit as many of the pastoral charges as he can before protracted meeting season in order to urge upon the preachers and the people the vast importance of having the Conference collections for Foreign and Domestic Missions in hand by the first of April.

The Board of Missions heartily endorses his plan since to carry it out would mean the saving of some $800 in interest to the Parent Board. We *do hope* that the preachers will readily and faithfully co-operate with Brother Lagrone and the Board in this effort.

To the preachers who are expecting to secure the services of Brother Lagrone for their meetings, but who have not done so let me say you had better write him or me at once, or you will be too late, as he will soon have all the engagements he can fill.

J. A. HALL.

TO LOUISIANA PASTORS.

Our Epworth League Board stands ready to assist you in a forward move for organizing, reorganizing, instructing, and equipping your young people along aggressive lines of Epworth League work and any member of the Board stands ready for a call to visit your charge in the League interest. The writer's work is so arranged that he can give an occasional Sunday to the work and could assist some of the pastors in revivals and crystalize them into Epworth League movements. To our utmost we will be glad to serve you. Fraternally,

P. O. LOWREY, President.

The Home Circle.

NOT GETTING ALONG.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy. "Well, my son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartening answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to his task; but hardly had the door closed on the last patient when the old man burst forth: "I thought you told me you were not doing anything! Why, if I had helped twenty-five people in a year as much as you have in the morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow man? Never mind about your money; go right along at this work every day. I'll go back to the farm and gladly earn money to support you as long as you live—yes, and sleep sound every night with the thought that I have helped you to help your fellow men."—*Weekly Witness.*

A GENUINE SURPRISE.

Something had to be done. The Rev. Mr. Brough had been pastor of Hardensburg Church for twenty-five years, and the anniversary was to be properly celebrated. Hardensburg was a small place. The Church was small and the people were poor, but after much consultation it was decided to give the aged couple a surprise donation party.

It was a real donation party, with a barrell of flour, a sack of yams, a side of bacon, a ham, and all the other luxuries of Hardensburg life. And as a crowning feature, Deacon Rogers, who had just introduced electric lights into the village, had the parsonage wired as a gift to the Church, and agreed to turn on the light on the evening of the donation.

To make it all complete, he left the parson without knowledge that the wiring was finished, and installed a switch on the outer wall by which every light in the house could be thrown on at once. Then, in the dusk of a hot autumn evening, the members of the Hardensburg Church brought their gifts to the minister's door.

The parsonage was dark. Not even a candle glimmered from a window. Parson Brough and his wife had the good habit of sitting quietly in the dark on such evenings, resting their eyes and discussing the affairs of the day.

Cautiously, quietly, the supplies were carried to the foot of the front steps, quietly the parishioneers were arranged in a semicircle in front of the parlor windows, and then, in the darkness, Deacon Rogers softly tiptoed up to the switch, and with a quick turn threw on every light in the house.

The surprise was a grand success. From the parson's sitting-room came a quick gasp and an exclamation of dismay. The callers, waiting outside, had a glimpse of two well-known forms scurrying away through the glaring light, from room to room, vainly seeking a place of retreat. And in the parlor, beside two still rocking easy chairs, stood four battered shoes and two pairs of neatly darned stockings. The Rev. Mr. Brough had been completely surprised.—Youth's Companion.

THE CRITICAL HABIT.

The habit—for it is nothing more—of disparaging speech is so common that it would be well for us to stop and think about it.

This sort of thing is so often heard: "I don't think she is so very pretty, as people say;" or, "I don't think he (or she) is so clever;" or economical, or stylish, or bright, or cheerful, or a thousand other things. We do not think her so very pretty as we have heard, we do think her pretty; and again, if not very clever, surely interesting, and all the others in like measure. It is merely a habit with many people, not skin-deep, but just the cruel and unfortunate habit of deprecating speech.

A woman with a sharp tongue, but with the tenderest of hearts, the most generous of natures, but with a keenly critical mind and a rare intuition as to character, was brought up "all standing," as she expressed it, after she had been talking one day with a friend about several people, and before a young girl who was visiting her friends. In a sudden lull in the talk the girl said, as if by uncontrollable impulse: "Don't you like anybody?" "What do you mean?" said the startled woman. The girl blushed and hesitated, and then said: "Please pardon me, but it seemed so." Very little more was said; it was passed off and passed by, as in the polite world things which are unpleasant are passed over; but into the heart of that woman the criticism sank deep, and from that hour she watched and guarded her tongue. Now she does not depreciate in speech, and if she cannot appreciate, she is silent.

It is well to remember the wise words of Emerson: "Omit the negative propositions. Don't waste yourself in rejection, nor bark against the bad, but chant the beauty of the good." What a changed and better world we should all live in, if we only followed that advice!—*Harper's Bazar.*

DICK'S GOOD MORNING.

"I had a curious thing happen to me this morning," said Mrs. Norton. She was putting away her best bonnet, folding up her soft kid gloves, and putting the tiny scroll of lace veil into a small roll. "As I crossed the street by Dr. Campbell's, I asw Mrs. Howell's little Dick dancing along before me, his yellow curls bouncing up and down under his broad-brimmed hat. 'Good morning, Dick,' I called after him in a friendly tone.

"He did not hear me, but a poor, miserable-looking mulatto boy, dirty and ragged, rose from the curbst[illegible] '[illegible] Mawnin', mistis [illegible] mawnin'; thank you for [illegible]' He evidently thought I [illegible] I said, 'Good morning, Dick,' and I [illegible] I meant Mrs. Howell's little boy. I [illegible] and chatted with him a while, and [illegible] poor [illegible] as he seemed to think, [illegible] friends. I hope I encouraged him [illegible]."

That was Mrs. Norton's side of the little [illegible] heard the rest [illegible] Dick himself.

"[illegible] said Dick, ''cause I [illegible] sick, and I [illegible] 'gainst [illegible] 'bout bein' sick, 'bout losin' my place, 'bout most everything. Seemed to me lek nobody in all dis big shinin' world cared nothin' for po' Dick. 'Let him lib, let him die, it all de same; sun gone on shinin'; people keep goin' dat-an' Dick jes' drap out.' Well, here comes along one o' dem high-steppin' ladies, everything 'bout her lookin' like a posy of garden pinks, and says out loud and cheerful like; 'Good-mawnin', Dick,' says she.

"'Cheer up, Dick,' says she.

"Then she gave me a card with her name writ on it. 'You take this down to Baker & Norton,' says she, 'an' ax 'em to give you some work to-day.' I took myself down dar in a hurry, and time I show dat scrap of white card de gentleum smiled kind 'o pleasant, and set me to rightin' up his lumber room.

"'I'll hat ter lock dat lady up, Dick,' says he; 'ef I don't she'll send me all der city.'

"'Best let her 'lone, Master,' says I; 'ef I ain't mighty mistaken de great Master set her doin' his work; else how she come to know Dick's name? I want you to 'splain dat, sir.'"

And we who listened to Dick's story were sure he was right: the "chance" that made the kind voice call out "Good morning, Dick," was one of God's "chances," one of the kind that keeps the sparrow from falling to the ground till God's best time.—*Pittsburg Advocata.*

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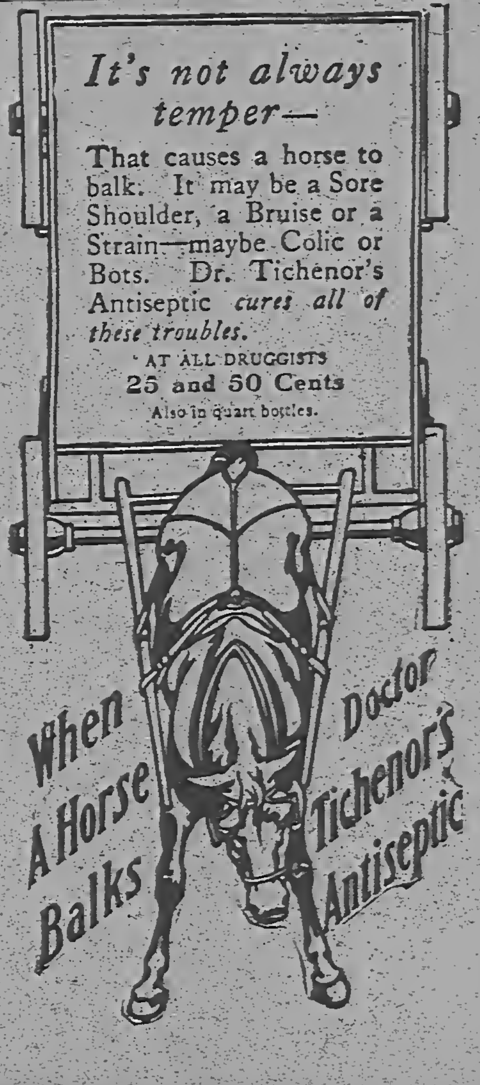

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TO THE FRIENDS OF THE ADVOCATE.

The money panic of the past season has hurt the ADVOCATE, as it has hurt hundreds of other enterprises, and we are feeling the effect of it just at this time more than ever. January is usually our best month, but this January our financial showing is not to be compared with previous seasons.

The subscriptions of many, especially of those who took advantage of club rates, are expiring. We would like for all to remain with us. We trust preachers will see the brethren as soon as possible and secure renewals. And, if not convenient for the preachers to call, let each subscriber write at once, and either send the money or give us the promise to do so as early as possible.

Every employe in the ADVOCATE office has to be paid weekly, and all bills met monthly. Please, brethren and sisters, remember this, and let us have the small amount that you owe us. We will appreciate promptness.

THE BASIS OF PROHIBITION.

There may be persons who look at the prohibition of the liquor traffic from a purely economical point of view and vote to suppress the saloon because it is a non-productive institution, while others would suppress it because those who conduct it have no respect for law and order. More than once since Georgia and Alabama out-lawed the traffic have saloon-keepers been told that they are themselves to blame for the ruin of their business—that patience with their lawless methods had ceased to be a virtue and the people in their wrath have sworn vengeance against the trade. The head of the largest brewery in the country entertains this idea, and has given notice that he will sell no more of his output to retailers who persist in violating the law. And the idea is so thoroughly pounded into the heads of the liquor dealers in New Orleans that in conference assembled they resolved to be good.

Those who set forth the two notions above noted seem to overlook the fact that the question has a moral as well as an economic and legal aspect. Granting all the force to which they are entitled we are free to say that prohibition does not owe its origin to the fact that the liquor traffic is a money-waster or an inciter of strife, nor to the fact that it breeds contempt for law and order, but to the fact that it is essentially a godless and wicked business. Of course, it is seen by all that one who drinks does worse than to burn his money or throw it into the sea. It is also seen that the seller does worse than violate the statutes of the State. But there are those who see far more. They see that the drunkard impoverishes his wife and children, and often abuses them to the point of death, thus endangering his soul. They see that the poor man, "bound fast in his slavish chains," is helpless. They know there is but one remedy—not high license, for it neither lessens the number of saloons nor diminishes the quantity of liquor, but to get liquor out of the victim's reach. They see that the seller, even though he may never violate the law of the land, violates the law of God in putting the bottle to his neighbor's mouth, not only making him drunk, but building up his own fortune at the expense of the victim—may be at the expense of the victim's wife and children—never giving him value received for his omney.

Prohibition, therefore, is a moral question, having its basis in Christian ethics. Nothing can turn those who are under conviction from their purpose to put an end to the business. Were it a question of economy, or if law and order only were involved, it might be regulated and saved. But no business that destroys souls, as well as the lives and property of men, is subject to law, neither indeed can be. Extirpation is the only word descriptive of its deserts, and neither threats nor hard names, nor cursings nor revilings can turn men and women bent on the destruction of the traffic from their purpose. They may be "cranks" and "fanatics," poor "political economists," or whatever else politicians and time-servers may see fit to call them, but this one thing they are—they are prohibitionists. They say the saloon is an enemy of God and souls, and must go. And it is going.

WHATSOEVER IS NOT OF FAITH.

St. Paul says "whatsoever is not of faith is sin." The connection with which the expression stands (Rom. xiv) leads us to believe that, by the term "faith," the apostle does not mean a man's creed founded on certain interpretations of the Scriptures by which he determines human conduct and relation to God, but that faith in God which influences him to do everything for the glory of God and the good of his fellow-beings. A man's chief desire should be to please God. Without faith in his existence and personal responsibility to him, this is impossible. His next desire should be to do good to men.

These two things strike directly at the root of selfishness, and that spirit which leads men to live without God. The latter no man can do, for "in him we live and move, and have our being," but the spirit of independence exists all the same, and in that spirit men ignore their obligations and incur the divine displeasure. And if in the unregenerate state men indulge their passions and appetites regardless of the effect on their fellow-men, when they accept the gospel and live according to "faith," this selfishness is eliminated, and they strive to live with consciences void of offense toward men as well as toward God. They will not only try to do good to all men, but will not knowingly put a stone of stumbling in a brother's way. Paul's illustration of this is plain and simple. (I Co. viii.)

If all Christian people understood and applied the principle thus declared by the apostle they would neither hurt their own consciences nor defile themselves by any line of conduct, but would likewise refrain from everything adapted to wound the weak consciences of others. Many persons, especially the young, are sometimes at a loss to know what to do when called upon to decide questions of conduct. Not infrequently are they invited and urged to engage in certain social diversions, as card-playing, dancing, etc. On one hand they are told that such diversions are innocent, and "can do no harm." On the other, they are characterized as "works of the flesh," and "exceeding sinful." Advisers on both hands may be wrong. They may not be the harmless things represented, nor may they be the worst things a young Christian can do. In such a strait, if one could be reminded that "whatsoever is not of faith is sin," the matter would be instantly settled, for the individual, if intelligent and conscientious, would see at a glance that these diversions do not "tend to the knowledge and love of God." They do not glorify God, nor promote personal piety. All such things looked at from St. Paul's standpoint soon lose their influence over genuinely converted persons. The desire for them leaves, no matter how long they may have been indulged. A young lady, troubled perhaps, in conscience, carried the matter to her Bishop, and earnestly asked: "Bishop, may Christians dance?" The reply was instant and emphatic: "My daughter, Christians do not desire to dance."

Mrs. Susanna Wesley, mother of John Wesley, notwithstanding she lived when notions of personal piety and conduct were exceedingly liberal, had very clear conceptions of Christian ethics, and expressed herself in no uncertain words: "Would you judge of the lawfulness or unlawfulness of pleasure, of the innocence or malignity of actions? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself." This is in perfect accord with St. Paul, who would have man judge the moral quality of one act, not always by the act itself, but by its effect on the doer or on some one else. This he allowed because it is possible for a man to do a thing that would not mar his moral character, or interfere with his relations to God, but would prove a stumbling-block in his brother's way. When he does that his act becomes sinful, and is to be condemned. It does not spring from faith.

He is a poor Christian who is not willing to give up any indulgence, however innocent and harmless it may be to him, if it is an offense to others. "For meat," said the apostle, "destroy not thy brother." "When ye so sin against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

PERSONALS.

Rev. Jno. F. Foster is taking well with the Algiers Church, and is working up a fine interest, especially in the prayer-meeting, which is largely attended.

Rev. J. A. Poe, of Mayhew, Miss., tells us of the serious sickness in his charge. Among the sufferers are Mrs. W. V. Connell and Mrs. Willis Lock. He asks the prayers of the Church in behalf of these good women.

The good people of Louisiana Avenue Church are treating their pastor, Rev. W. W. Holmes, in a royal manner. They have furnished him a home in fine style, and propose at no distant day (some time next week) to give him and his bride a grand reception.

Rev. Ben P. Jaco has been "gladly received" by the charges of the Corinth District, and is enthusiastically at work and hopeful. All the charges have adopted "Forward" as a motto. Mail may be addressed to him at Booneville, Miss., as he "stops there occasionally."

We thank Rev. R. W. Vaughan, editor of the Louisiana Conference Minutes, for a copy. Brother Vaughan has succeeded this year in getting out his minutes in a much shorter time than usual. He is the first of our patronizing Conferences to get out the "Conference Annual." We thank him for the copy left on our table.

Rev. R. W. Tucker, presiding elder of the Baton Rouge District, is filling his engagements and doing highly acceptable work. He reaches the larger number of his appointments by private conveyance, and finds the travel difficult on account of miserably bad roads. He reports the district in good condition and moving along without friction.

Rev. Glenn Flinn has been in the city several days in the interest of the American Bible Society, which he represents in a very large territory. He is working to supply the people with the Word of God, many of whom in certain sections of Louisana, as well as other sections are destitute. On Tuesday last he started to New York to meet the managers of the Society. Brother Flinn realizes that he is engaged in a great work.

A preacher must be in dead earnest who goes, a stranger, to a new charge without a parsonage and in less than two months "erects a nice, comfortable house and moves into it," and secures a good list of new subscribers for his Conference organ. Such a preacher is Rev. S. D. Howard, of the Louisiana Conference, who, in the middle of December, was appointed to Eunice Circuit. Honor to Brother Howard! Who will not agree that "the preacher-in-charge is the key to situations?"

Rev. W. W. Jones, writing from Kossuth, Miss., says: "Quarterly Conference met on the Kossuth Circuit Jan. 11-12. Owing to unfavorable weather there was not a large attendance, though we had a good Conference. Brother Jaco preached two good sermons to attentive congregations. The people are delighted with Brother Jaco, and we expect a great year for him and his people throughout the district. Brother Preachers, let's all help to make this a great year for the Church."

A note from Rev. H. S. Johns, Ida, La., dated January 23, informs us of the death of his wife from an attack of pneumonia, with inflammation of the brain as a complication, and nervous breakdown." She had been a great sufferer from head-ache, which could never be arrested. Brother Johns says: "We had been married nearly twenty years, and, as all the brethren can testify, her life was one of beautiful devotion to duty." We extend sympathy to our bereaved brother, and pray the Lord to sustain him in this great distress. A suitable memoir may be expected in due time.

Carrollton Avenue Church enjoyed two interesting occasions last week. On Wednesday the Woman's Foreign and Home Mission Societies held a joint district meeting, which was well attended by members from various charges—the particulars of which have not yet been reported to the ADVOCATE. On Friday evening the pastor, Rev. H. T. Carley, was tendered a reception at the new and elegant parsonage. The good people showed their appreciation of Brother Carley, who has entered hopefully on his important work. The reception was largely attended and much enjoyed.

FERRY'S SEED ANNUAL.

We are again under obligation to D. M. Ferry & Co., of Detroit, Mich., for their annual catalogue of garden and field seed, and also for a large package of choice seeds. We have used Ferry's seeds many years, and have always found them thoroughly sound, and under suitable conditions and cultivation productive. D. M. Ferry & Co. are large growers and dealers in all kinds of seed, are entirely reliable, and we take pleasure in recommending them to our many readers.

THE COURSE OF STUDY.

(Effective 1908.)

543. FOR ADMISSION ON TRIAL.— English grammar; rhetoric; geography; arithmetic, with special reference to bookkeeping; "Outlines of World's History" (Swinton); "Manual of Christian Doctrine" (Banks); Wesley's Sermons on "Justification by Faith," and the "Witness of the Spirit;" the Book of Discipline; Written Sermon.

544. First Year.— "The Cyclopedic Handbook of the Bible" (Angus-Green); Chapters xvii-xxi; "Personal Salvation" (Tillett); "Ministry to the Congregation" (Kern); Wesley's "Doctrinal Standards," Sermons 1-26; The Book of Discipline; "The Apostolic Age" (Purves); Written Sermon on Repentance.

To be Read: Telford's "Life of John Wesley;" Broadus on the Preparation and Delivery of Sermons; "The Tongue of Fire" (Arthur); "Ecclesiastical Architecture" (Martin).

545. Second Year—"The Cyclopedic Handbook of the Bible" (Angus-Green); Chapters i-x; "System of Christian Doctrine" (Sheldon), Parts I, II, III; Wesley's "Doctrinal Standards," Sermons 27-52; "How to Conduct a Sunday School" (Lawrance); "The Kingdom in the Cradle" (Atkins); "The Training of the Twelve" (Bruce); Written Sermon on Justification by Faith.

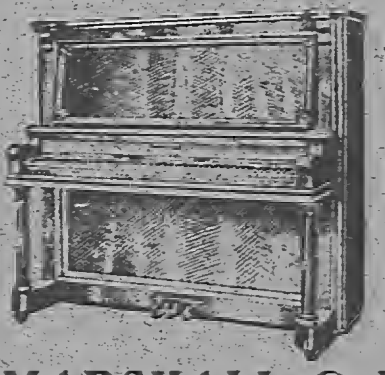
To be Read: Schaff's "History of the Christian Church" (Volume VII); "The Doctrine of the Prophets" (Kirkpatrick); "Short History of the English People" (Green); "Life of Alexander Duff" (Smith); Manual of the Discipline.

546. Third Year — "The Cyclopedic Handbook of the Bible" (Angus-Green), Chapters xi-xvi; "System of Christian Doctrine" (Sheldon), Parts IV, V; "History of Methodism" (McTyeire); "Elements of Psychology" (Davis); "The Pastor and Modern Missions" (Mott); Written Sermon on the Witness of the Spirit.

To be Read: Paine's "Life of McKendree"; Peabody's "Christ and the Social Question;" Bernard's "Progress of Doctrine in the New Testament;" Sanday's "Life of Christ;" The Methodist Review.

547. Fourth Year—"History of the Christian Church" (Fisher); "Constitutional History of American Episcopal Methodism" (Tigert); Jevons' "Elements of Logic;" "Elements of Ethics" (Davis); "Grounds of Theistic and Christian Belief" (Fisher); Written Sermon on Regeneration.

To be Read: Conybeare and Howson's "Life and Epistles of St. Paul;" "The Son of Man" (Alexander); "The Hymn Book and the Modern Church" (Gregory); "The World as a Subject of Redemption" (Freemantle); The Methodist Review.



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A CASE OF DISTRESS.

Dear Dr. Boswell: Please permit me to communicate to the brethren of the North Mississippi Conference the following: Brother I. W. Hickham's health having failed, he consented to take a superannuated relation this year, hoping the rest would build him up. Like 99 per cent of itinerant Methodist preachers, who live on a salary, he is poor, and needs help to tide him over this year. A dollar or two from many would be much to him. I ask this in the name of our blessed Lord, for whom he left everything to preach the gospel. Address him at Weir, Miss. Fraternally, H. T. GAINES.

DEATH—GOING HOME.

For the loving child of God, death is the going home to the Eternal Father, the ending of warfare, the removing of temptation, the ceasing of failure. No more unfaithfulness, no more miserable weakness, no more grieving God. The solemnity and awfulness of death make the loving servants of God very careful in their preparation for it; but they do not destroy the desire of being with God which can only be attained through death.

Therefore, death must be regarded as the Gate of Life. It is the opening of the door into Judgment, therefore it must be prepared for with all earnestness. But the thought of death ought not to over-sadden us, for it has a very bright side. A true servant of God has looked forward to the meeting with God, and has prepared; he has realized his own need for repentance, and has repented—does repent—with a growing, deepening sorrow; he has searched out his sins, he has taken them to the Foot of the Cross, and has left them there. The thought of God's love in Christ brightens all to him, he awaits humbly and trustingly the call home.—*Canon Williams.*

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary That will save trouble all around.

A TRIBUTE.

There lived in Mississippi for a great number of years two eminent and faithful servants of God and every good cause, Mr. JOHN HARVEY THOMPSON and his wife, Mrs. ANN WATSON THOMPSON, whose services were so many and whose lives were so excellent and full of blessing that they deserve to be held in lasting and grateful remembrance. Both were natives of this State, born in Marion County, one in 1818, the other in 1821. While both were youths the two familes removed to Copiah County, and settling in the same community, these two persons became acquainted with each other, and were married in 1842. The greater part of their lives was spent in the same County on a large plantation, where they built up a beautiful, prosperous and happy home. At the close of the Civil War they removed to Beauregard, where Mr. Thompson engaged in merchandising, and there it was that I first knew them. Mr. Thompson was possessed of a liberal education, acquired in a classical school of the neighborhood, and also at Augusta College, Kentucky, where he spent two years. He would gladly have remained there longer, but the care of his mother and the plantation, his father having died, called him home. To many striking natural virtues there was added in the case of both the grace of a truly regenerated Christian life. Mr. Thompson became connected with the Church when he was of mature years, perhaps in the early part of the decade from 1850 to 1860, in a revival conducted by that eminent evangelist, Rev. Samuel L. L. Scott, for whom he always afterward entertained a loyal affection and the highest esteem. The time of his conversion was a vivid and shining one, to which he always reverted with joy and thanksgiving. He knew whom he had believed, and this knowledge was to him a light and inspiration through all the after years. The fair and gentle woman who walked by his side through all their long journey had been a devoted Christian from girlhood. They were members of the large and historic Pleasant Valley Church, long distinguished above many for the zeal and spirituality of its members, and from which men went forth into the inistry, who became useful and eminent. By evident tokens, Mr. Thompson was fitted for leadership and soon he became prominent as class-leader, steward and Sunday school superintendent. He was Sunday school superintendent at Pleasant Valley for a number of years, being succeeded by his brother, Jesse Thompson, of sacred memory. At Beauregard he was superintendent for twenty years. As a steward none was more efficient. Liberal himself he induced others to be so, and the claims of the Church were always met. His influence throughout the community was wide and deep, and it was strenuously exerted on the right side. He seemed never to be hopeless of the reformation of any, and so rough men were converted to a better life, and families irreligious before became Christian. Mr. Thompson had a decided fondness for public affairs, and there his voice and hand were always potent. Two terms he was sent by the people to the Mississippi legislature, where he served them ably and faithfully. He was fitted for public life by his accurate and large information, by his well-trained mind, as well as by his force of character. In the Church he served many times in District and Annual Conferences, and once in the General Conference in 1874, at Louisville, Ky. In this account it must not be omitted that his capacity for friendship was of the best, always true and loyal, while he was a man of the finest sense of honor. Mrs. Thompson was a refined and cultured woman, a true and faithful Christian. In her presence you always felt that the Savior's benediction came right to her, "Blessed are the pure in heart." She sought for purity of heart earnestly and sat meekly at the Master's feet. She read much and always good books, while her own literary ability sometimes flowering out into graceful verse, was shown by her contributions to papers and magazines. But most of all she was in the highest degree unselfish and a woman who cared for her home.

What a beautiful home that was! There were there such simplicity and sincerity and love and large-hearted hospitality as you will rarely find. Outside there were forest trees and beautiful flowers and the singing of birds, while inside elevated conversation abounded and good books, while the altar of prayer stood through all the years. Mrs. Thompson said late in life, "It is a joy to know that so many good men have prayed in our home for us." In that home was trained the granddaughter, Clara Chrisman, the bright and noble girl, who gave herself to the missionary cause, and who on her way to Brazil, met death in one wild moment in the Johnstown flood. In their latter days they made their home in Brookhaven, and from that home in a good old age they went to the home above, Mrs. Thompson surviving her husband by several years. It was a beautiful incident that just twenty-two hours before her death she read the Bible in a clear and strong voice to two of her old negro servants who had come in to see her. Three of the children of these noble persons survive them, Mrs. Julia T. Chrisman, of Houston, Texas; Hon. R. H. Thompson, of Jackson, one of the most prominent lawyers of the State; and Mrs. Margarett Butler, of Brookhaven. These feel that life has been chastened and enriched for them by the memories of that beautiful home, and by the sacred example of their father and mother. And still their lives are as ointment poured forth.

E. H. MOUNGER.

ALEX. STORMENT was born in Tishomingo County, Miss., and died at his home in Iuka, Miss., Jan. 12, 1908. Between these dates we find a life that deeply impressed itself upon his large circle of friends for good. As a father he was loving and kind, as a husband he was faithful and true. He was a consecrated Christian, having professed faith in Christ and united with the M. E. Church, South, in August, 1885, of which he remained a consistent member until he died. His remains were brought to Boggs Chapel, ten miles south of Iuka, for interment. After funeral services conducted by the writer he was quietly laid to rest to await the resurrection morn. Brother Storment had suffered a long time, but he bore his suffering with Christian fortitude and patience. He welcomed the summons. He said: "It will only relieve me of my suffering." Truly God giveth his beloved sleep, and, in that sleep realities, not dreams, come around their quiet rest and fill their conscious spirits with blessedness. In his own time he will make eternal morning dawn and touch his own into waking and clothe them in his glory. Then can we say, "I am satisfied, for I awake in thy likeness." Brother Storment leaves a loving wife, two children and a host of friends and relatives to mourn their loss. May God comfort them in their bereavement is the prayer of his pastor.

W. L. BROOM.

GEO. W. FAISON was born in South Hampton County, Virginia, Aug. 7, 1830, and moved to Mississippi in early life; was twice married, both wives have preceded him; his last wife died about twenty years ago. He leaves five sons and one daughter. He has ben quite feeble for more than two years, and was taken with cramping suddenly, and died the 29th of Dec., 1907, in his home at Faisonia, in Sunflower County, where he has lived many years. He was brought down to Indianola Sunday afternoon to the residence of his son, W. M. Faison, and the funeral services took place at the Methodist Church Monday afternoon at three o'clock, and then interred in the cemetery, with a large concourse of people in attendance. The large and beautiful flower wreaths gave some expression of how the people loved this good man. Brother Faison was well known throughout this great delta. He was one of the most conspicuous figures in the great Mississippi delta for the past half century as a planter and merchant. He acquired a vast property by a dilgence and persistency, and by good business sense that marked him as far above the average man. He had been a member of the Methodist Church for years, and loved his Church and her ministry. He died at the ripe age of 77 years, with a character for integrity and honesty unspotted and unsoiled. His death is a great loss, his life has been most valuable. May he rest in peace.

W. M. YOUNG.

Miss CLAYTON NEILL was born in Jasper County, Miss., at Montrose, Nov., 1870. She was converted and joined the Methodist Episcopal Church, South, at ten years of age, and lived a consistent Christian life up to her death, which occurred at the home of her brother in Montrose, Dec. 27, 1907. She was educated at the Rose Hill Academy, and adopted teaching as her life-work. She had taught for twenty years in Jasper County and served her County as member of the Board of Examiners for ten years. The writer was closely associated with her in her professional work for ten years, and never knew a more thorough, painstaking official or teacher. She loved her work, and the influence she had over the young, as wellas the old, will live on through generations. She left one sister and two brothers, with a host of relatives to mourn their loss. It was hard to give Miss Clayton up, yet we know that our loss is her eternal gain, and we bow in humble submission to the will of the heavenly Father. May that same Christian grace and fortitude that kept her unto the end sustain and keep the heart-broken relatives and friends and enable them to meet her on the eternal shore. She is not, for God hath taken her. Her friend,

P. L. BLACKWELL.

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MISSISSIPPI LEGISLATURE
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It has the same power to-day. Boys and girls who are pale and weak get food and energy out of SCOTT'S EMULSION. It makes children grow. : : :

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Marriages.

Nov. 28, 1907, at the home of the bride's parents, Westville, Miss., by Rev. M. R. Jones, Mr. PHILLIP QUINN to Miss NANNIE BELK, both of Westville, Miss.

Dec. 15, 1907, at the home o fthe bride's parents, Pinola, Miss., by Rev. M. R. Jones Mr. G. A. PEACOCK to Miss NANNIE L. DICKSON, both of Pinola, Miss.

Jan. 12, 1908, at the home of the bride's parents, Harrisville, Miss., by Rev. M. R. Jones, Mr. W. L. BARLOW to Miss HATTIE HARRIS, both of Harrisville, Miss.

In Louisville, Miss., Nov. 28, 1907, by Rev. J. W. Raper, Mr. GATES and Miss MAGGIE CARSON.

At the home of the bride in Winston County, Miss., Dec. 1, 1907, by Rev. J. W. Raper, Mr. J. Q. GREGORY and Miss HATTIE G. HUDSON.

In Louisville, Miss., Dec. 24, 1907, by Rev. J. W. Raper, Mr. H. W. WHITE and Miss HILDA ANTONETT VINSON.

In Louisville, Miss., Jan. 13, 1908, by Rev. J. W. Raper, Mr. THOS. RICHARDS and Miss MOLLIE LOU DREWRY.

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THE LIKENESS OF CHRIST.

"I will not believe there ever was a Jesus till I see a picture of him. The while people have pictures of the other people they tell us about, even of their friends who are dead. If there ever was a Jesus, I want to see his picture; then I will see if I love him."

So spoke the Zulu woman, whose husband had lately become a Christian. He did not know how to answer her. She had little love for his new religion, for with it he had put away his other wives, who had afforded her much company and assistance, as also an opoprtunity for the exercise of authority over them. The household sacrificed to the spirits of the dead was abandoned also, and the new religion, with its worship of a Goon unseen, was little short of atheism to this dark-faced woman of the kraals.

One day, visiting the mission house, she saw on the wall a photograph of one of Hofmann's heads of Christ, and at once was struck by it.

"Who is that?" she asked the missionary's wife; but she knew before she was told.

It did not occur to any one to explain to her that this was but an ideal picture, and it was long before she understood; and by the time she knew about it it made little difference. The picture had done its work. For her the Christ not only was real, but some spiritual conception of what he was like had begun to grow in her mind.

Yet she grew the more bitter and hateful, spitting at the Christians as they passed, and showing temper toward her husband. The new upright house he built in place of the kraal pleased her but little, and she hardened her heart against the Christ and his people.

Then her little son grew sick. She sent for the Zulu doctors, but they gave him no relief. She brought the witch-doctor secretly, but the child did not improve. She sacrificed a goat to the spirits, pleading with them to take the evil spell from her child, but the fever did not abate. Then she prayed to "the Christian's God." And even as she prayed, there rose before her mind the vision of the Christ who showed in human life what kind of God the Christian's God is.

The missionary came when she sent for him; and because of his care and medicine the child lived.

Then she became a Christian; for she loved her child, and she believed in Christ. It was hard work fo rher to go to Church. She was unaccustomed to sitting on benches. But when she brought her mat and squatted on it near the front, and was a devout and attentive listener.

The other woman smiled at her at first, but after a little they grew used to her habit, for her knees were prematurely old and stiff.

One Sunday a mother laid her sleeping baby on the corner of the mat where she was squatting, and that was the beginning of a custom. After that, whenever a baby went to sleep in meeting, it was brought by a tiptoeing mother and laid on her mat, till she was sometimes surrounded by babies.

This gave her delight. She assumed the little ones as her care. All the children came to know and love her, and she became their protector and friend. She became a BiMble woman aud went from kraal to kraal, reading as best she could to other women the story of Christ.

Year by year the hard lines of her old face relaxed, and the joy of a new life within shone out through her features. And there were times on Sundays, as she sat surrounded by the little ones, and caring for them and eagerly learning new lessons of the Christ, when the homely old black face grew radiant with a beauty not its own, and her friends saw in it something of the reflected glory which she had discovered and made her own, in the face of Christ.—Youth's Companion.

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He that allows himself everything is permitted is very near to that which is forbidden.—St. Augustine.

Fear not lest they life come to an end; but rather lest it never have a beginning.—Newman.

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T. W. House, of Texas, says: The King produced double as much as others.
A. A. Williams, of Georgia, says: The King planted same time on same land with same manure and cultivation is twice as good as others.
It ought to Do as Well for You. Take agency and get your seed free.
Seed Sold on Long Time
We wish to show you what the "Genuine King" will do for you, and so we offer the seed on October, 1908, time, at fair prices. Write for application blanks and booklet of proof.
T. J. King Co.,
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General News.

The appeal to the Supreme Court by a negro, who has been convicted [illegible] eight years in the penitentiary, for a reversal of sentence on the grounds that he was tried by a jury composed wholly of white men, instead of a jury composed of white and black, has been dismissed. The Supreme Court took the ground that the law applies with equal force to all citizens, and that a jury may be composed of all white, or all negroes, or part white and part black, and in either case it is a perfectly lawful jury, provided no one has been excluded simply because he belongs to one race or the other.

* * *

Mr. Kent, of Chicago, has donated to the United States Government 295 acres of redwood forest, located six miles from San Francisco. The Government will make a forest reserve out of this tract, and thus preserve from destruction for the benefit of future generations samples of this noble tree. The present rapid demolition of the redwood forests for lumber makes it certain that in a few years only these reserves will be left to show what the tree looks like.

* * *

The Supreme Court of Louisiana has decided that the shares held in any corporation are not taxable, only the tangible property, movable and immovable, held by the corporation is taxable.

* * *

The Recorder of the City Court of Atlanta, Ga., has ruled that no liquid preparation that contains any percent of alcohol can be sold in that city without a physician's prescription. This rules out nearly all liquid medicines, patent or otherwise, as alcohol is the basis of all of them. It also rules out listerine, rosewater, cologne, and scores of other articles for which there is constant demand.

* * *

The *Times-Democrat* of New Orleans, in a series of editorials, is exposing the much higher cost of running the city of New Orleans, as compared with other cities of like population. It charges the discrepancy to ring politics.

* * *

Senator McCreary has introduced a bill in Congress to make ex-presidents ex-officio representatives for life at the Pan-American and International Conferences in which the United States may participate, with an annual salary of $10,000 and expenses. It is to be hoped that this or some similar bill will pass through Congress as an ex-president, from the very nature of the case, continues to represent the dignity of the nation as long as he lives. The [illegible] should provide the means for the ex-president to meet the demands that are always made upon him. There are some pitiful chapters in the lives of some of our ex-presidents which should never be repeated in the future.

The Committee on Judiciary of the Senate is giving hearings on the bills relating to interstate traffic in liquor. It is to be hoped that relief will be granted, for the federal laws go far to defeat the purpose of the people by making express offices and depots practically saloons. If Congress prohibits the importation of liquor into states which now forbids the sale, it will go far to put an end to the jug trade.

North Mississippi Conference.

DURANT DIST.—FIRST ROUND.

Sallis, at Hurricane	Jan. 4, 5
Kosciusko Station	Jan. 5, 6
Chester, at Nebo	Jan. 11, 12
Ackerman, at Ackerman	Jan. 12, 13
Pickens, at Pickens	Jan. 19, 20
Durant Station	Jan. 26, 27
Rural Hill, at Rural Hill	Feb. 1, 2
McCool, at McCool	Feb. 2, 3
Ebenezer, at Hebron	Feb. 8, 9
Lexington Station	Feb. 9, 10
Vaiden, at Vaiden	Feb. 12
Black Hawk, at B. H.	Feb. 15, 16
Sidon & Tchula, at Cruger	Feb. 19
Kosciusko Cir., at Bethel	Feb. 22, 23
West, at West	Mar. 1, 2
Louisville, at Louisville	Mar. 4
Poplar Creek, at Friendship	Mar. 7, 8

S. M. THAMES, P. E.

ABERDEEN DIST.—FIRST ROUSD.

Aberdeen	Dec. 15, 16
Houston	Dec. 22, 23
Tupelo	Jan. 5, 6
Shannon, at Shannon	Jan. 11, 12
Verona	Jan. 12, 13
Okolona Station	Jan. 19, 20
Buena Vista, at Beuna Vista	Jan. 24
Prairie, at Prairie	Jan. 25, 26
Amory and Nettleton, at A.	Feb. 2, 3
Bounds Ct., at Tabernacle	Feb. 6
Pittsboro, at Sumrall	Feb. 7
Vardaman, at Vardaman	Feb. 8, 9
Houlka, at Wesley Chapel	Feb. 15, 16
Montpelier, at Sparta	Feb. 18
Palestine, at Algona	Feb. 22, 23
Pontotoc, at Pontotoc	Feb. 23, 24
Nettleton, at Evergreen	Feb. 29, Mch 1
Smithville, at Antioch	Mch. 2
Okolona Ct., at Moore Chap.	Mch. 4
Aberdeen Ct., at Gr. Spgs.	Mch. 7, 8
Fulton, at Hardins Chap.	Mch. 12

J. H. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus, First Church	Dec. 21, 22
Columbus, Second Church	Dec. 22, 23
West Point	Jan. 4, 5
Columbus Ct., at New Hope	Jan. 11, 12
Starkville Ct., at Smyrna	Jan. 18, 19
Starkville	Jan. 19, 20
Shuqualak, at Salem	Jan. 25, 26
Macon	Jan. 26, 27
Winstonville, at Middleton	Feb. 1, 2
Mayhew, at Artesia	Feb. 8, 9
Mathiston, at Mathiston	Feb. 15, 16
Crawford, at Crawford	Feb. 22, 23
Sturges, at Sturges	Feb. 29, Mar. 1
Brooksville, at B.	Mar. 7, 8
Hebron, at Hebron	Mar. 14, 15
Cedar Bluff, at Phoeba	Mar. 21, 22

L. M. LIPSCOMB, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville Sta.	Dec. 22, 23
Corinth Sta.	Dec. 29, 30
Iuka Ct., at Harmony	Jan. 4, 5
Iuka Sta.	Jan. 5, 6
Kossuth Ct., at Wesley's C.	Jan. 11, 12
Corinth Ct., at Gaines Chap.	Jan. 14,
Mooresville and Saltillo, at S.	Jan. 18, 19
Guntown and Baldwyn, at G.	Jan. 19, 20
Mantachie Ct., at Hebron	Jan. 21,
Belmont Ct., at Pattersons	Jan. 25, 26
Tishomingo Ct., at Boggs	Jan. 28,
Wheeler Ct., at Wheelers	Feb. 1, 2
Marietta Ct., at Marietta	Feb. 4,
Myrtle Ct., at Hickory Flat	Feb. 8, 9
Blue Springs Ct., at B. S.	Feb. 10,
New Albany Sta.	Feb. 16, 17
N. Albany Ct., at Mt. Olivet	Feb. 18,
Booneville Ct., at Carolina	Feb. 22, 23
Jonesboro Ct., at Camp Gr.	Feb. 26,
Rainey and Faulkner, at R. C.	Feb. 28,
Ripley and N. H. at Ripley	Feb. 29, 1

BEN P. JACO, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	Dec. 22, 23
Como	Dec. 29, 30
Senatobia	Jan. 4, 5
Mt. Pleasant	Jan. 11
Byhalia	Jan. 12, 13
Olive Branch, at Kelley	Jan. 14
Arkabutla, at Hunter's C.	Jan. 18
Cold Water	Jan. 19, 20
Cochrum	Jan. 25, 26
Wall Hill	Feb. 1, 2
Pleasant Hill, at Lewisburg	Feb. 8
Hernando and Hinds, at H.	9, 10
Courtland	15, 16
Harrison	22, 23
Eureka, at Cole's Springs	Feb. 29, 1
Tyro, at Fredonia	Mar. 7, 8
Long Town, at Davis Ch'l.	Mar. 14, 15
Crenshaw	Mar. 21, 22
Batesville	Mar. 28, 29

The District Stewards will please meet at Cold Water, Jan. 20.

W. M. YOUNG, P. E.

OVFORD DIST.—FIRST ROUND.

Abbeville Ct., at A.	Jan. 4, 5
Oxford Station	Jan. 8.
Holly Springs Ct., at Lamar	Jan. 11.
Holly Springs Sta.	Jan. 12, 13
Potts Camp Ct., at P. C.	Jan. 17.
Red Banks, at R. B.	Jan. 18, 19
Ashland Ct., at Liberty	Jan. 21,
Water Valley, Main St.	Jan. 23,
Water Valley, First Church	Jan. 24,
Grenada Ct., at Spring Hill	Jan. 25, 26
Grenada Station	Jan. 26, 27
Charleston Ct. at Charleston	Jan. 28,
Coffeeville Ct., at C.	Jan. 30,
Water Val. Ct., at Palestine	Feb. 1, 2
Paris Ct., at Paris	Feb. 8, 9
Toccapola Ct.	Feb. 14.
Randolph Ct.	Feb. 15, 16
Waterford Ct.	Feb. 22, 23

J. E. CUNNINGHAM, P. E.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale	11 a. m.	Jan. 5
Lula, at Lyon	7 p. m.	Jan. 5
Hollandale, at Arcola	11 a. m.	Jan. 12
Leland	7 p.m.	Jan. 12,
Greenville		Jan. 18, 19
Cleveland Ct.	11 a.m.	Jan. 23,
Cleveland Sta.	7 p.m.	Jan. 23,
Boyle, at B.		Jan. 25, 26
Duncan, at Alligator	p.m.	Jan. 26,
Coahoma, at C.	11 a.m.	Feb. 2,
Tunica, at T.	7 p.m.	Feb. 2,
Robinsonville, at R		Feb. 3, 4
Rosedale	11 a.m.	Feb. 9,
Hill House, at Gunnison	pm	Feb. 9,
Friar's Point		Feb. 16, 17
Jonestown		Feb. 23, 24
Shaw		Mar. 1, 2
Glen Allan and Greenville Mission		Mar. 7, 8

R. A. MEEK, P. E.

Sunday School

A WORD ABOUT OUR SUNDAY SCHOOL LITERATURE.

My Dear Brother Editor: Will you kindly grant me the privilege of saying a few words through the New Orleans Christian Advocate to our Sunday school workers in Mississippi and Louisiana?

1.—First of all, I wish to express my sincere thanks for the many messages of appreciation of the improvements recently made in our Sunday school literature. The changes which have called forth these kindly expressions are as follows:

(a) A complete readjustment of the matter contained in the Magazine with a view of more thoroughly meeting the wants of all teachers above the primary grade.

(b) The publication of the Adult Student, a beautiful illustrated monthly designed to meet the wants of adult classes, particularly of those that are organized for combined Bible study and Christian service. The rapidity with which subscriptions to this new periodical have come in show that it meets a real need.

Every adult class in the Church that is not supplied with the Magazine should have the Adult Student.

(c) The publication of the Primary Teacher, an attractive 64-page illustrated quarterly written by one of the very best primary teachers in the world and giving just the help needed by those who are charged with the difficult and supremely important work of teaching our boys and girls between the ages of six and nine.

(d) The change of Our Little People and Junior Lessons from leaflets to quarterlies.

2. These additions and changes have been made at large cost both of money and labor by the Sunday school department. It is always vastly cheaper and easier to continue to run in the old ruts. In no other department of Christian activity, however, has there been such rapid progress during the last ten years as

You Look Prematurely Old
Because of those ugly, grizzly, gray hairs. Use "LA CREOLE" HAIR RESTORER. Price, $1.00, retail.

in Sunday school work; and, of course, there has been a corresponding development in Sunday school literature. Our own Church owes it to her large constituency to keep pace with this progress. There is no reason why our Publishing House should not issue and our people use as good literature as there is in the world. It is solely with the view of encouraging the most effective work in our Sunday schools by furnishing to both our teachers and scholars the very best helps that we have made the additions and changes mentioned above.

3. By way of illustration, let me call particular attention to the changes in our primary and junior literature.

Our Little People and Junior Lessons in their present form not only furnish original illustrations of each lesson, but also supply much fuller treatment of the lessons than the leaflets.

(a) The former gives the lesson in story form, as this is now universally conceded to be the most effective way of presenting truth to children of tender years. It should be kept in mind, however, that each pirmary teacher will need our Primary Teacher's quarterly, which supplies additional illustrative stories and full information as to how each lesson is to be taught. Any primary teacher who will make an honest effort will find that, with the help of this quarterly, she can use the story method much more easily and effectively than the old question and answer methods. In this connection I [illegible] call attention to our Olivet Picture Cards, which may be used to supplement Our Little People for children of the primary grade (six to nine); or in connection with the Picture Roll, to meet the needs of children in the beginners' grade (three to six) in case they are not supplied with the Beginners' Course. Later we hope to issue an illustrated paper in order more fully to meet the needs of children of both the primary and junior grades.

(b) Junior Lessons, in its new form, takes cognizance of the fact that the junior age, namely, from nine to twelve, is the memorizing age, and is prepared with the view of encouraging children of this grade to store their minds with precious gems from the Word of God. It is also designed to encourage the use of the Bible itself by the scholars—a matter which all must regard as of the very greatest importance. Indeed, one of the serious objections to the leaflet for children of this grade is that it tends to banish the Bible altogether and to develop loose and haphazard methods of study. It may be that some of our junior teachers may not be able at once to induce their scholars to do all the work outlined in Junior Lessons. In that case, they should use in the beginning so much of each lesson as they find available, endeavoring meanwhile to lead their classes as rapidly as they are able into the practice of more thorough methods. Note also that the Magazine is henceforth to contain a special department of "Suggestions for the Junior Teacher."

(c) Do not be content to run along in the old rut, but adopt an ideal and work towards it. You will not be able to accomplish everything in a month or a quarter, but if you will adopt improved methods and resolutely try to put them into practice, you cannot fail to make substantial progress.

☞ Because it is easier to stand still than to go forward, some teachers may be tempted to complain at the demand for study and preparation made upon them by the changes which we have introduced; but we trust that no earnest teacher will for a moment yield to this temptation. And we particularly ask that our superintendents and pastors take pains to encourage any who may be timid about trying to take a step forward. Tell them that our Church is just now only undertaking to do what every other great Protestant denomination in the country has already successfully done, and that we owe it to the children for whose religious training we are responsible to use the best helps and the best methods, and not to be content simply with the easiest. Finally, take these primary and junior quarterlies and carefully study a few lessons for yourself in order that you may personally understand their vast superiority over the old leaflets and so be able to make it clear to your teachers.

Meanwhile, if there are points about which you need further information, write to the Sunday school department. It is our business to study Sunday school problems and to help in every possible way our Sunday school workers, and we always welcome both enquiries and suggestions.

Let me, in conclusion, express for the Sunday school department our deep and sincere appreciation of the loyal and hearty support and co-operation of our Sunday school leaders in our efforts to improve the quality of our literature. Sincerely,

E. B. CHAPPELL,
Sunday School Editor.

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Mississippi Conference.

NATCHEZ DIST.—FIRST ROUND.

Liberty, at Liberty	Jan. 4, 5
Centreville	Jan. 11, 12
Homochitto, at Mt. Olive	Jan. 18, 19
Bethel, at Macedonia	Jan. 25, 26
Gloster	Jan. 26, 27
Barlow, at Rehoboth	Feb. 1, 2
Hamburg, at Hamburg	Feb. 8, 9
Fayette, at Fayette	Feb. 15, 16
Percy s Creek, at Dawson's	Feb. 22, 23
Woodville	Feb. 23, 24
Natchez, Pearl St.	Feb. 29, Mar. 1
Natchez, Jefferson St.	Mar. 1, 2
Bayou Pierre, at P. V.	Mar. 7, 8
Caseyville, at New Hope, Monday, 11 a. m.	Mar. 9
Wilkinson, at Friendship	Mar. 14, 15
Meadville, at Providence	Mar. 21, 22
Washington, at W.	Mar. 28, 29

J. T. LEGGETT, P. E.

VICKSBURG DIST.— FIRST ROUND.

Utica, at Utica	Jan. 4, 5
Harriston, at Harriston	Jan. 11, 12
Port Gibson, at P. G.	Jan. 13
Crawford St., Vicksburg	Jan. 15
Lorman, at Lorman	Jan. 18, 19
South Warren, at Red Bone	Jan. 25, 26
S. Washington, Vicksburg	Jan. 27
Bolton, at Bolton	Feb. 1, 2
Hermanville, at H.	Feb. 8, 9
Silver City, at S. C.	Feb. 15, 16
Satartia, at Wesley Chapel	Feb. 18
Oak Ridge, at O. R.	Feb. 22, 23
Edwards, at Edwards	Feb. 24, 25
Anguilla, at Anguilla	Mar. 1, 2
Rolling Fork, at R. F.	Mar. 2, 3
Mayersville, at Mayersville	Mar. 3, 4
Rocky Springs, at R. S.	Mar. 7, 8

G. H. GALLOWAY, P. E.

SEASHORE DIST.—FIRST ROUND.

Purvis	Jan. 4, 5
Eastabutchie	Jan. 11, 12
Americus, at Pleasant Hill	Jan. 18, 19
Lucedale	Jan. 19, 20
New Augusta	Jan. 21
McHenery and Wiggins, at McHenery	Jan. 21
Pass Christian	Jan. 25, 26
Bay St. Louis	Jan. 27
Pearlington and Logtown, at Logtown	Jan. 28
Van Cleave	Jan. 30
Escatawpa	Jan. 31
Moss Point	Feb. 1, 2
Pascagoula	Feb. 2, 3
Lumberton	Feb. 8, 9
Biloxi, Main St.	Feb. 15, 16
Long Beach	Feb. 17
Hattiesburg, Main St.	Feb. 21, 22
Hattiesburg, Broad St.	Feb. 22, 23
Hattiesburg, Court St.	Feb. 24
Carriere and McNeill, at Carriere	Feb. 29, 1
Brooklyn and Bond, at Brooklyn	Mar. 6
Mentorum and New Zion, at New Zion	Mar. 7, 8
Gulfport, 25th Ave.	Mar. 10
Gulfport, 29th St., at Handsboro	Mar. 11
Ocean Springs and Oak St., Oak St	Mar. 12
Coalville, at Poplarhead	Mar. 14, 15
Howison ann Saucler, at S.	Mar. 15, 16
Wolf River, at Durhams C.	Mar. 17

M. L. BURTON, P. E.

BROOKHAVEN DIST.—FIRST ROUND

Prentiss, at Prentiss(. Thurs.	Jan. 2
Hub, at Hathorn	Jan. 4, 5
Columbia	Jan. 5, 6
Silver Creek, at Bethel	Jan. 11, 12
Magnolia (Wed)	Jan. 15,
McComb and Fernwood, at La-Branch	Jan. 18, 19
McComb, Centenary	Jan. 19, 20
Hazlehurst (Wed)	Jan. 22,
Gallman, at Bethesda	Jan. 25, 26
Crystal Springs	Jan. 26, 27
Pearlhaven, at P. (Thurs)	Jan. 30,
Tylertown, at T.	Feb. 1, 2
Brookhaven (Wed.)	Feb. 4,
Bogue Chitto and Norfield, at B. C.	Feb. 8, 9
Adams, at Adams	Feb. 15, 16
Beauregard, at B.	Feb. 22, 23
Wesson	Feb. 23, 24
Monticello, At M.	Mar. 1, 2
Summit, at Summit	Mar. 8, 9
Topisaw, at Topisaw (Wed)	Mar. 11,

GEO. H. THOMPSON, P. E.

JACKSON DISTRICT—FIRST ROUND

Jackson, Capitol St., 11 a.m.	Jan. 5,
Jackson, Rankin St., 7 p.m.	Jan. 5,
Magee, at Magee	Jan. 11, 12
Thomasville, at Greenfield, 11 a.m.	Jan. 18, 19
Brandon 7 p.m.	Jan. 19, 20
Seminary, at Williamsburg, 11 a.m.	Jan. 25, 26
Collins 7 p.m.	Jan. 26, 27
Canton	Jan. 31,
Sharon, at Sharon	Feb. 1, 2
Madison, at Madison	Feb. 3,
Jackson, First Church	Feb. 5,
Fannin, at Oakdale	Feb. 8, 9
Florence, at Marvin Church	Feb. 14,
Braxton, at Braxton	Feb. 15, 16
Terry, at Terry	Feb. 19,
Deasonville, at Union	Feb. 22, 23
Benton, at Midway	Feb. 25,
Yazoo City	Feb. 26,
Eden, at Eden	Feb. 29, Mar. 1
Flora, at Flora	Mar. 2,
Mount-Olive, at Mt. O.	Mar. 6,
Bethel and Mission, at B.	Mar. 7, 8
Pinola, at Mount Pisgah	Mar. 14, 15

The Board of District Stewards will convene in Jackson, First Church, on Thursday, Jan. 30, at 10 a.m. The meeting is one of unusual importance, and it is earnestly desired that in cases where there are no early morning trains the members will come in Wednesday evening. A. F. WATKINS, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton, at Carrollton	Jan. 4, 5
Itta Bena	Jan. 10
Belzoni, at Belzoni	Jan. 11, 12
Eupora and Maben, at E.	Jan. 18, 19
Moorhead, at M	Jan. 25, 26
Indianola, at I.	Jan. 27,
Inverness, at Inverness	Jan. 29,
Schlater, at S.	Feb. 1, 2
Webb, at Tutwiler	Feb. 4,
Minter City, at M. C.	Feb. 8, 9
N. Carrollton, at Eden	Feb. 12,
Winona Ct., at New Hope	Feb. 15, 16
Mar's Hill, at M. H.	Feb. 18,
Tom Nolen, at Stewart	Feb. 22, 23
Ruleville, at Drew	Feb. 29, Mar. 1
Vance, at Vance	March 3,
Slate Springs	March 7, 8

E. S. LEWIS, P. E.

NEWTON DIST.—FIRST ROUND.

Bay Springs, at B. S.	Jan. 4, 5
Taylorsville, at T.	Jan. 8
Laurel	Jan. 9
5th Ave. and K.	Jan. 10
Montrose, at Montrose	Jan. 11, 12
Shiloh, at Shiloh	Jan. 15
Morton and P., at M.	Jan. 16,
Forest and H., at F.	Jan. 17,
Lake, at Lake	Jan. 18, 19
Newton	Jan. 19, 20
Raleigh, at Trinity	Jan. 23,
Trenton, at Burns	Jan. 24,
Homewood, at H.	Jan. 25, 26
Hebron, at Hebron	Feb. 1,
Ellisville, at E.	Feb. 2, 3,
Harperville, at H.	Feb. 7,
Walnut Grove, at W.	Feb. 8, 9
Carthage, at C.	Feb. 9, 10
Edinberg, at Waldo	Feb. 15, 16
Philadelphia, at P.	Feb. 16, 17
Indian Miss., at Philadel.	Feb. 17,
Neshoba, at Mt. Pisgah	Feb. 18,
Decatur, at Union	Feb. 22, 23
Chunkey, at C.	Feb. 29, Mar. 1
Vossburg and H., at V.	Mar. 7, 8
Rose Hill, at Rose Hill	Mar. 14, 15

JAS. M. WEEMS, P. E.

MERIDIAN DIST—FIRST ROUND.

Meridian, Central, 11 a.m.	Jan. 5,
East End, 7:30 p.m.	Jan. 5,
South Side, 11 a.m.	Jan. 12,
Seventh Ave., 7:30 p.m.	Jan. 12,
Fifth St., 11 a.m.	Jan. 19,
Shubuta, at Shubuta	Jan. 26, 27
Waynesboro, Wed., 7:30 p.m., Thursday	Jan. 29, 30
Buckatunna, at B.	Jan. 31,
Leakesville, at L.	Feb. 1, 2
Enterprise, at E.	Feb. 8, 9
Scooba, at Scooba	Feb. 15, 16
Lauderdale, at L.	Feb. 22, 23
N. Kemper, at Spg. Hill	Feb. 29, Mar. 1
De Kalk, Tuesday	Mar. 3,
Daleville, at Soule's Chapel	Mar. 7, 8
Binnsville, at B.	Mar. 10,
Pachuta, at McGowan's	Mar. 14, 15
Middleton, at Manassa	Mar. 17,
Waynesboro Ct., at Fedora	Mar. 19,
Matherville, at Winnifred	Mar. 21, 22
Eucutta	Mar. 24,
Vimville, at Pleas. Ridge	Mar. 25, 26

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(Seal.) A. W. GLEASON, Notary Public

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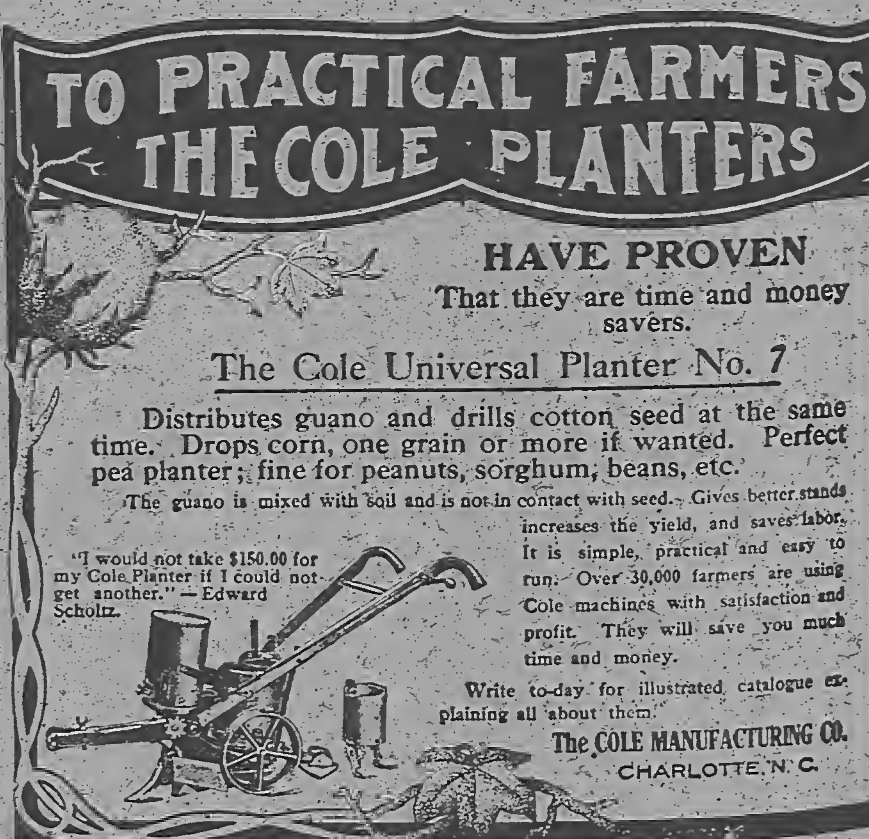

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Epworth League

By Rev. H. Whitehead.

THE EXAMPLE OF JESUS IN PRAYER: III. PRAYER AS A SAFEGUARD IN SUCCESS.

John vi. 14-15; Luke x. 17-22; Ps. [illegible]

Topic for February 2.

Perhaps we are more accustomed to the association of prayer with experiences of need and trouble that compel the soul to reach out beyond its tangible environment and to seek support in God. In fact, trouble, loss, difficulty, defeat drive men to prayer, and success often induces them to cease from praying. The lifting of the pressure of need is often the removal of the incentive to pray. But the example of Jesus teaches us that in success there is special need. When outward circumstances favor, there may be an inward, spiritual menace. The change of the circumstances that have forced us to rely upon the divine help may itself be a serious condition requiring especial watchfulness. Success has its own temptations as well as failure.

Jesus's popularity in Galilee about the mid period of his ministry there was so great that the multitude were ready to hail him as Messiah. After the miracle of feeding the five thousand, the Galileans desired to raise the standard of rebellion and to follow the leadership of Christ in an effort to throw off the Roman yoke and place the Son of David upon David's throne. His success in winning the multitudes could not have been greater. But here was a recurrence of the wilderness temptation to gain the world by worldly means. (Matt. iv. 8.) Jesus met it by going to a lonely place in the mountains that he might pray. The return of the seventy heralds whom he had sent in advance of his Paraean journey with the triumphant announcement that even the devils were subject unto them was the occasion for a lesson to them, lest they be overelated, and for his own prayer of thanksgiving, in which the simplicity of the child is preferred over the powers of merely human sagacity and knowledge.

1. Success brings with it temptations to pride; safety for the Christian is in the consciousness of dependence. Pride is incompatible with faith; for faith is the grace that renounces personal merit, while pride assumes it. Looking upon the vastness and magnificence of Babylon, Nebuchadnezzar's heart was elated, and he took to himself the credit of having brought into being the whole wonderful political and material structure of a great empire. Conquerors are that way. Men who have achieved great results in material things become proud. Indeed, they cannot but be conscious of the quality of their own work which has been, humanly speaking, the means of bringing about results that elicit the admiration of the world. In the heat of his triumph and while applause is ringing in his ears the orator is most likely to think of his own talents and the toilsome process of preparation. It is therfore when most successful that one has need of remembering that all things come from God. Prayer cannot be prayer unless it proceeds upon the assumption of dependence upon God. Elation, pride, self-sufficiency all give way to humble trust when the soul is bowed before God.

2. Success induces carelessness. The very same disposition of the human mind and heart that results in pride tends to make one overestimate his powers and achievements. Industry and carefulness are suspended on the assumption of peculiar advantages and unequaled abilities. In the Christian life [illegible]

[illegible]

[illegible] often [illegible] and [illegible]. Every [illegible] does not comport with [illegible]. Selfish [illegible] callous to the appeals of suffering and need. But prayer [illegible] before God [illegible]. When the soul [illegible] with God [illegible] ence to the [illegible] other souls [illegible] Christian's [illegible] in the kingdom of God.

4. Success [illegible] and [illegible] tions and trials of [illegible] communion with God has been maintained during [illegible] of prosperity and wealth the soul will often find itself [illegible] into darkness by a turn of fortune or as the result of a providential affliction, or often as the result of the operation of natural processes inseparable from prosperity come the days of disappointment. If the key to the sources of heavenly comfort has been lost when the world seemed to be sufficient in itself, the soul is desolate. Indeed Christians who profess to have attained a high degree of holiness are usually not far from temptations. The Times of material prosperity are more dangerous because subtle for the soul because often accompanied by spiritual neglect. The rejection by the people of Capernaum, by which our Lord was driven from his own city, followed close upon the attempt of the same people who rejected him to make him a king. The tragedy of Jerusalem and the cross were not far from the triumphant return of the seventy evangelical messengers. The example of Jesus is one for our careful study and imitation at every point. It is all helpful. Perhaps at this point we are more likely than at some others to overlook our need. The perfect poise and consistency of the life of Christ are not separable from prayer, which constituted an essential part of his life.

For the Leader.

That we may learn to pray without ceasing, and in everything give thanks (Phil. iv. [illegible]) should be the aim of the presentation of this topic. Prayer being essential in the Christian life, every Leaguer has some experience of prayer, some knowledge of how to pray. We may therefore give the meetings this quarter more of an [illegible] character than is always possible. For a responsive reading the [illegible] Psalm will be excellent. Hymns 95, 517, 505 should be well practiced by the League choir as preparations for the praise and song part of the meeting.

As usual we give for previous distribution

Bible Illustrations.

1. Pride and its natural sequence (Dan. iv. [illegible]). 2. The error of overestimating [illegible] (Mark xiv. [illegible]). 3. How the apostle was guarded in spiritual prosperity (2 Cor. xii. [illegible]). 4. The source of failure in success (Josh. vii. 1-5). 5. A motto (1 Cor. x. 12).—Epworth

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Church Directory

New Orleans District, Rev. F. N. Parker, D. D., Presiding Elder; residence, 241 Olivier St.

First Methodist Church, St. Charles Ave., near Calliope street; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone 329 (uptown.)

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. Inman Townsley, pastor; residence, 2531 Burgundy St.; office hours, 9 to 11 a. m.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, Louisiana Avenue and Magazine Street; Rev. W. W. Holmes, pastor.

Rayne Memorial, St. Charles Avenue and General Taylor Street; Dr. John A. Rice, pastor; residence, 1161 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence, 2421 Chestnut street; phone, Uptown 1832.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, Corner Banks and Scott streets; Rev. L. A. Simms, pastor; residence, 4031 Palmyra street; phone, Main 4284.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

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Birmingham is carrying the Sunday Law to the extreme. Not only are all games prohibited, such as golf, tennis, pingpong, etc., but drug stores, soda water fountains and newspaper dealers are under the ban. As an example of the rigidity which the laws are being enforced, two prominent gentlemen were arrested for matching pennies, to see which should pay for the dinner.

* * *

The one hundred and first anniversary of the birth of General Robert E. Lee was fittingly and appropriately celebrated in New Orleans. On account of the birthday falling on Sunday, the services were held by the different chapters of the U. D. C. on Monday, the 21st.

* * *

The cruiser Des Moines has been sent to Hayti on account of the disturbed conditions there.

* * *

Owing to the improved financial conditions the Secretary of the Treasury, has begun the withdrawal of the deposits from the National banks.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Millsaps College Library

REV. JOHN W. BOSWELL, Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY FEBRUARY 6, 1908.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 55—No. 6.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5385.

Glances at the World.

Strong efforts are being made in various directions to so discourage Mr. Bryan that he will decline to be a candidate for the presidency. There can be no doubt that, while Mr. Bryan is to-day the strongest man before his party, he is opposed by many influential men—men who believe that the Democrats, with the right man, will have a fair chance to win, but do not believe that Mr. Bryan is the man. But he has his head and heart set on the presidency, and has, in unmistakable terms, given the people to understand that he will not be side-tracked. He is in the race and proopses to stay until the matter is settled at the convention in July. But Mr. Bryan is a man of sense, and devoted to principle, and if at last he finds himself in the way, he will sacrifice his ambition and personal feelings for the sake of harmony in the ranks.

* * *

The Legislature of Mississippi, now in session, will enact a prohibtion law, more than two-thirds of the members being in favor of the move. Several bills are now before the two houses, some of them asking for statutory prohibition; and some asking the Legislature to submit a constitutional amendment. It is probable that both measures will be adopted. The State is ripe for prohibition, and can get it quickly only by a special law. With that secure, the people can wait the slow process of obtaining an amendment forever prohibiting the traffic in the State. The whiskey party have about concluded that it is useless to contest the question. Some members, of course, will oppose any move in that direction, but no costly lobby will be maintained at the capitol, nor any large amount of money be spent to defeat the proposed measures. The people have been saying a long time, "the saloon must go." They are now saying, "the saloon must go soon."

* * *

The Supreme Court of the United States has just handed down a decision which will prove of great interest to the public and possibly prove of far-reaching consequence. The master mechanic of the Louisville and Nashville railroad discharged an employe because the said employe had connected himself with a labor union. The discharge of the man was in violation of the act of Congress prohibiting railroad companies engaged in interstate commerce from discriminating against members of labor organizations in the matter of employment. The Court held this law to be unconstitutional, saying the "master mechanic of the Louisville and Nashville Railroad Company had a right to discharge an employe because he was a member of a labor organization, just as it was the employe's right to quit such employment because of his membership in such organization. Such a course, the decison added, might be unwise, but regarded as a mere matter of right, there could be no doubt. Congress could not, under the constitution, authorize a violation of contracts under the guise of protecting interstate commerce." The court stood seven to two, Justices McKenna and Holmes dissenting.

* * *

There is great discontent and destitution among the working classes in the large cities, arising mainly from the lack of employment. In Chicago they proved a disturbing element by organizing and parading the streets. They did so against the orders of the chief of police, and it required a large force of men to disperse them. Their object was to force the authorities to give them work. The same thing is threatened in New York, where it is said that on the East Side alone there are 160,000 unemployed men, though representatives of charitable organizations say this is largely an overestimate of the number. Among these workers there is a show of socialism, verging nigh into anarchism, that bodes no good. Leaders among them declare that the laboring people do not get their share of what they produce. To get more one said, "we must organize and demand our right." Another "declared that the working people were not yet strong enough to take what they produce, as the police would crack their heads if they attempted it. 'We must organize,' said he, 'and raise a fund to help those in distress, and when the time is ripe, march down in a great body to the city hall, and there demand of the mayor that he give us work.'" There seems to be trouble ahead for somebody.

* * *

The question of dealing with liquor in prohibition territory is now being considered in Congress. As is well known, several bills are before the bodies, all agreeing on the main question, viz: to withdraw Federal protection from the trade in states that have outlawed it. As the matter now stands local authorities cannot deal with traders who ship liquor from one state to another in original packages. The result is in many places the state laws are nullified, and railroad and express offices are virtually converted into saloons. The object in view is to subject all such liquors to the law of the state to which they are shipped. Liquor dealers and the anti-prohibitionists are opposed and doing all they can to block such legislation. They have their attorneys at Washington who are closely watching every move. The Anti-Saloon League is likewise on guard, and will leave nothing undone to press the matter to a favorable conclusion. It is necessary to do something, else prohibition victories will in many places amount to but little. The sentiment of the people is all right. They are willing to enforce the law, but they are powerless, when a Federal tax receipt and inter-state commerce law protect the dealer in his traffic. Congress should be bombarded until it gives the states relief.

* * *

Dr. Wiley, the chemist of the Agricultural Department, has made a report to the Committee on Agriculture of the Lower House of Congress in which he expresses the belief that diseases of the kidneys and appendicitis, now so common, but formerly almost unknown, are largely due to the use of food preservatives and adulterants, such as borax, benzoic and benzoate of soda, sulphate of copper, sulphur dioxide, formaldehyde ,and other so-called harmless things. Dr. Wiley has been experimenting on "poison squads"—individuals who have consented to live on such things as he would prescribe in the interest of health. He did this at the instance of manufacturers who claimed that the adulterants did no harm. "Dr. Wiley said that the expulsion of those and kindred drugs from the body is performed almost entirely by the kidneys, and that he is satisfied that kidney disease, so prevalent among Americans, is partly the result of constant introduction into the system of such preservative substances as benzoate of soda, carried in foods. Before modern chemistry poured out its wonderful discoveries upon the present generation, the only preservatives of food substances were salt and wood smoke, containing a small proportion of creosote, for meats, while vinegar and sugar were used on fruits and vegetables. In these days the food of the people was perfectly wholesome, and the dishes made from it were as delicious and palatable as they ever could be, and appendicitis and Bright's disease of the kidneys were practically unknown. To-day they have become the most common disorders from which we suffer, and they are among the most fatal. There seems to be good reason to charge them to pernicious chemicals that are constantly mixed with our food."

Christian Advocate.

Published for the [illegible] and North Mississippi [illegible] Episcopal [illegible]

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Correspondents will please address all communications intended for the Editor [illegible] St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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A MATTER OF GRAVE IMPORTANCE.

The fiscal year of the Board of Missions ends March 1. The Board will meet in annual session early in May, at which time the appropriations for the ensuing year will be made. It is a rule of the Board to limit the appropriations for any one year to the amount collected during the year preceding. That is the only safeguard against indebtedness. Unofficial figures compiled from reports made to the recent Annual Conferences, which may be accepted as approximately correct, show a very small advance in the amount collected for foreign missions. The final figures for the year will depend on the amount collected between the adjournment of the Annual Conferences and the end of the fiscal year. Should the prevailing financial depression cause a serious falling off in the collections during the months of January, February and March, we would come to the annual meeting with a small increase, or possibly with a decrease, in our offerings for this great cause. Just how much that would mean can only be fully understood by those directly charged with the administration of our mission work. Urgent appeals for advance, for additional forces and resources are coming from home and foreign fields alike. Needs are many and opportunities are great. To be unable to make any advance in the work this year would be bad. To be forced to retrench would be nothing less than a calamity. Where could we begin to cut off supplies, or to call men home? I sincerely hope that the collections during these remaining weeks may render any such action upon the part of the Board unnecessary, but it is time for the whole Church to take warning. The figures furnished by Dr. T. N. Ivey, in his admirable Handbook, show a very large increase in the amount contributed for the support of the ministry in the year just passed. We can poorly afford to report a substantial increase in our own support and a meager advance in our offerings for the world's evangelization.

This is not a time for argument. Even exhortation ought not to be required. Surely a reminder of the importance of acting promptly and vigorously is all that is needed. Let every [illegible] foreign missions and [illegible] the Treasurer of [illegible]. If you can secure the [illegible] so by all means, but in [illegible]. This is a matter of [illegible]. Wise and vigorous effort [illegible] the next few weeks will mean much for the [illegible] in every field occupied by Southern Methodism. Brother, act at once!

SETH WARD.

THEN AND NOW.

In Buckley's History of Methodism in the United States, Vol. I, page 340, there are two interesting items. Referring to the second General Conference in 1796, he says: "The Conference explained that Methodists were not prohibited from marrying persons not of the Society, provided such have the form and are seeking the power of godliness. If they wedded those who did not come after this description it could be necessary to expel them."

Also, "Question. What directions shall be given concerning the sale and use of spirituous liquors?" "Answer. If any member of our Society retail or give spirituous liquors, and anything disorderly be transacted under his roof, on this account the preacher who has the oversight of the Circuit shall proceed against him as in the case of other immoralities."

Methodists could be bar-keepers if their places were orderly, but could not marry anyone not at least a seeker who already had assumed the form of godliness!

On page 410, speaking of the General Conference of 1812, he says: "James Axley, a member from the Western Conference, moved that no stationed or local preachers shall retail spirituous or malt liquors without forfeiting his ministerial character among us." This motion was defeated. It passed in 1816 after another fight. But the pastoral addresses urge [illegible] distilling and selling liquors. Even preachers could be bar-keepers! Now we properly require all our ministers to be total abstainers.

Page 410: "John Sale moved a resolution to prevent the preachers and private members from buying or holding lottery tickets. Conference divided and postponed action till 1816."

The world is moving.

FROM PHOENIX, ARIZONA.

Dear Dr. Boswell:—I am doing now what I have been wanting to do ever since I came to Phoenix, that is, to write a few lines to tell you how much I enjoy the ADVOCATE, which I have been receiving through the kindness of a friend in New Orleans. It does me good spiritually and keeps me in touch with friends at home. One of my resolutions for 1908 is that whenever I feel that I ought to do a deed, or give a word of praise or cheer to anyone, is to do it at once. Too often we (that are not able to do great things) put off the little things in this life that might amount to great things in eternity. On account of my brother's late illness I have had to neglect reading the recent issues of the ADVOCATE, so last Sunday, not being able to attend Church, I gave the day up to the dear old harbinger of good news. And so I know now that you are elected editor again. Also that Hammond is made a station and will have a resident preacher. To God's name be all the glory for answering our prayers. I rejoice with you all and I want you to know that I consider myself one of you, if I am out in the "wild and woolly" west. When I read the editorials in the ADVOCATE I can imagine myself in the Hammond Church listening to your sermons, which I used to enjoy so much, even if you did "hit" me once in awhile. I am so glad that they will still have you with them there, for I know what a great help you are to them, and how sadly they would miss you in different ways. I enjoy the articles of different writers in the ADVOCATE so much, and when I read letters from "Gilderoy" I always feel like saying, "these are my sentiments." I wish he could know how I look forward to his letters and how I enjoy them. Our Church is doing good work here, and has the name of being the least in wealth, greatest in hospitality and deepest in spirituality of the Phoenix Churches. Our pastor and presiding elder are both deeply spiritual, consecrated men from the South.

Well, Dr. Boswell, I feel quite contented here. Am doing all I can in the Lord's work. This is a grand country, and such good people. Their kindness and devotion touches me deeply, and while I feel unworthy of it all, I give the praise to God because I believe that when we are in the path of duty, regardless of sacrifices, that he will not let us be forsaken, nor cast down, nor left without his sustaining grace.

The temperance rally is going on here, too, and Arizona is working hard to come into the Union as a prohibition State. God grant that she will, and be a bright star of the west that will stand firm for God's glory and illuminate the dark places around her.

There is a poem in a late issue of our *Pacific Methodist Advocate* entitled, "And the South Is Going Dry," that fills me with pride and joy at the thought of such a good thing, until I feel like shouting glory to God. We have been having a grand union meeting of all the Churches of Phoenix lately held in the M. E. Church, South, (of course it was good) conducted by Evangelist Dr. Henry. It was grand to see so many young men come forward and take a decided stand for God in answer to our special prayers. His temperance talks were all they should be. I told him that there was only two things that I envied the men: they could vote for prohibition and could shout "amen" as loud as they wanted, to his temperance talks. He laughed and said, "Yes, it is too bad you can't." That night in his sermon he said, "women cannot vote; if they could we would have had prohibition long ago." But he said, "every woman ought to have a voter, and every one before me to-night is sweet enough and good-looking enough to get one if she would, and ought to do so." Well, everybody laughed and some of my friends were unmerciful (they heard me talking with him) enough to turn and look at me. But I laughed, too, and pretended not to see any of them.

Well, Dr. Boswell, I have done the best I can, and am even using my best paper, which was a Christmas gift from a dear friend at Tickfaw, La., and which I am to use for special occasions, but I had better quit before I wear my welcome out, and so not be invited to call again. May God bless and cheer you in your work and make you even a greater blessing to his cause, is the prayer of yours in Christ,

LAURA E. FRASER.

FROM REV. G. W. HIVELEY.

Mr. Editor: I reached Hermitage, Ark., Tuesday evening, Dec. 10, about 9:30. As I was transferred to the Little Rock Conference by Bishop Ward, I brought my baggage with me when I left Slidell, Dec. 2. I certainly have cause to love the brethren of the Louisiana Conference for their patience and kindness to me while among them.

Hermitage is a small, new town on the Rock Island Railroad, about 125 miles below Little Rock. Although only about eighteen months old, it claims a population of four hundred and is growing steadily.

I find a Church here about half completed, and with no funds in the treasury. Being a preacher, you know what this means, Mr. Editor, when I also tell you that our District (the Monticello) Conference will meet here in July.

It is only about twenty-five miles distant, across Sabine river, to my childhood home, in Drew County. Near that place my father and one brother slumber, awaiting the resurrection morn.

The NEW ORLEANS ADVOCATE comes to my table each week and seems to have lost none of its freshness, because of its many miles of travel. May the Lord graciously bless you and all the readers of the ADVOCATE.

I have been received very kindly by these dear people. With one Church to build and two that need repair, I shall doubtless be kept busy until Conference. Should this escape the waste-basket, I may be tempted to write again. Yours truly,

GEO. W. HIVELEY.

Hermitage, Ark.

SATARTIA CHARGE.

Dear Dr. Boswell: Allow me to say a few words to the public through the columns of the CHRISTIAN ADVOCATE. This is my second appointment to Satartia Charge. We were very kindly received, and have received many tokens of appreciation from the good people of Satartia, not only in words, but in deeds of kindness, in gifts, donations, etc. And specially so during my wife's severe illness, for which we are very grateful, and I am glad to be able, through the goodness of God, and the faithful services of Dr. Crisler, to say that she is up again and able to be about her work. But we are in the midst of grief and sorrow from the work of death. Phoenix has lost three of its oldest citizens since Conference. Old Sister McCoy died on the 26th of December, 1907. She was a good Christian woman. She lost her eye-sight several years ago, but she was cheerful and patient, and while she was deprived of the pleasure of looking on the beauties of nature, she had eyes of faith to see the beauties and goodness of God. On the 15th instant Peter O'Conner, known as uncle "Pete," died in the home of Brother R. L. Fletcher. He was an Irishman, a brick-mason by trade. A good man, and had many friends in the community, though no relatives near here to see to his burial. But he had a nice burial. He was buried at Wesley Chapel Church at Phoenix, Miss. On the 22nd instant Capt. J. B. Hart departed this life. He was captain in the civil war, and but few of his men are living to-day. Some time since the war he joined the Methodist Episcopal Church, South, and died a member of the same. During his time as a member of the Church he served as Sunday-school superintendent and also as steward. He was a faithful attendant of his Church. He was a good husband and father, provided well for his family, but leaves his wife and children and many relatives and friends to mourn their loss, while he enjoys his great reward. May God bless the bereaved ones. The above named persons were Methodists. How important it is for the Church to pray to God to prepare the young people to take the places of the old members as they drop out. We hope and pray for a great revival this year. May God bless the editor and manager of the ADVOCATE.

E. M. MASSEY.

Satartia, Miss.

FROM ACKERMAN, MISS.

Dear Dr. Boswell: At our Annual Conference at Columbus I was read out for Ackerman Charge, a new field to me. I went back to my home in Corinth and began to arrange for an itinerant move. After having spent the ten years of service that I have given to the Church in the Corinth District, and it being my home District, it made me very sad to leave. But such is the life of an itinerant preacher. So we packed our goods, took the train and started to our new field.

We arrived at Ackerman at 8 o'clock p. m. We were met at the train and went at once to the parsonage, found a warm fire, and things neat and comfortable. After having spent a pleasant night we awoke to begin a new day in a new place. Our reception was a very warm one, and we felt at once that we were in good hands, and that "the lines had fallen unto us in pleasant places." At once the people began to pound us. So after the storm had blown over we found that we had plenty to eat, from a box of ground pepper to a barrel of flour, amounting to thirty or fifty dollars, besides some cash to buy nice things for Christmas.

We have just held our first Quarterly Conference with good interest. The stewards raised the assessment one hundred dollars over last year. Brother Thames, presiding elder, came to us, and with much interest preached two very fine sermons. Brother Thames has lost none of his power as a preacher, and knows how to make a Quarterly Conference interesting.

We are just beginning a new Church. We hope to have it ready for us in two months. Brother Duke did a good work here, which will abide. We are praying, working and expecting a good year.

I. D. SIMPSON.

FROM REV. GEO. JACKSON.

My Dear Brother Boswell: Another Conference year has come and gone; the able bodies have gone with their captain to the battle, but we who are no longer able through age and infirmity, like David's two hundred, that were so faint they could not go and were left at the brook Besor, while the young men and the strong ones go forth to fight the battle of the Lord, we who are left behind, "even we may bear in mind Milton's wise saying, 'They also serve who only stand and wait.'"

I am glad you are still editor. I have been a reader of the ADVOCATE almost as long as the ADVOCATE has been in existence, and I must say we have to-day the best we ever had. There is no telling what amount of good the ADVOCATE is doing. No mind but that of God can tell the full result the ADVOCATE is doing in the Church and in the world. "It may go on in its unforeseen consequences forever and forever."

"Think for one moment, great and noble men, such as the disciples of our Lord, the martyred, ages ago, for their good works on the earth, are still extant, leading on the human race." Such men as Luther, Wesley, Asbury, McKendree, Soule, McTyeire, Pierce and Keener, and an host of other great and good men are not dead, but live to-day.

[illegible] Main

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St. Paul and those holy men who have gone before were never more alive and powerful on the earth than they are at this time. John tells us in the Revelation that the Spirit said unto him, write: "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

"More than conquerors at last,
Here they find their trials o'er,
They have all their suff'rings passed,
Hunger now and thirst no more;
No excessive heat they feel
From the sun's directer ray;
In a milder clime they dwell,
Region of eternal day."

Yours fraternally,

GEORGE JACKSON.

FROM MAYHEW, MISS.

Dear Brother Editor: We are thankful to have a good and agreeable people to serve again this year. We are praying and planning for a great year. By the end of the year we hope to have one new Church, and all the others on the charge in first-class condition. When this is done we will have one of the best circuits in the Conference. We humbly ask for the prayers of the readers of the ADVOCATE.

May God bless the editor, his staff and all the readers of the dear ADVOCATE. Yours truly,

J. A. POE.

FROM KOSSUTH, MISS.

Dear Dr. Boswell: We came to our new field of work the same week Conference adjourned, and by this time are acquainted with a number of our people, whom to know means to love. We, like other preachers who move, come to a people who, in one sense, were strangers, but just for a while, for soon after we had gotten established the ladies of the village and vicinity called to welcome us with New Year greetings; they all came—Presbyterians, Baptists, Methodists and all. You can't tell the difference here. You would think, so far as Kossuth is concerned, the great prayer for unity had been answered.

I was about to forget the pleasant occasion was what they call a "pounding." I guess you know what it is, though this was our first experience, as I, until sometime after Conference last year, have been a bachelor, and Mrs. Jones a Texas school teacher, and they don't pound bachelors or Texas teachers either (I mean that way). So we didn't know just what we should do, but hope we did respectably well, with a promise to do better next time. The pounding consisted of many things good to put on the table—some cooked, some canned and some to cook—enough to last a month or more and a [illegible]. What a [illegible] that [illegible] was [illegible]—Editor.

Well, with [illegible] introduction to the work has been pleasant. We pray that the year's labors may be profitable. May the Lord bless the open-hearted people of Kossuth and the entire Circuit. WALTER JONES.

Mrs. Jones expresses herself in the following lines:

Dear Dr. Boswell—May I take a short space in your paper this week?

To express gratitude and thanks to the people
who on Kossuth Circuit abound:
Also the good Presbyterian and Baptist ladies
around,
Who, on the afternoon of January 10th,
Came as blessings from heaven sent,
To gladden the hearts of a Methodist preacher
and wife.
And with good-will, love and friendship rife,
They brought such greetings of the bright new
year,
As ever to our hearts their names endear.
There were sausage and peaches and cake,
Potatoes and candy, rolled oats and meat,
Soap and soda, bluine and pears,
Preserves and a pretty little dish were there;
Coffee and corn and fire wood and rice,
And ribs and pickles and other things nice.
After spending with us an hour or more
They departed, leaving sunshine within the par-
sonage door,
Where the pastor and wife were encouraged
and strengthened,
While we pray as the days of this year are
lengthened,
So may our abilities to work be increased,
Until our spirits from this prison of clay are
released.
We pray God's benediction on them to descend.
And may we all reach heaven together—amen.

MRS. W. W. JONES.

PEARL STREET, NATCHEZ.

Dear Doctor: The beginning of our second year here opens up with very bright prospects. There is not a cloud to darken the horizon. Unity and harmony abound. We are well organized and expect, by God's help, to make the best record in the history of our little Church.

The stewards have taken hold of their work in a very business-like way. They raised the assessment for preacher's salary $100 above last year's assessment.

We are preparing to hold a revival in March, and request the prayers of all Christians for its success. Yours fraternally,

H. P. LEWIS, JR.

AS TO CHURCH EXTENSION IN NORTH MISSISSIPPI.

During the year 1907 we raised $3,223 for Church Extension, which was an increase over the year 1906 of $172. This is gratifying progress, but it does not meet the growing demands upon us. Consider a few facts:

1. There are 584 organized churches within our bounds and 89 of these are without houses of worship. That is, there are 89 homeless churches in our territory. They worship in schoolhouses, or hired halls, or in private residences. In our entire connection there are 3,100 homeless congregations.

2. In addition to these 89 homeless church families there are many churches now planning to build new and better houses of worship. This will mean a vast outlay of money within the next few years. Okolona, Water Valley, Pontotoc, Macon, Houlka and a number of other points are building.

3. The new towns must have church buildings as rapidly and as early as we can secure them. Towns like Crenshaw, Calhoun City, Vardaman, Tishomingo City and Derma are growing rapidly, and must have help. A railroad usually changes the social and religious centers of the country through which it passes, and we must meet the needs of those changing conditions.

4. The country church must be preserved. Our territory covers an agricultural country, and we dare not give up the care of our work in the country.

5. This is the twenty-fifth year of our existence as a Church Extension Society, and we want to make it memorable by raising $25,000 as a Loan Fund, in memory of our departed Bishops. In order to bring the work of Church Extension before each District Conference, I hereby appoint the following brethren to special service in each district:

Aberdeen and Corinth Districts, W. C. Lester; Durant District, N. C. Curtis; Greenville District, W. S. Lagrone; Sardis District, J. T. Murrah; Oxford District, J. M. Wyatt; Winona District, J. R. Bingham.

I ask the presiding elders to please give an hour during their District Conferences to the consideration of this subject. I will attend the Columbus District Conference.

T. W. LEWIS.

NOTICE TO ALL SUNDAY SCHOOL SUPERINTENDENTS IN MISSISSIPPI.

The services of J. B. Greene, of Okelika, Ala.; E. E. French, of Nashville; W. H. Carter, of Columbus; J. R. Pepper, of Memphis; Dr. and Mrs. H. M. Hamill, as well as many other noted workers, have been secured for the very interesting programme of the "Superintendents' Institute," which is to be held under the direction of both Conference Sunday School Boards in Mississippi, at Durant, Miss., May 12, 13 and 14. More definite announcement and programme later. Watch your mail and the papers for such notices. For further information, address N. A. Mott, Yazoo City, or W. H. Carter, Columbus.

WHERE AND HOW SHALL I INVEST?

At the beginning of the new year devout men and women who possess means are planning to place their contributions where the greatest results may be achieved for the outlay. The person who makes an outlay which reaches the youngest of the young for Christ and shapes a whole life for Him certainly makes a fine investment of his means. Our schools and colleges afford the earliest and best opportunity to touch young life in a public way for permanent development. As our training schools reach the young in a crude and undeveloped state, so these schools are in many respects of more importance than the college. The Methodists own only one such training school in our State; therefore we ought to direct some of our contributions to this school. There is no way of estimating the good which may be accomplished by investing a few thousand dollars in permanent fixtures and buildings for our training school at Montrose, Miss. I wish some philanthropic Mississippian would make the same offer to this school that Major Millsaps has made to Millsaps College. Twenty thousand dollars would give us buildings and fixtures adequate to accommodate 200 boarders. We could then command a large proportion of the patronage for the school which now goes to the training schools of Tennessee and Kentucky. As Methodists, we ought to do this for the school, and we can do it. We have had eighty-four boarders in our Training School this session. Brethren and friends, give us the $20,000, and let us have here in Mississippi a Methodist Training School second to none in the South.

WALDO W. MOORE,
Financial Agent.

Homewood, Miss.

"Dat aint no Angel!

BUT, h'it's de bodiment ub goodness jes de same. Ah tells you, when you gits a taste ub dat dar LUZIANNE COFFEE you feels moughty close to de Good Place sho'."

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GULFPORT, MISS.

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GEO. L. CARLEY, Gulfport, Miss.

PREMATURE JUDGMENT.

It is not always possible to estimate the amount of good a man may be doing while looking at his work at too close range. A well-meaning deacon once suggested to his pastor that there must be something wrong with his preaching and other work, for the only convert in a whole year was a mere boy." But that "boy" became a missionary, and few greater names are associated with the redemption of Africa than that of Robert Moffat. He gave the Bible to strange tribes, and greatly enriched the world's knowledge of Africa's geography. It was under the inspiration of his life and words that Livingstone was turned to the Dark Continent. The pastor who won that little boy's soul for Christ did mighty work for the kingdom; though it required the passing of many years to reveal that fact.—*Selected.*

FANCY POULTRY, ETC.

Fancy Poultry, Pedigreed Dogs, Cats, Canaries, Parrots, Guinea Pigs, Rabbits, and Pet Stock of every description; Cyphers, Incubators and Feed at Factory prices, may be had by writing to H. W. Blanks & Co., New Orleans, La. Their catalogue sent free. **Write to them.**

MISSISSIPPI COAST MISSION.

BILOXI, MISS.

No doubt it will be of interest to all concerned in the Mississippi Conference to know that a settlement home has been established at Biloxi, Miss., as a result of the City Mission work begun here last June.

After entering upon my mission last June in Biloxi, I soon found myself in the midst of a great work. The district mapped out by my presiding elder is three and a quarter miles long, and two miles wide, extending from Point Cadet to Back Bay. This territory is full of people, and the great majority of them of the working class. About three parts of the population are Roman Catholics.

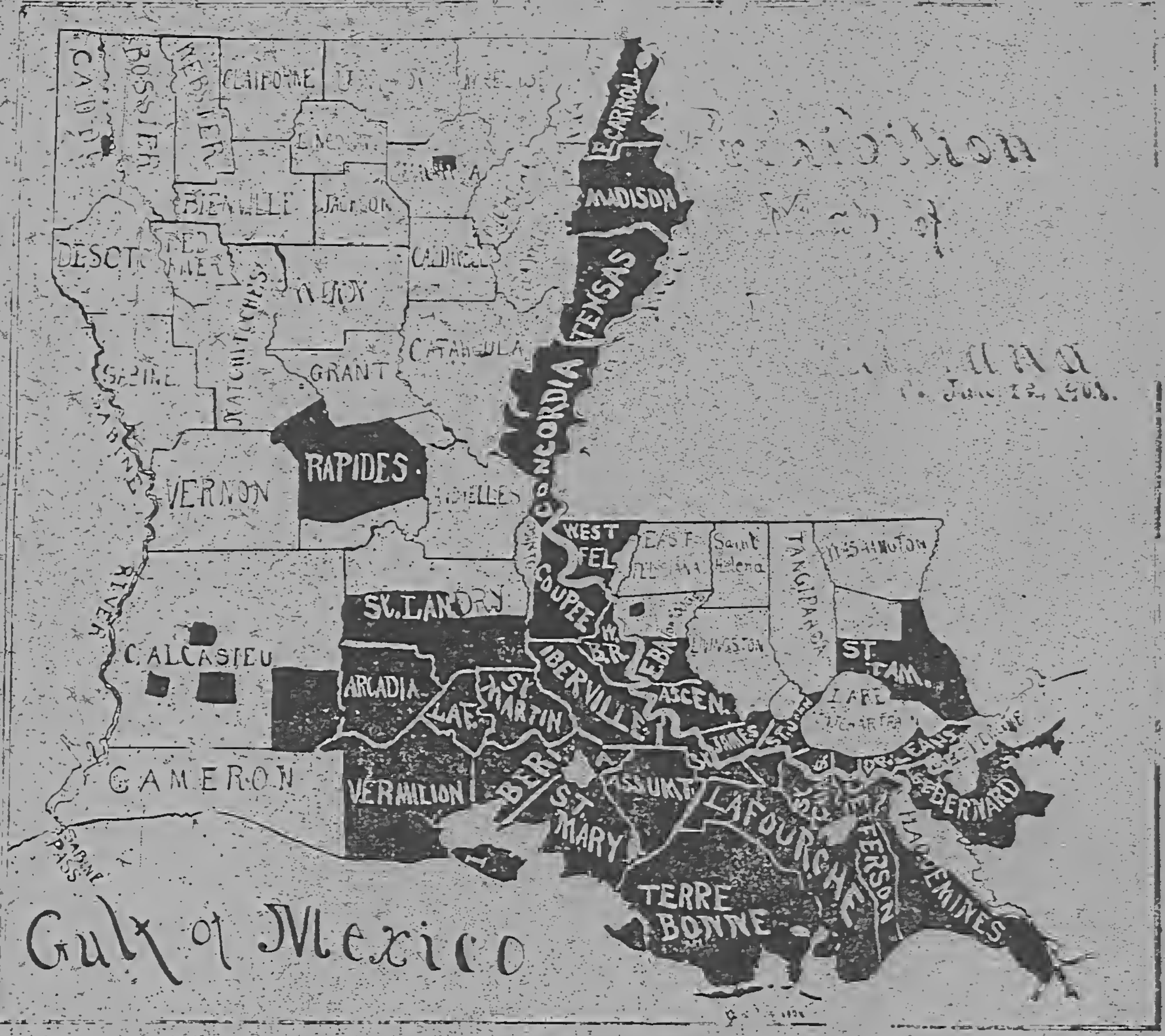
After a thorough and systematic study of the field I saw that without a settlement home, where a complete system of institutional work could be carried out this great mass of working people could not be reached. Fully realizing this, every plan made for the work, and every feature of work organized was with such a home in view. But it was not hoped to see this development of the work before another Conference year. God saw this great need, and by his direction and guidance and his power made it possible for us to get this home the last of September.

A small house was rented on the corner of Howard Avenue and Oak Street, which is almost in the central part of the district. This house was vacated and just in the right location for a settlement home. I did not think it possible to secure this house, as there was no means in sight of paying the rent, and what seemed more impossible, there was no hope of getting it furnished. But God was again equal to the need. With the consent of the presiding elder, the house was rented with no means in sight of getting it furnished, but believing that if God saw that this home was necessary for the establishment of this mission work in Biloxi that he would in some way provide the means.

Before this an old lady had died, leaving all her property and household goods to a niece and stepdaughter. Just at this time this furniture was to be sold. God was again in the move, and through him money enough was secured to pay for enough of this furniture to furnish the cottage just rented. By hard work it was possible for me to get moved into the home the second week in October. We are now established in our little settlement home, which is serving its purpose the best it can in the community with the means and help we now have. It is wonderful how God has blessed his work here and in every feature of the work he has manifested himself. To some, this settlement home may seem rather a presumptuous undertaking at this time, but realizing that it was absolutely necessary to reach this great mass of people, and knowing that all money belongs to God and that we can trust him for all our needs, we have undertaken this settlement home trusting to him for all support.

We have in the home a free reading-room. Quite a number of papers and magazines have been sent, which are being used, but no books have yet been sent. We are very much in need of books to begin a library, which is very much needed. We have one Mothers' Club, which meets twice a month, and a prayer-meeting which meets twice a month; a sewing school which meets every Saturday. This sewing school is for girls from five to fourteen years.

We are now having a great deal of opposition by the Roman Catholics. We have already been forbidden to visit in the "camps" of one of the factories, and we have to be very careful in visiting among the others as all the factories are owned by Roman Catholics. These "camps," as they are called, are large shed-like buildings, where hundreds of people live without the gospel.



Prohibition Map Of Louisiana.

The above map, which is published through the courtesy of Dr. S. A. Smith, Superintendent of the Louisiana Anti-Saloon League, gives a correct idea of prohibition in Louisiana. The area of the State that is under prohibition law is represented by white, and that which is still dominated by the saloon is presented in black. It is easy to see that fully 70 per cent of the territory of the State is dry. Several parts of the black area have elections ordered that may transfer them to the white area during the next few months.

The sick and the dying are cared for and the gospel taught to the sinful and perishing. The "City Mission Home," as it is called, is a common meeting-place for all in the community. Everybody is free to come and find welcome at all times. If we would save men and women of the great mass of working people then we must live among them and become one among them. Let their needs be our needs and their sorrows our sorrows. We must sympathize with them and not for them. Christ laid down the first principle of settlement work when he became man and came to earth and dwelt with men and lifted them up to a higher plane of living with himself.

We have also organized a Woman's Home Mission Society at Oak Street, Biloxi, which will be of some help in our city mission work. We have also organized a Mission Sunday School on Back Bay, the far end of our mission district, where there has never been a Sunday school or Church of any kind. A lot has been donated here for a Church and will be built on, we hope, next year.

You may ask if this work has been carried on and developed smoothly, easily and without difficulties. I can tell you, no. There is no one but God who knows what it has cost, or what it is going to cost. There have been hardships and trials, there has been suffering, there have been difficulties to overcome and problems to solve. But God, who is our leader, has been a present help in it all. The missionary who comes to do coast mission work has got to suffer, and she must be willing to suffer, and if she is not willing then she had better not come here.

The system of work needed to be done here cannot be done on less than a hundred dollars a month. A complete system of institutional work must be done. There is also a very great need of hospital work in connection with our work. We need money, we need prayer, we need co-operation, we need more trained workers. As yet we have only one. We need an institution which is worthy of the name. To this end let us work and let us pray.

MINNIE BOYKIN,
City Missionary in Charge.

EVERYONE THAT HAS USED
Vacher-Balm for Catarrh, Colds, or Croup, thinks it the best thing they ever tried. I pay you to give samples of it to your friends, so you can use your spare time to do good, and make money. Write for particulars to E. W. Vacher, New Orleans, La.

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HEART PEACE.

We need the peace of God in our heart just as really for the doing well of the little things in our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eyes ought to be clear, and our nerves ought to be steady, as we press through the tasks of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart peace before we begin any day's duties, and we should wait at Christ's feet ere we go forth.—*J. R. Miller.*

HOPEFULNESS IN WEED-GROWN GROUND.

One wonders that out of such a character of deceit and falsehood as Jacob could ever come a powerful "prince." The other day I went with a friend to see a piece of land which he thought of buying. We went over the ground—twenty acres of level land. Part of the ground was covered with tall, rank weeds, but most of the land was covered with a delicate yellow grass. We were undecided about the soil until a neighbor came up and, on inquiry, told us that the only good was where the tall rank weeds grew, and the rest of the land was alkali, where nothing, not even weeds, would grow.

As we turned homeward, I thought how much land was like people. The best ground grows either a heavy crop of grain or weeds, but the poor land will bear neither. When Jacob and Peter have received good seeds, there springs up a marvelous harvest.—*Sunday School Times.*

HUNGRY AND THIRSTY.

There are precious promises for those who hunger and thirst after God. "He satisfieth the longing soul, and the hungry soul he filleth with good." "Happy is he that hath the God of Jacob for his help,......who giveth food to the hungry." "I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine off-spring." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, eat; yea, come, buy wine and milk without money and without price." "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." "Blessed are they that hunger and thirst after righteousness; for they shall be filled." The constantly recurring need of the body for food and drink is the daily reminder of our need of spiritual blessings, and the same God feeds both the body and the soul. "Eat ye that which is good, and let your soul delight itself in fatness."—*Review and Herald.*

"FORGIVE US OUR DEBTS."

A pathetic story told by a state's prison chaplain was about a little girl whose father had been murdered by a man awaiting death in the prison. The little girl was motherless, and the father had been everything to her. When he died from injuries received from the man who wanted to rob him, the child in an agony of grief cried: "The wicked man! I hate him! I hate him!"

She repeated this for several days, until praying the Lord's Prayer one morning, she stopped at the petition, "Forgive us our debts."

For days she wrestled with the anguish of her heart, and then she went to the warden, and asked to be admitted to the cell. She stood before him, and with trembling voice, not trusting herself to look into his face, she said: "I forgive you! I forgive you, as I hope to be forgiven!"

The criminal, whom nothing had moved up to this time, gave way to tears, confessed his crime, sent for the chaplain, and asked for his prayers. The child had "gained" the wicked man by her forgiving spirit.—*Selected.*

SIN.

Sin is the great central fact about which the creeds of the world are grouped. To say it is all powerful is to be a pessimist; to think you can buy immunity from it is to be a Romanist; to flee from it is to be a Buddhist; to deny it is to be a materialist; to stroke it and call it "nice doggy," is to be a Christian Scientist; to believe in its permanence is to be a Calvinist; to hold you can escape its consequences is to be an Arminian; to maintain that all will escape its consequences is to be a Universalist; to play with it is to be a fool; to triumph over it is to be a Christian.—*Rev. F. L. Loveland in Central Christian Advocate.*

GOD'S GUEST.

I think I could go near to be a perfect Christian if I were always a visitor, as I have sometimes been, at the house of some kind, hospitable friend. I can show a great deal of self-denial where the best of everything is urged upon me with kindly importunity. It is not so very hard to turn the other cheek for a kiss, and when I meditate upon the pains taken for our entertainment in this life, in the endless variety of seasons, of human character and fortune, on the costliness of the hangings and the furniture of our dwellings here, I sometimes feel a singular joy in looking upon myself as God's guest, and cannot but believe that we should be wiser and happier, because more grateful, if we were always mindful of our privilege in this regard. And should we not rate more cheaply any honor that men could pay us if we remembered that every day we sat at the table of the Great King?—James Russell Lowell.

PRUDENCE.

It deserves to be considered whether men are more at liberty, in point of morals, to make themselves miserable without reason, than to make other people so; or dissolutely to neglect their own greater good for the sake of a present lesser gratification than they are to neglect the good of others. It should seem that due concern about our own interest or happiness, and a reasonable endeavor to secure and promote it, which is, I think, very much the meaning of the word prudence in our own language; it should seem that this is virtue, and the contrary behavior faulty and blameable; since in the calmest way of reflection we approve of the first, and condemn the other conduct, both in ourselves and others. * * * It is true, indeed, that nature has not given us so sensible a disapprobation of imprudence and folly, either in ourselves or others, as of falsehood, injustice and cruelty; I suppose, because that constant habitual sense of private interest and good, which we always carry about with us, render such sensible disapprobation less necessary, less wanting, to keep us from imprudently neglecting our own happiness, and foolishly injuring others, to whose good we cannot have so strong and constant a regard. * * * Prudence is a species of virtue and folly of vice; meaning by folly, somewhat quite different from mere incapacity; a thoughtless want of that regard and attention to our own happiness which we had capacity for.—*Bishop Butler.*

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RATES OF SUBSCRIPTION.

In regard to the new rates, the regular subscription rate will remain at $2, and the preachers' rate at $1. The commission allowed on the (regular) $2 rate is 25 cents for renewals and 50 cents for new subscriptions.

The preacher-in-charge will have authority to let any poor person have the paper at $1 whom they deem unable to pay the $2 rate. All it requires will be the pastor's recommendation.

The new club rate for 1908 is $1.50 per annum in clubs of *five*. The club may be indefinitely extended. On this rate there is a commission of 25 cents for each subscriber, whether old or new.

We have decided to renew our offer of a rate of $1.25 in clubs of twenty, with a commission of 25 cents to the person securing the club. But the club must really consist of twenty persons, and be practically a cash transaction. Last year we had several clubs started that claimed the twenty rate, and never secured more than two or three names. In other words, we are willing to grant the club rates only to clubs.

The pastors are our recognized agents, but we will be very glad to have the pastors appoint agents for the ADVOCATE in any community. We are sure that no pastor would object to any member of his congregation securing a club, for each ADVOCATE circulated is another friend to speak a good word for the pastor. Who will be the first to send us a real club of twenty.

It costs us 10 cents to collect a check, so please send us post office money orders.

The Home Circle.

A SEVERE EPIDEMIC.

Good morning, Mr. Doctor Man;
I'm coming to you quick,
Because I am so dreadful 'fraid
My dollies will get sick.
Ruth's doll has got the fever,
An' Flossie's has the mumps,
An' Stella's has a hookin' cough,
An' Beth's some awful bumps.
Clarissa's has a broken leg,
An' Faye's has lost one eye,
An' Susie's has some chicken-pox
An' measles, too—O, my!
So hurry, Mr. Doctor Man,
An' Vaccinate my two,
For if these dreadful things should spread,
Whatever should I do?
—*The Sunbeam.*

PRESERVING THE HEALTH OF YOUNG GIRLS.

Two well-known singing-teachers have recently testified that their girl pupils are ailing most of the time. Lessons are skipped, progress is impeded, voices are injured by such indispositions, life is demoralized generally. One of these teachers said that at least half his pupils were under the doctor's care all the time.

"And then I am blamed for not developing their voices properly," he complained. "Sick girls can not learn to sing, even if they could keep up their lessons regularly."

A young college girl has just brought the news that a large proportion of her classmates are either in the hospital or their own rooms under the care of physicians. There is no epidemic in the institution. The girls are just "laid up" with that ordinary ailment generally called the grippe.

"Of course, they are sick," commented the girl nonchalantly; "girls are always sick. They can't stand the strain of college life like boys; it isn't to be expected."

Remarks of that sort are too common. It seems as though a large class of people take it for granted that women are naturally invalids, which sounds almost as if they accused their Maker of having done his work badly.

But we are persuaded better things of humanity. Reverently, we believe that the Creator meant girls and women to be strong, bright, merry and useful; to possess health, and all the glories and blessings which go with it.

In the first place, the singing-teachers and the college girls probably took no account of the fact that most of the ailing maidens were wearing lingerie waists, coming down to breakfast in them on cold mornings; sitting in them through draughty lectures, concerts, plays; their bare necks and shoulders showing through the dainty embroideries, and their sleeves short. If our boys had been arrayed so foolishly, they, too, would have had "all kinds of the grippe."

Perhaps boys and girls are equally subjected to the strain of late hours, indigestible food, wet feet and constant excitement. Quiet evenings at home are rare for either girls or boys over seventeen. Even in our colleges for girls there is a continual succession of class and society and general entertainment, which, coupled with their study, keep the nerves of the student in a steady quiver—a paradox, but true—from one week's end to another.

The girls, too, have almost or quite as much outdoor exercise as boys do in these days. In fact, the only sanitary condition in which boys have the advantage would seem to be in this matter of clothing. Costume of men is not entirely hygienic; but it is far and away more comfortable and more conducive to health than that of girls and women.

Thin shoes are responsible for [illegible] of girlhood; tight shoes [illegible] long-continued wearing of tight shoes [illegible] to give even a single [illegible] nervous [illegible] tion. The heavy [illegible] health among girls. [illegible] "pretty" hats [illegible] and [illegible] must be [illegible] if our girls are to keep well.

Given a coherence and [illegible] plenty of outdoor exercise, [illegible] quiet [illegible] each twenty-four [illegible] [illegible] [illegible] would be [illegible] heart with [illegible] the [illegible] and [illegible] cities which it [illegible] has [illegible] for the modern young girl in her preparation for the important responsibilities of free and happy American womanhood.—*Kate Upson Clark in Christian Herald.*

HOUSEKEEPING AND HOME-MAKING.

"Eric, I wish you would come in or else go out. You're holding that screen door open as an invitation to the flies."

The boy, who was standing in the doorway looking up and down the street, turned at his sister's impatient call and entered the house.

"I didn't think about the flies," he said, good-naturedly. "Did any of them dodge in over my head?"

Frances did not reply. She was looking at the floor, an expression on her face which was somewhere between horror and indignation.

"Eric Fraser, where in the world could you have found any mud to-day? No matter if there hasn't been any rain for a month, you'll come into the house and make muddy tracks across the floor. And I spent such a long time polishing it this morning," sighed Frances, with what her brother called her "martyr-like tone."

"Well, I don't hunt up the wet places, if that's what you mean," was Eric's rather short answer. He pulled an easy chair into the bay window and settled himself comfortably with the morning paper. Frances, who had gone for a dusting cloth to remove the traces of his tracks on the polished floor, uttered an exclamation as she reëntered the room.

"Eric Fraser, would you mind leaving that chair where I put it? The room is simply spoiled with all the furniture huddled into that end of the room. If you want to sit in the window take the window seat."

"Oh, no, I'll go up-stairs to my own room, and maybe there I can have a little peace." The slam of the door behind him was very expressive, and Frances sighed as she looked at her aunt. "You see how it is," she said. "Eric doesn't appreciate how hard I work to keep things nice. I think housekeepers have very hard times."

Her tone seemed to indicate that a little sympathy would be welcomed. Aunt Elizabeth was sorry for the girl, who was trying so hard to fill her mother's place, but she did [illegible] [illegible] at Frances [illegible] [illegible] ead, "what [illegible] [illegible] scrubbing [illegible] [illegible] [illegible] Why [illegible] [illegible]

[illegible] She stared [illegible] Aunt [illegible] No- [illegible] house that [illegible] [illegible] pleased. [illegible] family are [illegible] cleanli- [illegible] as [illegible] they [illegible] too far."

"I suppose you think it's right to let Eric track all around and not say a word," remarked Frances crossly.

"I mean, my dear, that home-making is a higher art than housekeeping. I knew a woman once," said Aunt Elizabeth reflectively, "who had a reputation as a good housekeeper, and she was determined to live up to it. When her husband came home at night he found his slippers waiting for him on the outside steps. He put them on before he crossed the threshold."

"That was going rather far, but still it had its advantages," said Frances, laughing in spite of herself.

"Yes, but it didn't stop there. The mania for keeping things in order grew on her till after she had a room arranged to her liking, she would lock the door and not allow any one of the family to use it. The kitchen was the last to be closed. Her husband came home one night and found a cot on the back porch and the cooking stove in the back yard."

"Why, she must have been crazy!" Frances exclaimed.

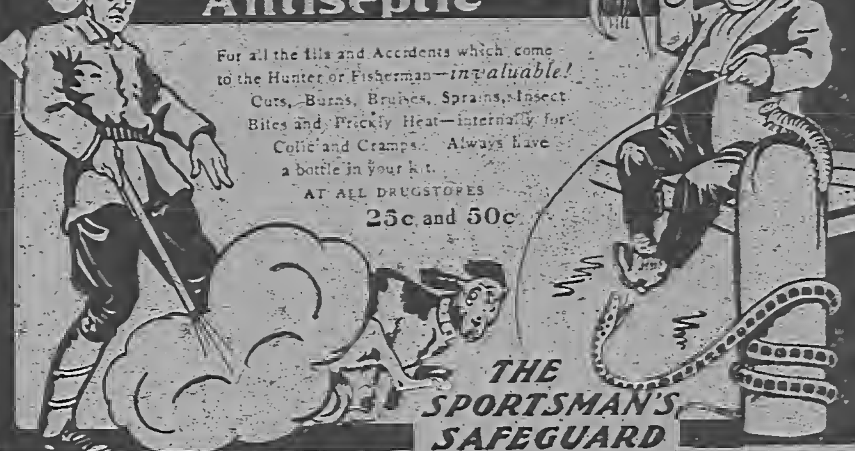
"That's what the doctor said. But I have always thought that she should be a warning to the housekeepers who keep their homes neat at the expense of family comfort. I have known," added Aunt Elizabeth, with a twinkle in her eye, "a number who have started on the same path, even though they never went as far."

Frances looked at her, and her eyes reflected the twinkle.

"I wonder if Eric would like to make candy," she said reflectively. "I've objected several times lately when he's proposed it, because the chafing dish gets into such a condition, and the room is always out of order, before he's through. I suppose the good housekeeper you were telling about would never have thought of allowing such a thing."

"I don't believe she would, but a good home-maker might," said Aunt Elizabeth smiling back.

And then the aggrieved Eric, sulking in his room upstairs, was as surprised as delighted to hear his sister's voice in the hall. "Eric, come down. We've just time to make fudge before supper."—*Southern Presbyterian.*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THE SPORTSMAN'S SAFEGUARD

Christian Advocate.

REV. JNO. W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.
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NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

A RECENT OFFICIAL RULING.

IMPORTANT!

The Postmaster General has ruled that the names of all subscribers to periodicals (quarterly, monthly and weekly) entitled to go through the mails at second-class rates shall be stricken from the mail lists, if, on the 1st of April next, said subscribers are found to be one year or more behind in payment, else the publishers of such papers shall be required to pay *one cent* on each paper *every week* sent to such delinquents.

When the ruling goes into effect it will put us to a greater expense than we are able to bear, and to a great deal of trouble, if forced to attach a *one-cent stamp* to all such papers. The result will be, many subscribers, (preachers and others) will fail to get the ADVOCATE.

We beg all our subscribers who are interested in the paper to look into the matter, and, if behind, send us enough money to pay up to date, and we will trust for the year to come.

To the majority, the payment of one year's subscription is a small matter, but to us, with many subscribers—good men and women—it is a great matter, and one of vital interest.

Many of these subscribers intend to pay, and will pay; we can trust them—but the Government says we shall not trust them any longer. We will obey the law.

SOME EVILS OF OPEN COMMUNION.

By open communion is meant the gathering of members of different denominations around the Lord's table. A plain, honest Christian who would engage in such a service, "eating and drinking as discerning the Lord's body," would be hard to convince that he was perpetrating an evil. Even in looking on such a scene we do not see how he could refrain saying: "See how these Christians love one another." Wonderful strides in this direction are being made. Christians are getting closer together all the while. And yet there are men, honest we do not doubt, who think such communion is an evil, and argue against it as if it were a real crime.

There lies before us an exchange with an article in which is named ten evils of open communion. The writer heads his article, "Some of the Evils of Open Communion." We suppose that in his opinion there are others besides those he names. The whole article reads as if it was a reproduction of what was written and said more than forty years ago. It reminds us of the famous "Cotton Grove Resolutions" presented to and passed by a flourishing congregation of Christians in the middle of the last century, which forever divorced that congregation and all others adopting them from the sympathy and good will of all dissenting brethren, who by every token were as intelligent and active, consecrated Christians as those who so assumed thus to speak for the Lord.

We really think it is about time to quit talking such foolishness, and printing it in an up-to-date paper. The time has passed. None but one who "sees through a glass darkly" can say that when good men and women of various orders sit at the Lord's table and commemorate his death, they "endorse all the heresies of the so-called religious world," "that they encourage division among the people of God," and that it "tends to the persecution of those who adhere to the Scriptural terms of the Lord's supper." And for one to say that he and those of his way are the only authorized dispensers of the Word and administrators of the ordinances is vaunting wholly unjustified by the law of love and without warrant in the gospel.

It is a remarkable fact that in the denominational papers coming from the great centers of influence we see no such libels on Christian charity. Perhaps these great papers are not orthodox. We do not say. But they are religious and active in promoting denominational work.

We did hope some years ago to see no more of this kind of matter in print. But we despair.

THE SUPERNATURAL.

Our holy religion is a revelation from God. His purpose is to make the fact universally known. To accomplish this purpose he has always worked in a supernatural way—through prophecy and miracles.

When God first called Moses he set a bush afire and spoke to him from the midst of the flame. Thenceforward Moses knew the voice of God, and when commanded to perform wonders in the sight of Pharaoh he promptly obeyed, and though Pharaoh was persuaded concerning the mission of Moses, it was not until the slaying of the first-born of every family in Egypt (the first-born of the Israelites miraculously escaping) did he fully believe and let the people go. When Jesus was born he was hailed as "Emmanuel, God with us," and when he entered upon his mission he declared himself the Son of God, and wrought miracles to prove it, the crowning one of which was his resurrection. Had it been otherwise our Lord would not have been to the people as much of a "Master in Israel" as one of the old prophets. From all this we infer that God deemed it wise to establish his authority among men by largely relying on miracles or supernatural manifestations.

How else could God have commanded the attention and the faith of men? We do not say there is no other method, or that God could not have devised some other. But we do say that in establishing the mission of Moses, and the mission of his Son, this was the method employed, and we take it for granted that God deemed it the best and wisest.

Why men who believe the Scriptures should undertake to depreciate the value of miracles or try to explain them on some natural principle, or to commend them to men of science by declaring that our Lord was a complete scientist, and worked in harmony with the laws of nature, we do not understand. To us it seems like an apology to unbelieving minds for entertaining faith at all in the miraculous. If it be an effort, as has been suggested, to make it easy for men to believe, we venture to say that if the effort to convince men that all miracles were wrought in accordance with the laws of nature should succeed, instead of making it easy for men to believe the Word of God, they would be led to the conclusion that the prophets and our Lord and his apostles were no more workers of miracles than is the great electricians, Tesla and Edison, and the discoverer and operator of miracles than are the great electricians, Teslatians verge dangerously near to this conclusion. They lead us to infer that when all nature's laws become known to us as some of them are, nothing will appear supernatural.

Can all the occurrences set forth as supernatural be explained as in accordance with the laws of nature? Not many of them can. Take for example the one, easiest of all explained in accordance with this view—the stopping of Jordan to give the Israelites a dry path across into Canaan. It is suggested that a landslide occured and dammed the Jordan. In a low stage of water it would not have required a landslide of great magnitude to dam the lower channel, but the river has two or three banks, and at the time of the crossing it was harvest, when "Jordan overfloweth all his banks," and unless a slide of sufficient magnitude occurred to fill both the lower and the upper banks, the water could not have been stopped. And if the water was even with the upper banks, then to have given the people a dry passage the landslide must have been sufficient to reach entirely across the plain of the Jordan. If it was just sufficient to dam the lower channel all traces of it might have been wiped out in a comparatively short time, but if it was of sufficient magnitude to dam the river when "all his banks are overflowed all the time of harvest" (Joshua iii, 15), it would have left a trace well nigh imperishable. Of such a trace we have no account. The only sign left of that memorable crossing was a monument of stones, gathered and heaped to commemorate the event (Joshua iv, 1-9).

The landslide is an invention, pure and simple. The plain Bible account leads us to believe that the stoppage of the flow of Jordan on this occasion was supernatural: "The waters which came down from above stood and rose up upon an heap." This was not in accordance with the law of nature.

This miracle occurred in connection with the conquest of Canaan. Further on in the history of the conquest we are informed that, at the command of Joshua, the "sun stood still in the midst of heaven, and hasted not to go down about a whole day, and there was no day like that before it or after it." Was that a natural phenomenon to be explained as occuring in accordance with the law of nature? We may properly ask the same question concerning our Lord's first miracle in Cana of Galilee, and concerning his power over nature as shown in the stilling of the storm. The same question may be pushed in regard to his many miracles of grace.

Eliminate the miraculous or supernatural from our religion and we have no proof of divine communication with man. If God is able to work miracles, and the Book declares that he has worked them, why should we not believe the record? If God is what he is represented to be it is just as easy to believe the plain, common sense way of stating the facts of his dealings with men and nature as to believe that, like men, when he undertakes anything, he undertakes it in accordance with the laws of nature. There may be "no merit in making it as difficult as possible" to believe in miracles. There is certainly none in stripping them of the supernatural.

PERSONALS.

Rev. W. C. Harris, appointed to New Albany, has been kindly received by the good people of the charge, and is "hopeful of a year of great success."

Bishop Ward is on the eve of going to Mexico, where he will spend February and part of March in looking over the field. He has a communication of much interest to the Church in this issue of our paper. We hope it will be read with care.

Rev. C. C. Weir, Field Agent of the Louisiana Methodist Orphanage, is spending several days in the city. Sunday morning last he was with the Louisiana Avenue Church, and in the evening with the Second Church. He is working hard in behalf of the orphans.

Rev. C. M. Crossley, writing from Utica, Miss., says: "The former pastors of Utica will regret to learn of the death of Major L. T. Hart, which occurred at 4:30 p.m., Jan. 27. He had been a member of the Board of Stewards for a number of years. He will be greatly missed."

Dr. W. L. Weber, President of Centenary College is spending the present week in the city in the interest of the great work committed to his care. He spoke Sunday morning at Rayne Memorial, and in the evening at Carrollton Avenut Church. We had the pleasure of meeting him Monday afternoon.

Rev. W. R. Williams writes from Cockrum, Miss: "I have a bright prospect for a fine year on Cockrum Circuit along all lines of church work. In fact, I feel that I have the best circuit and the best people of the North Mississippi Conference." We thank Brother Williams for kind words and promises concerning the ADVOCATE.

Rev. W. W. Mitchell met with a cordial reception on entering his pastorate at Grenada, and everything is moving smoothly. Fine congregations have greeted him every Sunday, despite the inclement weather. He has a good impression of the place, and is hopeful. We venture to say that he has also well impressed the people.

After an absence of about a year, most of the time being spent in China and Japan, Bishop and Mrs. A. W. Wilson have reached home. The Bishop held up remarkably well during the long absence and got back in good health. Mrs. Wilson was not so well, and at last account was seriously sick. May a kind Providence spare her valuable life.

Bishop Galloway has had in hand for several years "all papers and necessary data" for a biography of the late Bishop Holland N. McTyeire. We learn from the *Christian Advocate* (Nashville) that "the work is now well advanced." Great character! great bigorapher! the book will be hailed with delight by hundreds of readers.

Rev. J. H. Bass is in his third year on the Charleston Circuit, North Mississippi Conference, and is meeting with encouragement. The Stewards, at the First Quarterly Conference, raised his salary to $900, a clever thing to do, and much appreciated by the pastor. The presidin elder, Rev. L. E. Cunningham, was with him, and by his preaching and other work "made a fine impression on the people."

The following paragraph, taken from the *Carrollton* (Miss.) *Conservative*, speaks in high praise of the pastor, Rev. R. L. Allen. We quote with pleasure: "Last Sunday was an ideal day, the first Sunday without rain for a month. The people took advantage of the good weather. All the Sunday schools were crowded. At 11 o'clock a large congregation, made up of representatives of all our churches, assembled in the Methodist Church. It was an inspiring occasion, and greatly enjoyed by all. Mr. Allen preached a sermon great in thought, unique in conception, felicitous in illustration and surcharged with spiritual power. The evening sermon was similar in character. His address to Christian workers in the afternoon on "Songs of the Heart" was an interesting discussion of a number of great hymns. It was a good day for all church-goers."

CHURCH EXTENSION.

The Executive Board of the Conference Board of Church Extension will meet in First Church, Shreveport, March 25, at 10 a.m. All applications to the General Board for loans or donations should be sent to any one of the Board in time to be acted on. Let all applications be carefully filled out; omit nothing required; answer all questions. Blanks can be obtained of Rev. P. O. Lowrey, Many, La.

J. D. HARPER, Bunkie, La.
P. O. LOWREY, Many, La.
W. G. WADLEY, Shreveport.

NOTICE.

Mrs. M. McMullan, of Mize, has been elected Secretary of Home Mission in Newtown District, to fill the vacancy caused by the removal of Mrs. J. W. Thompson to Seashore District.

Mrs. J. K. Dunn, of McComb, has been elected Secretary of Brookhaven District, to fill the vacancy caused by the removal of Mrs. J. E. J. Ferguson to Jackson District.

MRS. T. B. HOLLOMAN,
President of Miss. Conf. H. M. S.

UNCONSCIOUS CHRISTIANITY.

"The truest Christianity is that which is most unconscious," some man has said. What does this mean? The tottering child has to think at every step he takes, because he has walked so little. But the man does not think how to walk, because constant practice has made it a part of his nature.

Breathing is one of the most unconscious of acts, because it is so natural a thing. But when anything hinders my breathing how quickly the effort to breathe becomes the most intense purpose and effort of my whole nature.

For a Christian, prayer is the breath of the soul. So it may become, and often does become, an almost unconscious act. But it can never be a forgotten act, unless the soul is dead. If anything interferes with my prayer my soul should at once struggle to recover its breath.

Alms-deeds are the walk of the soul. They are the best when I think of them the least. But if I become careless in regard to them, soul stops.

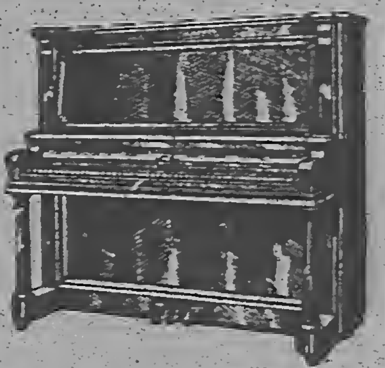
Here then is the difference between true a false Christianity. True Christianity may unconscious of its doings; false Christianity careless about them. The true Christian is unconscious, because religious acts are such a necessary part of his inner life. The false Christian is careless and formal because they are no part of his inner life.

Again, if my unconsciousness is the res of lesser things and thoughts which occupy my mind then it is carelessness, and my act is not a religious act. I can be unconscious only because my mind and heart are full of greater things.

Yes, the truest Christianity is unconsciou but only because it is a constant exercise of t religious activities,—a mind so full of God th lesser things make little impression upon it. So I may render true service; pray true prayers truly receive the sacraments.—*The North Dakota Sheaf.*

Dare to think of your humanity as somethin so sublimely precious that it is worthy of being made an offering to God. Count it a privilege to make that offering complete as possible.—*Phillips Brooks.*

It is useless to urge men to live a Christi life until they become Christians. The "Imitation of Christ" is impossible to the man who does not know Christ, and he only knows Chris who has accepted him by faith, and becomes a new man in him.—*Examiner.*



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LETTER FROM A LADY

Nine Years of Constant Suffering and Failure of Doctors to Give Relief, Left the Writer No Chance But to Try This Method of Home Treatment, Which Afforded Prompt and Permanent Relief.

FREE ADVICE FOR LADIES

Nine years is a long time to suffer from the terrible pangs of female disease. Think of it! Nine long, weary years, of seemingly endless suffering! A long, dark inferno, with no turning! And then, one day, a light in the distance, a feeling of new health, freedom, relief and realization of perfect cure.

Such, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says:

"I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'catarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wine of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui I could not eat anything, could hardly sleep, my [illegible] and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

"I have praised Cardui to all my friends, and shall continue to do so. I wish every suffering lady would try it."

For young, middle-aged and old, Wine of Cardui forms a perfect female tonic. It is a pure scientific vegetable extract, perfectly harmless, absolutely non-intoxicating, always reliable and effective.

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You are earnestly urged to write for Free Advice about your case to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., stating age and describing frankly your symptoms. All requests for advice sacredly confidential, and replies sent in plain sealed envelopes.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. CLARA JOHNSON FAULK, aged 52 years, wife of A. Faulk, and daughter of the late C. and Elizabeth Johnson, of Grand Gulf, Claiborne Co., Miss., died Dec. 29, 1907, at 11:30 p. m. at her home at Warrenton, Warren County, Miss., after an illness of more than seventy days. She leaves a husband, three daughters and two sons. She was laid to rest in the cemetery at Port Gibson on the last day of the old year. Brother Lewis and Brother H. G. Hawkins conducting the funeral services. Yes, the year wife and mother has gone home to be with her Lord, whom she loved and served while life lasted, and all know she is serving him in a more perfect way in that bright and beautiful home of the soul. She was a consistant members of the M. E. Church, South, which she joined in early life. At the time of her death she held her membership in the Red Bone Church. We — mamma, papa and all five of the children—were received by letter into that Church by Brother Hogg last August. I thank God that he let my dear wife stay in his life to see her children all about town. My darling was a true Christian, a loving wife and devoted mother. We had walked hand in hand down life's rough way for thirty years. How I miss her sweet companionship, her sacred love and tender care God only knows; but he does all things well, and it will not be long until I can join my darling in that home over there where there is no parting. I am ready, dear Lord. "Thy will, and not mine be done." "Tho he slay me, yet will I trust him."

HER HUSBAND.

HAMMETT TURNER—On the 12th of August, 1907, the death angel entered the home of Mr. and Mrs. E. R. Turner, near Pope, Miss., and claimed as his own Hammett, the baby boy. Hammett was born August 21, 1901. He lacked only nine days of being six years old. He was an unusually bright child and won friends wherever he went. He was the idol of an indulgent father and mother. Their hopes seemed clustered around him. But God saw fit to take him away and leave a vacancy in the home that can never be filled. Yet, in this sad hour, the consoling thought comes to them that all is well with him. He can never come back to cheer their homes, but they can go to him. Life has one charm less, and heaven one more to urge them to a Christian. Written by one who loved him,

C. W. BALEY.

Hon. H. H. PARNELL, who passed away at his home in Sardis, Miss., Jan. 9, 1908, was 72 years old. He was born in the State of Tennessee, Oct. 2, 1835, and came with his parents to Mississippi when a boy only six years old and settled in Panola County. He professed faith in Christ and joined the Peach Creek Baptist Church at the age of 22. He was married to Eliza E. Carter March 17, 1869. To this union was born eight children. Three had preceded the father to the spirit-world; five, a son and four daughters and the mother, still live to mourn the loss of their dead. Brother Parnell lived for many years at Pleasant Grove in the western portion of this County, where his home was the preacher's home. He was very energetic and successful in business, honest and true and deeply pious. His good wife and most of his children were Methodists. So he was just as much interested in the Methodist pastors as in his own. Once when one of the writer's Churches was behind on the salary just before Conference Brother Parnell got on his horse, put in the day riding, came in late at night with all and much more than the Church had been assessed. He certainly fulfilled the apostle's injunction to "be diligent in business, fervent in spirit, serving the Lord." When the Civil War broke out he volunteered in March, 1862, in Company "C," under Capt. Tom. Wilson, of the 29th Mississippi, under Gen. Walthall, was in the service till the close of the war. In 1896 he was elected to the state legislature, where he served his people faithfully for four years. For the past few years he has been a great sufferer. His was a noble Christian life. Family prayers never died out of his home; no amount of business could crowd out the morning and evening services; his was a model home where love abounded. The tired preacher always found a welcome and a place of comfort where he could rest in Brother Parnell's home. The true, good man has gone to his reward. We commend his faith and life to all the friends and pray the blessing of our Father above on the bereaved family.

W. M. YOUNG.

The subject of this sketch, Mrs. BETTIE HICKS (nee Autry) was born February 13, 1852, and died in her home in Benton County, Miss., Dec. 12, 1907. She was happily married to Capt. J. J. Hicks in 1870. She professed religion and joined the Presbyterian Church in 1880; eight years later she joined the M. E. Church, South, at Liberty, where she remained a faithful member till her death. Mrs. Hicks was a woman of so many fine traits of character that a volume might well be written about her good deeds. She had an only daughter who lived to become the wife of Mr. R. B. McGaughey; after three children were born to them Mrs. McGaughey was carried to her reward on high, leaving the care of her three children with her mother, who did all for them that was possible for any one to do. Mrs. Hicks was a woman that loved God, her Church, her neighbors and her family. No sacrifice was too great for her in contributing pleasure to any one. Her home was her preacher's home. She never made any great display over anything but was always calm and composed. Those who knew her longest loved her best, which is always a true test of Christian character. During my life I have never known a more devout, loyal Christian than Mrs. Hicks. When old Aunt Peggy Blackburn, an old relative on earth, was left without a home, Mrs. Hicks took her to her home, where she had the family to build her a house at the corner of her yard, where she could look after her wants. Mrs. Hicks never had anything too good for her Aunt Peggy as she always called her. Yes, the world has been made better by her life, and became poorer by her death, but heaven has been made richer and greater. May the soft winds of coming years chant a gentle requiem over slumbering ashes till time shall be no more; then we expect to meet her beyond the grave, where hearts and never more made sad. Yes, while on earth we may not meet, but we will miss her. There will be one vacant chair. To her aged husband, to her son-in-law and grandchildren we extend sympathy and condolence in these hours of sad bereavement; a few more years and you will join her upon the golden shores of the sweet by-and-by, there to live and to bask in the eternal sunlight of God forever and forever. Her former pastor,

W. R. WILLIAMS.
Cockrum, Miss.

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Cold hands often mean thin blood, low vitality and poor feeding. SCOTT'S EMULSION has warmth and vitality and feeding power in it. In consumption and other wasting diseases it feeds the blood and gives the power to produce flesh. :: :: :: :: :: :: ::

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Sunday School

By W. B. Campbell.

LESSON FOR FEB. 9.

Subject—Jesus and the Woman of Samaria.—John iv. 1-42.

Golden Text: "If any man thirst, let him come unto me and drink."—John vii. 37.

Our Lord had closed his ministry for the time being in Judea, and was returning to Galilee. He "must needs go through Samaria," which lies between the two first-named countries. During this ministry his "Father's business" was attended to most vigorously, for he made and baptized more disciples than John; that is, his disciples baptized (not the Master), as the Scripture particularly tells us. He came near the city of Sychar, of Samaria, and how plainly we can see him, wearied by travel. He seats himself on the curbing of Jacob's well. Surrounding scenes must have taken him back to the time of Jacob, and to the events connected with Jacob's change of name and character. Jacob was born again of the Spirit and the change was effected after a struggle. O, the battles that are fought and won by millions on the same ground! We wonder if Nicodemus found light and life in the Master's gracious words. Ever ready to enlighten the darkened mind, the time was at hand when his kindness should be bestowed on one in the lowest walks in life. The rich Jewish rabbi received no more marked consideration than the sinful Samaritan woman. No name is given to this woman, but she is known to-day wherever in all the world the love and works of Jesus are known. Jesus knows her and saw her inmost soul and although she was vile and full of sin and of a despised people (the Samaritans and Jews hated each other), he had compassion and taught her the lesson by which millions of souls learned of the living water.

He came to seek and to save, and that was his object in making a way for conversation, saying to the woman, "Give me to drink." Then she: "How is it that you, a member of the proud Jewish nation, ask of me a drink of water?" There might have been irony in her voice, for the Samaritans were proud also. In the conversation that followed the Lord laid the foundation for doctrines that were taken up and preached and written of, first by the apostles, and by every succeeding minister of Christ down to the present day. This woman was very near the Savior of sinners, and she did not know it. She did not know that she had only to ask, to receive the living water. It was the subtlety of the evil one that made her seek refuge in the question of formality. Paul preached to the men of Athens on the same line when he said: "He be not far from every one of us," and "now he commandeth men everywhere to repent."

When the soul is near its Redeemer and feels the inspiration of Divine presence there is a sense of unworthiness that turns the eye to self to determine the cause. This woman of Samaria was made to first feel the need of salvation for herself before she went into the near-by town to tell of the Messiah, describing him as a man who told her all things that ever she did. Jesus had told her, and in telling her, tells all the world that God seeks no formal worship. His presence in the old meeting house at the crossroads where spiritual worshipers are gathered together, is more in line with Jesus' teaching than that worship consists in processions, retreats and afflictions of the body. God did place his name, and designated Jerusalem as the place to worship. Now he has made of each one of us the temple of the Holy Ghost, and wherever we may be under the broad blue sky. God is very near to him that communes with the One in whom we live and move and have our being.

It is a consoling thought that, while the soul is turning this way and that, from a world of sin and trouble, seeking rest, God is seeking just such to worship him. "God is a spirit," said the Master. No confession box is needed to bring us pardon. As the sin of this woman was open to the eyes of him with whom we have to do, so does he know of the burdens we bear, and under which we grow so weary. The woman said that the Messiah would tell us all things. How much more could be told her? What does the Spirit tell us if we depart one step out of the path marked by the footsteps of Jesus? Then Jesus reveals himself to the woman more plainly than ever before to anyone: "I that speak to thee am he." That was enough for her, and for the whole universe. Can anyone doubt the words so plainly spoken? The woman was so filled with wonder and surprise that she had mind for nothing but to carry the glorious news to Sychar. See the water-pot lying on the ground, and see her disappearing form, as she goes to tell of one that she feels must be the Captain of her salvation.

So it was ever, and ever it shall be, that when Christ has told the benighted soul "I that speak to thee am he," it must be told. Far and near, over all the world, the rejoicing millions are telling of him who is the Savior of the world. It cannot be kept to one's self, this glorious news; it must be told; it is part of the great plan to tell it. Tell it to-day to a restless world, to men who turn everywhere for peace. Say to them the words spoken by him who spoke as never man spake: "If any man thirst, let him come unto me and drink."

By faith I to the fountain fly,
Opened for all mankind and me.

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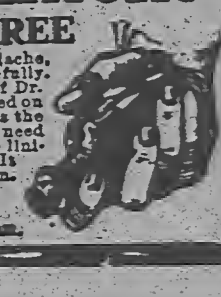

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General News

The street car men of Muncie, Ind., now on strike, having declared that they would boycott any merchant who patronized the cars, fifty of the most prominent merchants in the town devoted a whole day to riding on the cars. They patronized every car line in the town, as a protest and a defiance.

* * *

The President's message will stir up the authors of "high finance" in corporation, trust and railroad stock manipulation to a greater hatred of his policies than ever, and if possible to a more vigorous denunciation. It would be hard to find anything in the message that is detrimental to the higher interests of the country. He emphatically asserts that all he wants is equal rights for all, rich and poor, employer or employe, and he asks Congress to pass such laws as will enable the administration to accomplish this effectively.

* * *

A cyclone swept over Mississippi, near Wesson, a few days ago, leveling everything in its way — trees, farmhouses, barns, etc. Nine persons were killed and a number of others were wounded.

* * *

The fleet of battleships is reported as passing through the Straits of Magellan. So far the fleet has been singularly free from accidents. The next report will probably be of their progress north in the Pacific Ocean.

* * *

Edward Honore, a leader in the fanatical sect called "Council of God," has been convicted of murder for killing Policeman Cambias. It will be remembered that the officer was endeavoring to arrest one of the negroes, who had committed a murderous assault on a young man. Jaques Piere, also accused of being a participator in the crime, will be tried next.

* * *

January broke all records in the Panama Canal contruction, 2,500,000 cubic yards of dirt being removed.

* * *

The House, of the Mississippi Legislature, has passed a bill raising the age of consent from 10 years to 14. The age should be fixed at 18.

* * *

The jury in the second trial of Harry K. Thaw for the killing of Stanford White brought in a verdict of acquittal. Thaw has been sent to an asylum for the criminally insane, until released by due process of law.

* * *

The Supreme Court of the United States has decided that the law forbidding railroads to discriminate against labor organizations in the matter of employment was unconstitutional. Justices McKenna and Holmes dissented. The Court held that the Louisville and Nashville R.R. Co. had a right to discharge an employe because he was a member of a labor organization, just as it was the employe's right to quit such employment because of his membership in such organization. Such a course, the decision added, might be unwise, but, regarded as a mere matter of right, there could be no doubt. Congress could not, under the Constitution, authorize a violation of contracts under the guise of protecting interstate commerce. This decision may become one of the campaign issues of the next presidential election.

* * *

The New Amsterdam National Bank (with a capital of $1,000,000) and the Merchants' and Traders' State Bank (with a capital of $2,000,000), both of New York City, have been forced to suspend. They announce that they will be able to pay all depositors. These banks were tided over by the New York Clearing House until they could liquidate without danger to the financial conditions of the country at large.

* * *

The first trial of Louisiana's new primary law was fairly satisfactory, except to defeated candidates and their friends. Lieutenant Governor J. Y. Sanders was nominated as the Democratic candidate for governor. In several instances, where there were three candidate, a second primary will have to be held.

* * *

On Jan. 20 King Edward opened the British Parliament with the usual ceremonies, that remind the onlooker of scenes brought down from the middle ages.

* * *

King Carlos of Portugal and the heir-apparent to the throne, Luis Philippe, were assassinated on last Saturday. A band of men shot at them while driving in an open carriage. Manuel, a young son of the king, was slightly wounded, while the Queen, his mother, who tried to shield her boy with her own body, escaped unhurt. Every capital in Europe is disturbed, fearing it may portend a fresh outbreak of anarchistic troubles. Prince Manuel has been proclaimed king, as Manuel II.

CORINTH DISTRICT.

The preachers of the Corinth District are all at their posts and are hard at work. I attended the District Stewards' Meeting and met many of the pastors and stewards, and every one seemed highly pleased with our new presiding elder. He is organizing and planning for a great year's work. You may rest assured that all the interests of the Church will be carefully looked after by this faithful servant of the Church.

We of Iuka Charge regretted to lose Brother Jaco, who had so endeared himself to the people of the town, but we are delighted with Brother Savage. He is a strong preacher and a fine pastor.

I am at home resting, praying and reading, trying to get ready for my work. A number of the brethren want me to assist them in meetings during the spring and summer. If any can use me during the month of February I would be glad to hear from them.

Last year was the greatest of my life. The Lord has been good to me and I am trying to be all for him.

The Lord bless you, Doctor, in your great work as editor. You are giving us a great paper. You only need the hearty co-operation of all the pastors to make it better. Yours fraternally, W. M. McINTOSH.

Iuka, Miss.

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QUARTERLY CONFRENCES.

Louisiana Conference.

BATON ROUGE DIST.—FIRST RND.

Mt. Herman, at Tangipahoa	Feb. 1, 2
Kentwood ... 7 p.m.	Feb. 2
St. Francisville, at St. F.	Feb. 8, 9
Port Vincent, at P. V.	Feb. 15, 16
Live Oak, at Denham Spgs.	Feb. 16, 17
Pine Grove, at P. Gr.	Feb. 22, 23
St. Helena, at Center	Fb. 29, 1
E. Feliciana, at Oak G.	Feb. 7, 8
Melville, at Melville	Feb. 14, 15
New Roads and Jacoby	Feb. 21, 22
First Church, Baton R.	Feb. 29, 30
Second Church, Baton R.	Feb. 29, 30

R. W. TUCKER, P. E.

MONROE DIST.—FIRST ROUND.

Farmerville, at Farmerville	Feb. 1, 2
Brookland, at Brookland	Feb. 7, 8
Eros, at Eros	Feb. 8, 9
Mer Rouge, at Collinston	Feb. 15, 16
Mangham, at Mangham	Feb. 16, 17
Harrisonburg, at H.	Feb. 22, 23
Florence, at Florence	Feb. 23, 24
Waterproof	Feb. 29, Mar. 1
Floyd, at Floyd	Mar. 7, 8

J. E. DENSON, P. E.

SHREVEPORT DIST.— FIRST ROUSD.

La Chute, at La Chute	Feb. 1, 2
Shreveport, First Church	Feb. 9, 10
Shreveport, Texas Ave	Feb. 12
Mansfield Ct., at Bether	Feb. 15, 16
Mansfield Ct., at Bethel	Feb. 15, 16
Zwolle, at Zwolle	Feb. 22, 23
Many, at Many	Feb. 23, 24
Ida, at Gilliah	Feb. 29, Mar. 1
Greenwood, at Greenwood	Mar. 7, 8
Shreveport, City Mission	Mar. 8, 9
Hornbeck, at Holly Grove	Mar. 14, 15
Leesville Station	Mar. 15, 16
Bon Ami	Mar. 21, 22
De Ridder Station	Mar. 22, 23
Pleasant Hill, at P. H.	Mar. 27, 28
Provincal, at Provincal	Mar. 29
Mooringsport, at M.	Apr. 4, 5

T. J. WARLICK, P. E.

ARCADIA DIST.—FIRST ROUND.

Gibsland, at G.	Feb. 1, 2
Louisville, at L.	Feb. 3
Winnfield	Feb. 4
Bernice, at Alabama	Feb. 8, 9
Jonesboro, at J.	Feb. 10
Vernon, at Wesley Chapel	Feb. 12
Ringgold, at R.	Feb. 15, 16
Ruston	Feb. 18
Cotton Valley	Feb. 22, 23
Minden	Feb. 24
Lisbon, at Lisbon	Feb. 29, Mar. 1
Arcadia	Mar. 8, 9

BRISCOE CARTER, P. E.

NEW ORLEANS DIST.—FIRST R'ND.

Covington, at Covington	Feb. 1, 2
Slidell, at Slidell	Feb. 8, 9
Carrollton Avenue ... a.m.	Feb. 16
Second Church ... p.m.	Feb. 16
First Church ... a.m.	Feb. 23
Felicity ... p.m.	Feb. 23
Reyne Memorial	March 1

F. N. PARKER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Chicot, at White's Chapel	Feb. 1, 2
Montgomery, at Montgomery	Feb. 5
Lecompte, at Lecompte	Feb. 8, 9
Bunkie	Feb. 10
Simsport	Feb. 11
Opelousas	Feb. 15, 16
Natchitoches	Feb. 22, 23
Boyce	Feb. 24

N. E. JOYNER, P. E.

CROWLEY DISTRICT—FIRST ROUND

Gueydan	Feb. 2
Eunice	Feb. 2
Prudhomme	Feb. 8
Crowley	Feb. 7, 9
Lake Arthur	Feb. 15, 16
Jennings	Feb. 16
Lake Charles	Feb. 21, 23
Sulphur	Feb. 22, 23
Grand Cheniere	Feb. 24

J. M. HENRY, P. E.

North Mississippi Conference.

DURANT DIST.—FIRST ROUND.

Rural Hill, at Rural Hill	Feb. 1, 2
McCool, at McCool	Feb. 2, 3
Ebenezer, at Hebron	Feb. 8, 9
Lexington [illegible]	Feb. 9, 10
Vaiden, at Vaiden	Feb. 12
Black Hawk, at B. H.	Feb. 15, 16
Sidon & Tchula, at Cruger	Feb. 19
Kosciusko Cir., at Bethel	Feb. 22, 23
West, at West	Mar. 1, 2
Louisville, at Louisville	Mar. 4
Poplar Creek, at Friendship	Mar. 7, 8

S. M. THAMES, P. E.

ABERDEEN DIST.—FIRST ROUSD.

Amory and Nettleton, at A.	Feb. 2, 3
Bounds Ct., at Tabernacle	Feb. 6
Pittsboro, at Sunrall	Feb. 7
Vardaman, at Vardaman	Feb. 8, 9
Houlka, at Wesley Chapel	Feb. 15, 16
Montpelier, at Sparta	Feb. 18
Palestine, at Algoma	Feb. 22, 23
Pontotoc, at Pontotoc	Feb. 23, 24
Nettleton, at Evergreen	Feb. 29, Mch 1
Smithville, at Antioch	Mch. 2
Okolona Ct., at Moore Chap.	Mch. 4
Aberdeen Ct., at Gr. Spgs.	Mch. 7, 8
Fulton, at Hardins Chap.	Mch. 12

J. H. MITCHELL, P. E.

COLUMBUS DIST.—FIRST ROUND.

Winstonville, at Middleton	Feb. 1, 2
Mayhew, at Artesia	Feb. 8, 9
Mathiston, at Mathiston	Feb. 15, 16
Crawford, at Crawford	Feb. 22, 23
Sturges, at Sturges	Feb. 29, Mar. 1
Brooksville, at B.	Mar. 7, 8
Hebron, at Hebron	Mar. 14, 15
Cedar Bluff, at Phoeba	Mar. 21, 22

L. M. LIPSCOMB, P. E.

CORINTH DIST.—FIRST ROUND.

Wheeler Ct., at Wheelers	Feb. 1, 2
Marietta Ct., at Marietta	Feb. 4
Myrtle Ct., at Hickory Flat	Feb. 8, 9
Blue Springs Ct., at B. S.	Feb. 10
New Albany Sta.	Feb. 16, 17
N. Albany Ct., at Mt. Olivet	Feb. 18
Booneville Ct., at Carolina	Feb. 22, 23
Jonesboro Ct., at Camp Gr.	Feb. 26
Ripley and Faulkner, at R. C.	Feb. 28
Ripley and N. H., at Ripley	Feb. 29, 1

BEN P. JACO, P. E.

SARDIS DIST.—FIRST ROUND.

Wall Hill	Feb. 1, 2
Pleasant Hill, at Lewisburg	Feb. 8
Hernando and Hinds, at H.	9, 10
Courtland	15, 16
Harrison	22, 23
Eureka, at Cole's Springs	Feb. 29, 1
Tyro, at Fredonia	Mar. 7, 8
Long Town, at Davis Ch'l	Mar. 14, 15
Crenshaw	Mar. 21, 22
Batesville	Mar. 28, 29

W. M. YOUNG, P. E.

OXFORD DIST.—FIRST ROUND.

Water Val. Ct., at Palestine	Feb. 1, 2
Paris Ct., at Paris	Feb. 8, 9
Toccapola Ct.	Feb. 14
Randolph Ct.	Feb. 15, 16
Waterford Ct.	Feb. 22, 23

J. E. CUNNINGHAM, P. E.

GREENVILLE DIST.—FIRST ROUND.

Coahoma, at C. ... 11 a.m.	Feb. 2
Tunica, at T. ... 3 p.m.	Feb. 2
Robinsonville, at R.	Feb. 3, 4
Rosedale ... 11 a.m.	Feb. 9
Hill House, at Gunnison, pm	Feb. 9
Friar's Point	Feb. 16, 17
Jonestown	Feb. 23, 24
Shaw	Mar. 1, 2
Glen Allan and Greenville Mission	Mar. 7, 8

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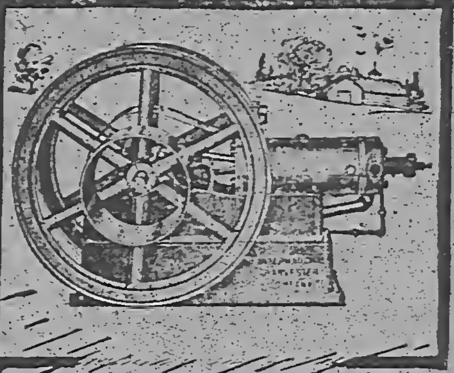
THE BEST MADE.
Angell's Cough and Whooping Cough Syrup
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.
CONTAINS NO OPIUM OR MORPHINE,
All Druggists, Price 25 and 50 Cents.

INCUBATORS "THE MODEL" Manufactured by Chas. A. Cyphers The acknowledged leading authority on Incubation. We carry a full line also of Brooders, Coops, Etc. Our Steinmesch Poultry Feeds are conceded the finest on the market. They grow big chickens and a large percentage of those hatched. White Washing Machines, Spray Pumps save labor and money. Field Fencing, Root Cutters, Feeders, Seeds, etc. Everything for Poultrymen.
NEW ORLEANS POULTRY SUPPLY CO.,
R. E. Bruce, Manager. 531 Poydras Street, New Orleans.



A Reliable Power as a Farm Help

FARMERS are getting over doing things the hard, slow way. The very general use of farm powers is an example.

As a matter of fact, the farmer has as great need of a reliable power as the mechanic.

Take the average barn for illustration. Locate one of the simple, dependable I. H. C. gasoline engines, such as is shown here, outside the barn door, or within the barn [illegible] You will have a power house on your farm.

It will shell the corn, grind feed, cut ensilage, turn the fanning mill, pump water, run the cream separator, elevate hay to the mow, and do a dozen other things.

The old way was to use the horses in a tread power or [illegible] to operate a complicated system of gear wheels.

The consequence was that most of the hard power jobs were hand jobs.

I. H. C. engines, being so simple, so efficient, so dependable, and furnishing abundant power at so little cost, have established a new order of things.

Any one who will carefully consider the matter must see that they are money makers and money savers.

They make short, easy, pleasant work of what always has been hard, slow work.

They save the farmer's strength, save him wages of hired men, save time, and enable him to do more work and make more money out of his farm than ever was possible before.

There is no doubt that on the average farm an I. H. C. gasoline engine will more than repay its first cost each year.

The nice adaptation of these engines to all farm duties is one of their most excellent features.

They are built in—

VERTICAL, 2 and 3 Horse Power.

HORIZONTAL, Stationary and Portable, 4, 6, 8, 10, 12, 15 and 20-Horse Power.

TRACTION, 10, 12, 15 and 20 Horse Power.

AIR COOLED, 1 Horse Power.

Also sawing, spraying and pumping outfits.

There is an I. H. C. engine for every purpose.

It will be to your interest to investigate these [illegible] engines. Call on the International local agent and get catalogues and particulars, or write the home office.

INTERNATIONAL HARVESTER COMPANY OF AMERICA, CHICAGO, U. S. A.
(Incorporated).

Why Your Head Aches

You do not endure headache because you want to. It is because you haven't a satisfactory remedy. You haven't tried Dr. Miles' Anti-Pain Pills. They stop pain quickly, leave no bad after-effects, do not derange the stomach. That ought to be satisfactory—if so, try them. Your druggist has them.

"I have used Dr. Miles' Anti-Pain Pills for the past three years. They never failed to give me relief. They never leave any bad after-effects. Before I began taking them I had been a great sufferer from headache, for years.

GEORGE W. SAYLOR,
637 N. 13th Street. Philadelphia, Pa.

If they fail to help, your druggist will refund the money on first package.

25 doses, 25 cents. Never sold in bulk.

MILES MEDICAL CO., Elkhart, Ind.

QUARTERLY CONFERENCES.

Mississippi Conference.

NATCHEZ DIST.—FIRST ROUND.

Barlow, at Rehoboth	Feb. 1, 2
Hamburg, at Hamburg	Feb. 8, 9
Fayette, at Fayette	Feb. 15, 16
Percy's Creek, at Dawson's	Feb. 22, 23
Woodville	Feb. 23, 24
Natchez, Pearl St.	Feb. 29, Mar. 1
Natchez, Jefferson St.	Mar. 1, 2
Bayou Pierre, at P. V.	Mar. 7, 8
Caseyville, at New Hope, Monday, 11 a. m.	Mar. 9
Wilkinson, at Friendship	Mar. 14, 15
Meadville, at Providence	Mar. 21, 22
Washington, at W.	Mar. 28, 29

J. T. LEGGETT, P. E.

VICKSBURG DIST.— FIRST ROUND.

Bolton, at Bolton	Feb. 1, 2
Hermanville, at H.	Feb. 8, 9
Silver City, at S. C.	Feb. 15, 16
Satartia, at Wesley Chapel	Feb. 18
Oak Ridge, at O. R.	Feb. 22, 23
Edwards, at Edwards	Feb. 24, 25
Anguilla, at Anguilla	Mar. 1, 2
Rolling Fork, at R. F.	Mar. 2, 3
Mayersville, at Mayersville	Mar. 3, 4
Rocky Springs, at R. S.	Mar. 7, 8

G. H. GALLOWAY, P. E.

SEASHORE DIST. — FIRST ROUND.

Moss Point	Feb. 1, 2
Pascagoula	Feb. 2, 3
Lumberton	Feb. 8, 9
Biloxi, Main St.	Feb. 15, 16
Long Beach	Feb. 17
Hattiesburg, Main St.	Feb. 21, 22
Hattiesburg, Broad St.	Feb. 22, 23
Hattiesburg, Court St.	Feb. 24
Carriere and McNeill, at Carriere	Feb. 29, 1
Brooklyn and Bond, at Brooklyn	Mar. 6
Mentorum and New Zion, at New Zion	Mar. 7, 8
Gulfport, 25th Ave.	Mar. 10
Gulfport, 29th St., at Handsboro	Mar. 11
Ocean Springs and Oak St., Oak St	Mar. 12
Coalville, at Poplarhead	Mar. 14, 15
Howison ann Saucier, at S.	Mar. 15, 16
Wolf River, at Durhams C.	Mar. 17

M. L. BURTON, P. E.

BROOKHAVEN DIST.—FIRST ROUND

Tylertown, at T.	Feb. 1, 2
Brookhaven	(Wed.) Feb. 4,
Bogue Chitto and Norfield, at B. C.	Feb. 8, 9
Adams, at Adams	Feb. 15, 16
Beauregard, at B.	Feb. 22, 23
Wesson	Feb. 23, 24
Monticello, At M.	Mar. 1, 2
Summit, at Summit	Mar. 8, 9
Topisaw, at Topisaw (Wed)	Mar. 11,

GEO. H. THOMPSON, P. E.

JACKSON DISTRICT—FIRST ROUND

Sharon, at Sharon	Feb. 1, 2
Madison, at Madison	Feb. 3,
Jackson, First Church	Feb. 5,
Fannin, at Oakdale	Feb. 8, 9
Florence, at Marvin Church	Feb. 14,
Braxton, at Braxton	Feb. 15, 16
Terry, at Terry	Feb. 19,
Deasonville, at Union	Feb. 22, 23
Benton, at Midway	Feb. 25,
Yazoo City	Feb. 26,
Eden, at Eden	Feb. 29, Mar. 1
Flora, at Flora	Mar. 2,
Mount Olive, at Mt. O.	Mar. 6,
Bethel and Mission, at B.	Mar. 7, 8
Pinola, at Mount Pisgah	Mar. 14, 15

A. F. WATKINS, P. E.

WINONA DIST.—FIRST ROUND.

Schlater, at S.	Feb. 1, 2
Webb, at Tutwiler	Feb. 4,
Minter City, at M. C.	Feb. 8, 9
N. Carrollton, at Eden	Feb. 12,
Winona Ct., at New Hope	Feb. 15, 16
Mar's Hill, at M. H.	Feb. 18,
Tom Nolen, at Stewart	Feb. 22, 23
Ruleville, at Drew	Feb. 29, Mar. 1
Vance, at Vance	March 3,
Slate Springs	March 7, 8

E. S. LEWIS, P. E.

NEWTON DIST.—FIRST ROUND.

Hebron, at Hebron	Feb. 1,
Ellisville, at E.	Feb. 2, 3,
Harperville, at H.	Feb. 7,
Walnut Grove, at W.	Feb. 8, 9
Carthage, at C.	Feb. 9, 10
Edinberg, at Waldo	Feb. 15, 16
Philadelphia, at P.	Feb. 16, 17
Indian Miss., at Philadel.	Feb. 17,
Neshoba, at Mt. Pisgah	Feb. 18,
Decatur, at Union	Feb. 22, 23
Chunkey, at C.	Feb. 29, Mar. 1
Vossburg and H., at V.	Mar. 7, 8
Rose Hill, at Rose Hill	Mar. 14, 15

JAS. M. WEEMS, P. E.

MERIDIAN DIST—FIRST ROUND.

Leakesville, at L.	Feb. 1, 2
Enterprise, at E.	Feb. 8, 9
Scooba, at Scooba	Feb. 15, 16
Lauderdale, at L.	Feb. 22, 23
N. Kemper, at Spg. Hill	Feb. 29, Mar. 1
De Kalk, Tuesday	Mar. 3,
Daleville, at Soule's Chapel	Mar. 7, 8
Binnsville, at B.	Mar. 10.
Pachuta, at McGowan's	Mar. 14, 15
Middleton, at Manassa	Mar. 17,
Waynesboro Ct., at Fedora	Mar. 19,
Matherville, at Winnifred	Mar. 21, 22
Eucutta	Mar. 24,
Vimville, at Pleas. Ridge	Mar. 25, 26

W. C. BLACK, P. E.

Agents Wanted to sell **REX OILS & REX CHILL TONIC** to your neighbors. No traveling salesmen wanted. **J. S. BURTON, Medicine Co. Sherman, Texas.**

The least action of life can be as surely done from the loftiest motive as the highest and noblest. Faithfulness measures acts as God measures them. True conscientiousness deals with our duties as God deals with them. Duty is duty, conscience is conscience, right is right and wrong is wrong, whatever sized type they are printed in. "Large" and "small" are not word for the vocabulary of conscience. It knows only two words, "right" and "wrong."—Alexander Maclaren.

MOXINE
Cures LAGRIPPE and Colds.

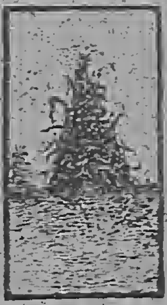
A REMARKABLE DOG.

A dog who, it is claimed, spells not only his own name but such puzzling words as Constantinople, phthisic, and pneumonia; who has the appearance of doing problems in fractions, and making change, is worthy of public discussion; and the February Century will publish the owner's own story of Roger's remarkable performance; with a scientific discussion of Roger's powers, by Robert M. Yerkes, Instructor in Comparative Pschology, Harvard University. Prof. Yerkes bases his comment on personal investigation.

"PROGRESS IN PHOTOGRAPHY."

The interesting career and development of the painter-photographer, Eduard J. Steichen, will be the subject of Charles H. Caffin's discussion in the February Century of "Progress in Photography," with illustrative reproductions of Mr. Steichen's work—work which exhibits "an unfailing resourcefulness in the conception of the composition and the handling of the medium. * * * It is this constant freshness of invention, backed by incessant experiments with the various medius, that has made the career of the artist-photographer so brilliant, and leaves one wondering to what further achievements it may lead."

Plain Talks on Fertilizers
How to Get the Greatest Possible Yield per Acre



It is a well-known scientific fact that in order to produce the very greatest possible yield from any soil it must contain an *actual excess* over and above all demands that can possibly be made on it by the plants.

Many farmers will feed their stock as much nourishing food as they can possibly assimilate, yet will starve their crops on the mistaken notion that they are "economizing" on fertilizer. The experiences of farmers, government experts, and agriculturalists everywhere confirm the fact that plants, like animals, need the fullest possible amount of nourishment that they can obtain if they are to be developed to the utmost.

The economy in fertilizers is not in the amount used but in the ratio of quality to cost. Virginia-Carolina Fertilizers are the best in the world for the least money. More than one million tons were sold to Southern farmers last year; and every year the demand becomes greater.

The best results in producing corn, the good old stand-by crop of the South, follow the application of 200 to 300 pounds of the right fertilizer. Virginia-Carolina Fertilizers will greatly "increase your yields per acre" of corn or any other crop, even on poor land—and the most wonderful results are produced through its use on good land.

Write today to the nearest office of the Virginia-Carolina Chemical Company for a copy of their latest Year Book or Almanac, a large 130-page book of the most valuable and unprejudiced information for planters and farmers.

VIRGINIA-CAROLINA CHEMICAL CO.

Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Durham, N. C.
Charleston, S. C.
Baltimore Md.
Atlanta Ga.
Columbus, Ga.
Savannah Ga.
Montgomery, Ala.
Memphis, Tenn.
Shreveport, La.

Fertilizers Virginia-Carolina Chemical Co.

Frank J. Matthew,
PAINTER and DECORATOR.
1003-1005 Gravier Street. Phone, Main 4087.
Box No. 141, Contractors' and Dealers' Exchange.

TO PRACTICAL FARMERS THE COLE PLANTERS

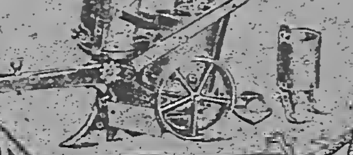
HAVE PROVEN
That they are time and money savers.

The Cole Universal Planter No. 7

Distributes guano and drills cotton seed at the same time. Drops corn, one grain or more if wanted. Perfect pea planter; fine for peanuts, sorghum, beans, etc.

The guano is mixed with soil and is not in contact with seed. Gives better stands increases the yield, and saves labor. It is simple, practical and easy to run. Over 30,000 farmers are using Cole machines with satisfaction and profit. They will save you much time and money.

"I would not take $150.00 for my Cole Planter if I could not get another." — Edward Scholtz.



Write to-day for illustrated catalogue explaining all about them.

The COLE MANUFACTURING CO.
CHARLOTTE, N. C.

FREE
TO ALL
D. M. FERRY & CO'S.
ILLUSTRATED
DESCRIPTIVE AND PRICED
SEED ANNUAL
for 1908

Ferry's Seeds
are the best known and
the most reliable seeds grown.
Every package has behind it the reputation of a house whose business standards are the highest in the trade.

Ferry's 1908 Seed Annual will be mailed FREE to all applicants. It contains colored plates, many engravings and full descriptions, prices and directions for planting over 1200 varieties of Vegetable and Flower Seeds. Invaluable to all. Send for it.

D. M. FERRY & CO., Detroit, Mich.

Pride and Pimples

The woman who "sits back" is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with

HEISKELL'S OINTMENT

the magic healer of all skin diseases—with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all scaly, tettery eruptions. After the cure **Heiskell's Soap** will keep the skin smooth and fine. **Heiskell's Blood and Liver Pills** are especially recommended for use with the ointment and soap. *They act on the blood.*

Ointment 50c a box. Soap 25c a cake. Pills 25c a bottle.

Sold by all druggists or sent by mail.

JOHNSTON, HOLLOWAY & CO.
531 Commerce St., Philadelphia, Pa.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

Southern Pacific
Sunset Route

Connections made at New Orleans
with all lines to the

North East and
Southeast

WRITE FOR INFORMATION

G. E. GUEDRY, D. P. A.
Lake Charles.
F. E. BATTURS, G. P. A.
New Orleans.

Epworth League

By Rev. H. Whitehead.

TOPIC FOR FEB. 9, 1908.

The Example of Jesus in Prayer. -IV. Prayer the Final Resource in Seeming Defeat. Matt. xxvi. 36-46; Ps. lxxxvi.

Walk reverently, for our lesson carries us into one of the sacred places, where the Son of God fought his hardest battle, and where he met with the disappointment of unanswered prayer. That is prayer as near unanswered as the prayer of faith can ever be. The Master, in the agony of his soul, prayed that the cup might pass from him. He was comforted and strengthened, but in a few minutes, when impulsive Peter drew his sword, he said "The cup which my father giveth me, shall I not drink it." The great throngs that had gathered around him had all departed. The hozannas had died from their lips, and they were ready to cry crucify him. The rulers of the people all rejected him. He came unto his own, and his own received him not. It was in such an hour as this that the Master gave himself to agonizing prayer.

We may not go too deeply into the sacred mysteries of Gethsemane. It is enough to realize that the Christ was as truly a man as any man that ever walked the earth, as well as being the Son of God. He saw the horror and disgrace of sin and death, as we do not. And, added to all else, his own refused him.

2. The Humiliation of Defeat.

If aught will break the power of pride, defeat will. In the days that are gone, no disgrace was too great to impose upon those who had been defeated in battle. We do not impose the physical ills, but there is something of the same spirit still. The man who is defeated in the battle of life, does not receive such sympathy from his successful neighbors. Of old the conquerers placed their feet upon the necks of the conquered, exacted tribute from them; and perchance sold them into slavery. To day the defeated one feels as if he was in bondage because of the weaker elements of his life.

3. There Are Sharp Lessons in defeat.

Men who refuse to hear will learn from the bitter lessons of experienced defeat. You discover that there are some things that you cannot do, or that some one else can do these things better than you can. You discover your limitations. Sometimes your defeat may be not your own rejection, but the turning away from the one who sent you. As the sorrow of the Christ turned to the salvation of the world, sometimes your defeat has in it the largest ultimate blessings.

4. Dangers of Defeat.

He is a great general, who can prevent a defeated army, from becoming panic-stricken. Men are apt to give up everything, when merely some outpost has been carried by the enemy. They may over-read the meaning of the defeat. More than one soul has turned back to despair, when overconfidence had brought a setback, while the true reading of the lesson would have been more confidence in the Master and loss in self.

5. Prayer is the True Refuge in Defeat.

Then, if ever we need help. Strength has failed, and the source of strength needs to be found. While the Master drank the cup to the dregs, he found comfort and strength to go forward. When a man kneels before the throne, he finds that some things which he had stressed are not very important after all. Milton wrote, "They also serve, who only stand and wait." But while shut out from the light of day he wrote the poem that has stirred the hearts of men. Many a man has never found God until he has felt the bitterness of defeat. The defeat of the cross was the triumph of divine grace for all the ages. At the Master's feet in prayer, a man may realize that what the world calls defeat is an eternal triumph.

CHURCH EXTENSION NOTICE.

The Executive Committee of the Mississippi Conference Church Extension Board is hereby called to meet in Hattiesburg on Tuesday, March 17, 1908, at 10 a. m. All applications to the General Board must come before this Committee. They should be in the hands of our Secretary, Rev. L. E. Alford, Meridian, Miss., early in March. He will furnish blanks on appliaction.

W. B. LEWIS,
Chairman.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

To the Members of the Woman's Foreign Missionary Society of the Mississippi Conference:

Dear Sisters: The Annual Meeting of the W. F. M. S. of the Mississippi Conference will convene in Brookhaven on Wednesday night before the fifth Sunday in March, and adjourn on Sunday night. A month remains to us before the fiscal year closes, and it behooves us to make the most of it in collecting all dues and making good all financial obligations. Let the Pledge Fund, in particular, have careful attention. Only by the full payment of this fund will we be able to meet the salaries of our two missionaries, Janie Watkins and Nell Drake, who are so nobly representing us in China, and to whose support we are pledged. The women of the Mississippi Conference have never failed in meeting their obligations, and while those for the present year are greater than ever before, it only gives us the privilege of doing greater things for our Lord.

Let the auxiliaries elect delegates at once and send names of same to Mrs. Anna Middleton, Brookhaven, Miss.

Brookhaven is preparing to entertain a large number of women, and there will be great disappointment should these fail to show up. This must be our best meeting up to date.

BESSIE W. LIPSCOMB, Pres.

MOXINE CHILL TONIC
Only Tonic—one bottle, one cure.

THE TRUTH REVEALED.

Here are the results of some actual investigations made by Woman's Home Companion in its campaign for clean grocery stores:

I asked the grocer whose customers could not afford to buy package goods how he sold the best grade of rice in his stock. He weighed out a pound of large, plump-grained rice at sixteen cents. I duplicated that pound at another store in a dust-and-germ-proof package at fifteen cents.

He did have both the bulk and package oatmeal. I bought a pound of bulk at five cents, and a two-pound package of a recognized brand at ten cents. On reaching home I weighed both. The bulk, poured into the scales, weighed an ounce less than a pound. The package weighed exactly two pounds when poured out of the carton. The honest grocer handles package goods that weigh as much as advertised without the carton, understand.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

How to Get Rid of Catarrh.

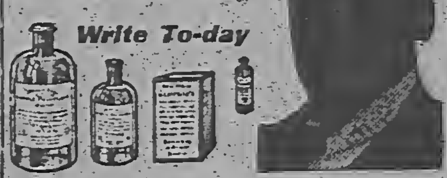
A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from it well know the miseries of catarrh. There is no need of it. You can get rid of it by a home treatment originated by Dr. J. W. Blosser, who for over thirty-three years has been engaged in the treatment of catarrh in all its various forms.

His treatment is unlike anything you ever tried. It is not an atomizer, spray, douche, salve, cream or any such thing, but it is a direct and thorough local application that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, stopped-up feeling that all catarrh sufferers have. It avoids the wear and tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a test of it without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you entirely free enough to satisfy you that it is a real, genuine remedy for catarrh, scratchy throat, stopped-up feeling in the nose and throat, catarrhal headaches, catarrhal deafness, etc. He will also send you free an illustrated booklet, which will show you how you can treat yourself privately at home. Write him immediately.

Catarrh Medicine Free



Send your name and address and say you have Catarrh. I will gladly explain my new system of treatment and tell you how to cure yourself quickly at your own home. In addition I will send a months medicine free of charge to demonstrate that Catarrh of the Head, Nose or Throat or Constitutional Catarrh in any form can be cured. Thousands have already been cured. Many in one month. Others who have been afflicted 15 and 20 years were cured in two and three months. I want to cure you to introduce my new system of treatment in your neighborhood.

Send No Money This offer is fair and square, the acceptance of it places you under no obligation to me whatever. I simply want to show one sufferer in every community that I have the greatest treatment in the world for catarrh. If interested write to

DR. T. F. WILLIAMS.
504 Flynn Bldg, Des Moines, Iowa

25 Beautiful Post Cards

In order to get agents in every town we will send 25 Souvenir Post Cards including FINE flower, hand paintings, FUNNY Comics, etc. No two cards alike, retail in all stores 2 for 5 cents. With your NAME WRITTEN IN GOLD on 10 of them for 25 cents in silver or stamps. If not satisfied, money will be refunded. Contract sent with first order. Address **HOME CARD CO., Box E. Lexington, N. C.**

Young's BUSINESS COLLEGE VICKSBURG, MISS.

If interested in business education send your name **NOW** for a booklet we are getting out; entitled, **"For They Themselvs Have Said It."**

RIDER AGENTS WANTED
In each town to ride and exhibit sample Bicycle. *Write for special offer.*
We **Ship on Approval** *without a cent deposit,* allow **10 DAYS FREE TRIAL** and *prepay freight* on every bicycle.
FACTORY PRICES on bicycles, tires and sundries. *Do not buy* until you receive our catalogs and learn our *unheard of prices* and *marvelous special offer.*
MEAD CYCLE CO., Dept. L366 Chicago, Ill.

Church Directory

New Orleans District. Rev. F. N. Parker, D. D., Presiding Elder; residence, 241 Olivier St.

First Methodist Church, St. Charles Ave., near Calliope street; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone 329 (uptown.)

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev A. Inman Townsley, pastor; residence, 2531 Burgundy St.; office hours, 9 to 11 a. m.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, Louisiana Avenue and Magazine Street; Rev. W. W. Holmes, pastor.

Rayne Memorial, St. Charles Avenue and General Taylor Street; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence, 2421 Chestnut street; phone, Uptown 1882.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, Corner Banks and Scott streets; Rev. L. A. Sims, pastor; residence, 4031 Palmyra street; phone, Main 4665.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials fre.

Sold by Druggists. Price, 75c. per bottle.

Take Hall's Family Pills for consti-

MOXINE CHILL TONIC
Only Tonic—one bottle, one cure.

Professional Card

DR. W. BAILEY WILLIAMS,
Rhea Springs, Tennessee.

Practice limited to Chronic diseases —Dropsy, Asthma, Catarrh, Cancer and disease of women. Removal of cancer without the knife a specialty. Fees in cancer work range from $25.00 to $500.00. Twenty years experience. Reference given. Personal attention to all correspondence. Free service to the regular Ministry.

MOXINE
Cures LAGRIPPE and Colds.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

MOXINE CHILL TONIC
Only Tonic—one bottle, one cure.

WHY IS IT?

That each month in all the best homes in this country, on the library table, and in every club reading room, you find the

METROPOLITAN MAGAZINE

It is because it keeps you in touch with those great public and human movements on which the American family depends.

It is because its stories are the best published anywhere.

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NEW ORLEANS, THURSDAY FEBRUARY 20, 1908.

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VOL. 55—No. 8.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5387.

PROHIBITION IN MISSISSIPPI.

On February 5 the Joint Committee on the Liquor Traffic in the Legislature of Mississippi reported the result of their labor. The following is the full text of the bill submitted:

Section 1. Be it enacted by the Legislature of the State of Mississippi, That it shall be unlawful for any person, firm, corporation or association within this States to manufacture, to sell, or barter, or give away to induce trade, or keep for sale or barter, or to be given away to induce trade, any vinous, alcoholic, malt, intoxicating bitters or other drinks, which, if drunk to excess, will produce intoxication, except as hereinafter provided. But this section shall not be construed to prohibit the making of home-made wine for domestic or household uses only.

Sec. 2. That any licensed retail druggist in this State may sell in the manner herein set out pure alcohol for medicinal purposes only; grain alcohol to chemists and bacteriologists actually engaged in scientific work and for the purpose of being used only in such work; and wine to be used for sacramental purposes only; provided that wholesale druggists domiciled and doing business in this State may sell pure alcohol in quantities not less than one gallon to licensed retail druggists, and to public or charity hospitals, and to medical or pharmaceutical colleges; but all wholesale druggists shall make and preserve for two years after such sales a complete record of sales of alcohol which shall at all times be open for inspection to any conservator of the peace of the county; and provided further, that nothing in this act shall be construed to prohibit the manufacture or sale of wood and denatured alcohol for art, scientific and mechanical purposes. A person shall not be deemed a licensed druggist within the meaning of this act by reason of being a licensed physician or pharmacist.

Sec. 3. That no sale of pure alcohol for medicinal purposes shall be made except upon the written prescription of a licensed and practicing physician of this State, who, before writing such prescription, shall have made an actual examination of the patient for whom the prescription is issued, which prescription shall be dated and signed by the physician and shall be in substantially the following form: "State of Mississippi, —— county. I, ——, a regular licensed and practicing physician under the laws of this State, do hereby certify that I have examined ——, a patient in my charge, and hereby prescribe for the use of said patient —— of pure alcohol, and I certify that the use thereof is necessary to alleviate or cure the illness or disease from which such patient is suffering. Dated ——. ——, M.D." No prescription shall be filled hereunder except upon the day upon which it is issued or the following day, and no more than half a pint of alcohol shall be furnished on any one prescription, and when such prescription is filled it shall not be refilled, but shall be delivered to the druggist filling the same, and at the end of the month in which the same is filled shall be filed by such druggist in the office of the circuit clerk of the county. In towns having a population of 1000 or more the physician's prescription shall not be filled at any drugstore of which he is the proprietor, or in which he has a financial interest, either as partner, stockholder or otherwise. Any person purchasing alcohol for any purpose set out in this act, for which a prescription is not required herein, shall first sign a written or printed statement, properly dated, and deliver the same to the drug store, stating his name, residence and occupation, and the purpose for which he intends to use said alcohol.

Sec. 4. That it shall be unlawful to sell wine for sacramental purposes, except to a minister, pastor, priest or officer of a regularly organized Church or religious congregation, and before such a sale is made the person desiring to make such purchase shall sign and deliver to the druggist a written or printed statement giving his name, residence, and the name and location of the Church for which the wine is purchased in good faith to be used only for sacramental purposes.

Sec. 5. That all statements or prescriptions required by this act shall be delivered at the end of the month in which they were given, or within five days thereafter, to the circuit clerk of the county in which the sale was made and shall be filed and preserved by the circuit clerk in his office for a period of not less than two years, and shall, moreover, be promptly listed and indexed in a book kept for that purpose, which shall contain the name of the druggist making the sale, the name of the purchaser, the date of the statement or prescription and the quantity of alcohol purchased. The original statement or prescription, with the certificate of the circuit court clerk indorsed thereon, showing that it has been registered, or a certified copy of such record shall be prima facie evidence in any prosecution, suit or proceeding of the facts recited therein; the circuit clerk for filing and registering each statement or prescription shall be entitled to a fee of ten cents, which shall be paid by the druggist filing the same.

Sec. 6. That any person who violates any provision of this act shall be guilty of a misdemeanor, any physician who signs or issues any prescription containing any false statement, any druggist who shall sell any alcohol or shall fill any prescription for alcohol in anywise other than herein allowed, or who shall refill any prescription for alcohol, or who shall fail to file a prescription filled by him in the office of the cricuit clerk within the time prescribed; any person who shall obtain alcohol or wine for any purpose authorized herein, and who shall convert the same to any other use, shall be guilty of a misdemeanor, and shall, on conviction, be fined not less than $50 nor more than $500, or be imprisoned in the county jail not less than one week, or more than three months, or both. But in no case of a conviction of any person for an offense under this section committed after a conviction and punishment for a former offense hereunder shall the punishment be less than a fine of $100, nor more than provided in this section, or imprisonment in the county jail for not less than sixty days, nor more than six months, or both, in the discretion of the court.

Sec. 7. On and after the date when this act goes into effect all licenses and privileges to sell intoxicating liquors issued by the State of Mississippi, or any municipality, or Levee Board thereof, shall cease and be void, and that all such licenses hereafter issued shall not be issued or valid for a period beyond the 31st of December, A. D. 1908.

Sec. 8. That the repeal or amendment by this act of any existing statutory provisions shall not affect any act done or any cause of action, or any right accruing or accrued or established, or any suit or proceeding had or commenced in any civil case, or any plea of defense, or bar thereto, previous to the time when this act takes effect. And any offense committed or penalty or forfeiture incurred previous to the time when this act shall take effect, and any indictment or prosecution for any offense, or for the recovery of any penalty or forfeiture, pending at the time when this act shall take effect, shall not be effected by its adoption; but all such offenses, penalties and forfeitures shall remain subject to the laws in force before this act shall take effect.

Sec. 9. This act shall go into effect and be in force on and after Dec. 31, 1908, and all laws and parts of laws in conflict with this act, shall on and after that date be repealed.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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LETTER FROM GILDEROY.

Preachers will never know in this world the amount of good they are doing. Eternity alone will reveal it. This thought is forced upon me now, in the closing weeks of my sixty-ninth year, more than ever. I am reading my Bible through with more care and greater interest than ever before. Here and there memory turns back to recall the historical sermons I heard from Rev. J. H. Brooks along in the years from 1853 to 1857. Brother Brooks was a man of fine presence, of graceful manners in the pulpit, and a clear, sweet, pathetic voice. He was the meekest looking man I ever saw. I always went to hear him when he preached anywhere in twenty miles of our home. I was then along in my teens and impressed with a call to preach.

It was said that Brother Brooks could not preach a doctrinal sermon at all. Later in life I heard him try to preach one on the work of the Spirit, but it would not reel off, if it had ever been reeled on. Give him a story to tell, as of Joseph, or Jacob, or Daniel, or John the Baptist, and no man was ahead of him. The whole history came, interspersed all along with the most telling practical suggestions. It was charming as he told it. It was history set to music. One could not forget it if he wanted to. The people laughed and wept and shouted for an hour and a half or two hours when Brother Brooks preached, and the time did not seem long, either. Interesting sermons are always short, the other kind always long. Now, as I read the call of Abraham, I go back to Palmetto, and I see Brother Brooks in the pulpit and hear again his sweet voice as he tells of Abraham, of Sarah, of Isaac, of Mt. Moriah and of the cave of Macpelah. I go to Smyrna and hear him recite the history of Jacob and the ladder he saw, to Harrisburg and hear all the story of Jeroboam and Rehoboam, the whole history of Joseph and all about Daniel in the lions' den. I go to Chesterville and hear the life of John the Baptist and I am stirred to utter indignation when the dancing damsel leaves the hall with the head of John the Baptist on a platter and the blood staining the floor.

Here, too, I see the preacher and hear all about the three Hebrew children and the fiery furnace, and one like unto the Son of God appearing to them in the flames. That was great preaching. Great because it was pre-eminently Spiritual—almost in the exact words of Holy Scripture—great because it went in and stuck, great because the Holy Ghost ground it into the mind and heart never to be forgotten.

Brother Brooks had a great gift and he used it for the glory of God and for the good of men. I would laugh and cry myself away when I heard him preach—laugh for joy. I rarely ever shout, but I take it out in laughing and crying. This is my way of expressing high-wrought religious feeling.

It was never my privilege to spend any time in company with Brother Brooks until the last year of his life. I have been sorry I did not tell him how much good his preaching had done me. When I get home, if he does not know it, I want to sit down with him on a grassy knoll on the banks of the river of life, and tell him how much his preaching has been to me and how he had helped to make me. Preachers do not know much of the great good they are doing here. It is like leaven in meal—they will not see it till the rising day.

Along in the eighties Brother Brooks visited his daughter in Senatobia. He was old and very feeble. I insisted on his preaching for us. I conducted the introductory services. When he arose he recited a few prophesies about the coming of Christ and began with his birth and told the story of his life, his miracles, his preaching, his parables, his trials, his betrayal, his condemnation, his crucifixion, his burial, his resurrection, his ascension and his mediation. I rarely or never saw an audience so moved and stirred. It was the gospel in concrete. The memory of it lingers with me like the refrain of some old song.

If I only knew that I was so impressing some boy, some girl, some man, some woman, how much good it would do my old heart. This is what I live for, this why I preach. I suppose the good work is done in some measure and in some few cases and I may not know it until the light of an eternal day reveals it. It may be best for me not to know much of it here. I greatly admired the Bible story-telling gift of Rev. J. H. Brooks, but never tried to imitate him, for he was inimitable, a master in that line. The one gift that I have coveted above all others is the gift of clear, strong expository preaching—preaching that instructs the people, edifies the Church and strengthens and confirms Christians. This is the sling and these the stones that I can use to advantage in the battle for God. Another man's armor would not fit me. It would be too large for me every way. Each preacher has his special gift and needs to make the best use of it for the glory of God and the salvation of souls. Yours,

GILDEROY.

Strong, Miss.

A BAPTIST REVIVAL AND ITS LESSONS.

There has just closed in Many a Baptist revival led by Evangelists Sledge and Beville, who are sent out by the Southern Baptist Association that in some ways is worthy of study and imitation.

We are first impressed with the wisdom of the Church utilizing the office of evangelist. Here are two men peculiarly adapted to the work assigned them and working with might and main for the building up of their denominational institutions. Their aim was to leave the Baptist Church the strongest thing in town, and so were persistent both in public and in private in exhorting all, both sinners and Methodist saints to "be obedient in following Christ in baptism," and of encouraging all that if they were once saved they could never be lost, no matter how much they sinned. They told of their great preachers, their schools, their mission work, and their forward moves, and rallied their forces, inspired with new zeal and intelligence, to make their's an aggressive Church. They told the people that if the Methodist preachers' children were not in Sunday school to endeavor to bring them to the Baptists', and even intimated that they might speak for some children for their Sunday school before they were born. They poked fun at the Sunday school graduates and called for a meeting of "the alumni association." They had put out the old rickety stove, and talked about a new organ. They distributed their denominational tracts and took subscriptions for their home mission paper. What a contrast to the work of the independent evangelist, who so often "holds" our Methodist meetings! But it has taken us all these years to find it out, and to authorize our men with gifts and graces for the work to go forth under the appointment of the Church to do what heretofore they were forced to do independently, or leave a very needy field unsupplied. And here now is one work which our Church must take back to the example of Wesley and Whitefield.

We were impressed also with the value of persistent work. The first evangelist came and spent a week with the Sunday school, choir, and in preaching to the Church—and a finer series of sermons on the duties of Church members in personal service we have never heard. All were made to feel that they belonged to the army—or navy—and would be shot as deserters unless they went into the conflict for the Church and for the Lord. And they came for three times a day for almost three weeks and worked. They were subject to the orders of their leader. The second week the second evangelist came and both worked for one week, the one especially with Church members and the choir, and the other appealing to sinners. At the end of this time the first man moved on to another meeting, everything here being in full swing, many having already accepted Christ, or returned from their back-slidings, making the work comparatively easy for the second evangelist to spend the third week in gleaning and in indoctrinating quite different from some of our piddling efforts between two Sundays, just long enough in most cases to create an interest.

We learn also anew of the importance of getting the people to work. They were called upon to work. They were called upon to work publicly, and were counseled in private. They went in to the homes and stores, talked to their friends on the street, and in the after services and during the public visitations they were co-workers with the preacher. They stayed one night until towards midnight in prayer, and had their lists for whom prayer was asked and for whom prayer was earnestly made. One school girl reported at the conclusion that all —several—for whom she had prayed had been converted.

Again we had an example of carrying the gospel to the people, in keeping with Christ's method and commands to "go." At 10 o'clock a. m. services were held either in the courthouse, one of the stores, or the public school—anywhere to reach the people. And the people appreciated it and followed the workers to the Church, and some of the hardest sinners came under the gospel influence, and, no doubt, will become habitual Church-goers and followers of Christ.

Another lesson of no little importance we had impressed upon us anew was the need of indoctrinating our people in what Methodists believe and practice. The impossibility of apostasy and the all importance of "being buried with Christ in the liquid grave" were stressed from first to last. They flooded the town—Methodist people and all—with tracts on their mode of baptism, close communion, and final perseverance. Besides this, they would take their Bibles and try to show our people and the new converts the importance of believing and practicing these things themselves, especially to be "baptized." Fortunately we were prepared for this and had our people reading Nichols' and other tracts on these subjects, and they were more than a match for them, and Methodism is stronger in Many than ever, our Sunday school having gone beyond any previous record the Sunday before the revival closed, and we will get a considerable increase in membership as a result of the meeting. Our plan was to give hearty co-operation in soul-winning, and after any who should belong to our Church accepted Chirst we made it our business to let them know what our Church stood for and that we wanted them. The meeting did good and we are sure there will be a more loyal Church membership in Many than has been for years, if ever, and we will have more zeal in soul-winning for having worked in this meeting.

P. O. LOWREY.

Many, La.

SHARP LETTER WRITING.

We received a letter a short time since, sharp and stinging. It cut to the quick because it accused the managers of the ADVOCATE with wrong-doing. The letter was doubtless written in haste, and we dare say the brother by this time is heartily sorry for his misdoing. The sharpness of that letter and the unjust accusations impressed us with the force and wisdom of an article, which came under our observation. We herewith print the article and commend it to all:

"When one feels tempted to write a bitter sharp or acrimonious letter to another, it is always best to make sure of the facts and then do not write the letter. Perhaps the facts, when fully known will make the letter unnecessary. If the facts seem to justify an explosion of temper in ink, do not let her explode. Ink is always colored, black, red, violet or blue. Whatever the color of the ink it is deep enough without adding any coloring matter to it. Be gentle and kind on paper. Paper is too white and pure to be soiled by a display of temper in harsh words. If you must have your say to keep from bursting open, wait until you come face to face with the party and then don't say it. You will think all the better of yourself after you have time to cool down if you neither write nor say the thing that was first in you. It was an impulse that your calm, mature judgment will not approve. If you must write any how, be sure to dip your pen in a heart of love and not in a can of gall. Harsh words look ugly on paper and a soft answer turns away wrath. Grievous words, written or spoken, always stir up strife. If you must talk the matter over with your friend or men, be certain to do it kindly and gently. No other spirit will win or bring you together. The better man of the two will always be the quietest and gentlest. The man who has no rule over his own spirit is like a city broken down and without walls. He will have little control over men, horses, cows or mules. A man must rule himself before he can rule other men or animals. Be sure not to write what you dare not say to a man's face. No one but a coward will do that. It is not manly. Spoken words are modified and softened, or hardened by the tone and manner of the speaker. Written words are cold and stiff, and they have no tone or manner. They may say more or less to the reader than was intended by the writer. If at all ruffled, if vexed or provoked, if the least bit out of humor, be sure not to put your pen on paper, for, if you do, ten to one you will make an ape of yourself. Grit your teeth and hold on to the tail of your temper till you master it, then pour out your heart in words of tenderness and love."

MRS. ALMENA D. LEWIS.

Mrs. Almena D. Lewis was the daughter of Caroline Taylor and Absalom Cleveland, born March 2, 1833, near Clinton, La. She married Mr. Joseph Poole in 1852, and was left a widow in 1856. In 1861 she married Rev. Henry T. Lewis, of the Louisiana Conference. In 1870 Brother Lewis died, leaving Sister Lewis with the care of their five small children, for whose support she heroically battled, bringing them up "in the nurture and admonition of the Lord," until they were able to depend upon their own resources. For a time her home was in Homer, La., from which place she removed to a home that she had inherited in Clinton, La.

The last years of her life she spent with her children, who all have comfortable homes of their own. Her last illness and death occurred in the home of her son-in-law, Brother Townsend, of Blairstown, La. It was the writer's pleasure to visit her during these days of patient waiting for the home-call, and it was an inspiration to witness her peaceful trust in her Savior. She had the children, grand-children and the writer to gather in her room and sing some of the grand old gospel songs that had so often cheered her heart in the weary days of life's earthly pilgrimage.

At 2 a. m., Nov. 20, she peacefully passed beyond the horizon of time to enter into the eternal glories of a perennial day. May the same good Spirit that was ever her guide lead the children and friends in ways of righteousness and holiness until they at last join their departed mother and friend in the eternal city of our God.

W. H. COLEMAN.

THE JACKSON DISTRICT MISSIONARY INSTITUTE.

Dr. A. F. Watkins, presidng elder of the Jackson District, Mississippi Conference, held a missionary institute with his preachers on Jan. 29 and 30. The meeting was in connection with that of the district stewards and proved highly interesting and profitable.

The papers and addresses showed close study of the fields and their problems. It was clearly shown that Southern Methodism is facing its "day of opportunity" in its mission fields both at home and abroad.

There was awakened in the heart of each a determination to have a larger share in the world's evangelization than ever before. There will be a deeper study of the work by the pastors and a clearer presentation of it and its opportunities to their people.

So excellent was the paper of Rev. C. W. Crisler on "The History and Significance of the Laymen's Movement," that a committee was appointed to edit and circulate it throughout the district. The same committee was afterward made permanent for the printing and circulation over the district of missionary literature during the year.

Resolutions were passed pledging the charges to hold missionary mass-meetings and institutes and inviting the missionary evangelist to attend and assist in these; also thanking the Jackson Churches and pastors for hospitality extended.

The district stewards occupied the time from 11 a. m. to 2 p. m. of the 30th completing their work with business-like dispatch. Many of those present also participated in the missionary institute.

A delightful feature of the occasion was the elegant luncheon served at noon by the ladies of First Church to all in attendance. For this they were accorded a most hearty vote of thanks.

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The district missionary institute is undoubtedly the place, "early in the Conference year," for the exchange of experiences and methods, the broadening of vision, the deepening of purpose, the kindling of zeal and the mobilizing of forces for uniform and effective advance along the whole front. May the present administration be true and wise in the use of it.

H. M. ELLIS.

WHITWORTH COLLEGE TO SUPPORT A MISSIONARY.

Dr. I. W. Cooper, the wike-awake and capable President of Whitworth College, Brookhaven, Miss., gave me the welcome news during the session of our Conference that the college would undertake the support of a missionary in the foreign field this year, and I hastened to make the announcement to the Conference. To-day I received a message from him which shows how joyously he and his college officers and students enter on this holy service:

"We beg the support of our missionary in March. We are happy. The Lord has graciously honored us in giving us such an opportunity." You can see that message vibrate and hear it ring. Good for Dr. Cooper, and good for Whitworth! Southern Methodism may well be proud of such an institution in which to educate her girls.

H. M. ELLIS.

MISSION NOTES.

MISSISSIPPI CONFERENCE.

One of the quiet little meetings that mean a great deal to Southern Methodism is the annual council of war in Nashville of the chosen leaders of missionary effort for the various Annual Conferences. No selfish or ambitious motive bring these men together from far separated points, but an intense desire to learn the best plans and equip themselves for the best work in their respective fields. Choice spirits are these, with broad vision, deep sympathies and intense resolve both to do their best themselves and to inspire all others, so far as they may be able, for nobler endeavor. It was a great privilege for me to be thrown with such men and catch something of their enthusiasm.

With such skilled leaders as Lambuth, Pinson, Nelson and Cook, a missionary meeting is bound to have profitable and practicable results. I believe it would be well worth the expense of the trip to Nashville to have the secretaries come annually under the influence of these great-souled and zealous men. They certainly believe in their cause and are doing their utmost for its advancement and success.

The speeches, papers and discussions were all on live themes and problems of to-day—such as are pressing for solution in all fields.

It was highly educative to hear those who had been in the thick of the fight tell what they had learned to do, and what to avoid, by the hard lessons of experience. It thus became a "school of methods," where those who knew could tell those who were eager to learn, and became an intellectual and spiritual exchange, where each held by yet securer tenure that by the gift of which he had enriched the others.

Dr. D. L. Anderson was a welcome guest and gave an inspiring presentation of the present unparalleled opportunity of Christianity in China. Dr. Lambuth, just from his visit to the Orient (and circuit of the globe), in his address, which opened the Conference, gave his view of the present appealing situation and promising outlook. This is indeed "the day of our opportunity." The world seems awake to its ruin and needs, and is stretching out appealing hands. Oh, that the Church were awake to her mission, her privilege, her high calling, that she might capture this world for her King and bring him speedily to the throne of his empire!

H. M. Ellis.

THE IMMIGRATION QUESTION—ANOTHER SIDE.

It is said that more than half a million immigrants returned to their European homes last year from American and Canadian ports. During the past ten years the number has reached the astonishing total of two and a half million, about one-third the number who have come to this country in the same period of time.

A national immigration commission appointed a little over a year ago has discovered, among other things, that the influence of these "home-comers" on domestic and civic life is not inconsiderable. In many instances whole villages have been stirred and received an impetus upward. A question of vast moment is suggested: What would have been the effect on those European families and even villages had the evangelical Churches of America been alive to their opportunity, yea, obligation, during these ten years? Would not the home-life of vast numbers of these returned wanderers have been sweetened? Would not the individual life have been gentler? Would not heaven have been nearer and dearer? Would not America to-day be looked upon by not less than ten millions of Europeans as a land, not only of great wealth, rich in promise, but a land where Christ may be found and life become worth living? But we have lost this opportunity. Are we going to let five hundred thousand slip through our fingers this year? Or will we try to help them to know him, whom to know is life everlasting? Is it not time for a change?

B. F. Lewis.

PROHIBITION IN MISSISSIPPI.

Dear Dr. Boswell: All hail! You may rejoice with the good citizens of Mississippi, with psaltery and harp and all instruments of music, and especially with a lifted voice. There is occasion. The passage of the State Prohibition Bill is completed, and our noble State takes her honorable place in the States that are clean of legalized whisky traffic. The way it has come about lends glory to the achievement. It is the fruit of many years' strenuous and patient cultivation. Our own Charles B. Galloway has been the chief leader of the temperance hosts of Mississippi, aided, of course, by many other noble leaders in their respective spheres, and also by the unflagging and ardent work of the good women of the State. What do we not owe to the peerless womanhood of Mississippi in winning this glorious victory? The sentiment of the people had grown so settled and fixed against the liquor traffic that, in the election last fall, they spontaneously, without open issue in the canvass, elected men of their own mind on the whisky question. It was taken for granted that the Legislature would pass a State prohibition act. A great prohibition mass meeting was held in Jackson, over which the new Governor, E. F. Noel, presided. This meeting took action towards framing and presenting a bill to the Legislature for State prohibition. The joint committee on temperance in the Legislature made slight changes in the original bill and presented a substitute which contained all the vital points well protected, except that Dec. 31, 1908, was fixed as the date for the bill to take effect, rather than an earlier date, as strongly advocated by others.

On Friday, Feb. 7, the bill was taken up in the Lower House. There was no discussion, except a stirring appeal by the chairman of the committee for a unanimous vote for the measure. The previous question was ordered, and the roll was called. It was time for the doxology when the vote was announced—110 to 0. The bill came up in the Senate yesterday, Feb 13. Few speeches were made. Two, which employed most wind, were made against the measure, invoking with a good deal of physical strength, but with small logic, the great Democratic doctrine of local self-government. When the vote was taken the roll-call showed 36 yeas and 4 nays. It will hardly be likely that these four stalwarts will be returned to the Senate at the next election, except they repent.

This is a great victory for the anti-whisky people; a great victory for the people of the State in every phase of their life and welfare. But the whisky forces will doubtless rally again and try to retake the ground they have lost. But they must be confronted with the same great Christian forces that have been used to crush this demon of destruction. He will use every art and device that treachery and falsehood can employ to recover some of his lost treasure, but the friends of truth and goodwill to men may be encouraged by what they have already achieved to press forward to the completion of salvation from whisky.

I should think that this victory for prohibition should strengthen the faith of the Christian people of the State so that they would marshal all the forces for a determined campaign for a great spiritual revival in the churches this year. Why not? No doubt God has heard the prayers of his people, who have long prayed and labored and waited for the coming of this glad victory. Why not look for the larger and higher things? With the chief obstruction to evangelical progress removed or disabled, we may enter the field for a great revival of spiritual power in the churches.

W. T. J. Sullivan.

CAUSE FOR JOY.

BY BISHOP O. P. FITZGERALD.

Whatever we would do for one another must be done quickly. The old Book so tells us. That it *can* be done quickly is cause for joy. We have time enough—but none to throw away.

Seabreeze, Fla.

MERIDIAN DISTRICT NOTES.

Our Church in De Kalb came near being destroyed by fire a short time since. Fortunately, it was day, and the fire was extinguished, after doing about $50 damage.

All church work is being hindered by incessant rains.

The Scooba Charge has begun the year well. The Church in Scooba last year voluntarily raised the pastor's salary $100 over the year before, and now it voluntarily raises the salary $50 additional. The membership at the beginning of last year was thirty, and at the close it numbered eighty-five.

Rev. R. H. Barr, pastor at De Kalb, has already won the love of his people, and he and family were given a cordial reception.

Rev. R. A. Allums and his young wife have met with favor on the Binnsville Mission.

Dr. W. C. Black is on his first round of quarterly conferences, and is delighting the brethren and people with his strong sermons.

The writer will be glad to receive items of interest from the pastors in the District to incorporate in these "notes." A postal card will do.

Jno. W. Ramsey.

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NOTICE.

Rev. Jno. F. Foster will lecture in Parker Memorial Church, in New Orleans, Friday, Feb. 21, at 8 p.m. His subject will be a "Horseback Ride Through Palestine." All are invited.

A FEW OF OUR HELPERS.

We give below the names of those who have sent in five or more subscriptions and renewals this year:

Rev. Robt. Randle, Lisbon, La., 5; Rev. J. M. Corley, Prentiss, Miss, 5; Rev. J. E. Craig, Tickfaw, La., 6; Rev. S. D. Howard, Eunice, La., 6; Rev. J. L. Lay, Alberta, La., 9; Rev. B. E. Meigs, Carthage, Miss., 5; Rev. R. T. Nolin, Philadelphia, Miss., 12; Rev. Robt. Randle, Lisbon, La., 5; Mrs. T. S. Randle, Lanesville, La., 9; Rev. S. L. Riggs, Kentwood, La., 6; Miss Susie Reed, Natchez, Miss., 5; Rev. E. L. Whiddon, Rocky Springs, Miss., 7; Rev. T. H. Porter, Webb, Miss., 18; Rev. G. W. Bachman, Winona, Miss., 22.

Other brethren are working up clubs, but prefer to complete the number before sending in the names. Besides these many others are working and doing the best they can. We thank them all.

PREACHERS' MEETING.

The following members were present: E. N. Parker, J. E. Wray, J. A. Rice, L. A. Sims, A. I. Townsley, J. F. Foster, R. H. Harrel, H. Whitehead, H. T. Carley and C. D. Atkinson.

Rev. J. M. Henry, presiding elder of the Crowley District, honored our meeting with his presence. He made a very encouraging report of his District.

The address, or lecture, for the morning was delivered by Dr. F. N. Parker on the subject of "The Policy of Our Church in New Orleans."

Dr. Rice will speak next Monday morning on his recent visit to Alabama.

Committee on District Conference entertainment was appointed by the Presiding Elder: A. I. Townsley, J. E. Wray and A. S. Lutz.

Rev. W. W. Holmes reports the re-organization of the Woman's Foreign Missionary Society of the Louisiana Avenue Church with twenty-two members.

LAYMAN'S MOVEMENT.

On last Monday evening there was held in the pastor's study, at First Church, a well-attended meeting of the New Orleans District Committee of the Layman's Movement. Besides the delegates, there were present a committee of preachers from the Preachers' Meeting. The committee on rules made their report, recommending for adoption a set of rules as an outline of the scope of the work to be done by the District organization.

The Secretary was instructed to write to pastors of churches in the district not represented in the Movement, and request that they take steps to have said churches send a member to the meetings of the District Committee.

It was decided to hold a mass meeting for laymen on the 10th of March, and a committee was appointed to draft a programme and secure speakers for the mass meeting, where the general plan will be made public and the work of the organization formally inaugurated. The mass meeting will be held at First Church, and important subjects will be discussed by prominent laymen. The programme and particulars will be given in our next issue.

AN APPEAL TO CHRISTIANS.

It is earnestly requested that all who read this notice, and who believe in prayer, make daily intercession at the throne of grace in behalf of New Orleans, that God may give us abundantly of his Holy Spirit, and get glory unto his name in the awakening of his Church here, and in the salvation of many souls.

A number of our churches have invited Rev. M. F. Ham, of Bowling Green, Ky., to come and lead in a joint soul-winning campaign. Mr. Ham has accepted the invitation, and expects to begin Feb. 23, in the Lafayette Presbyterian Church, Magazine Street, near Jackson Avenue. The churches taking part in this movement are drawn about equally from the Methodists, Baptists and Presbyterians.

J. C. Barr, Chairman.
J. W. Caldwell, Jr., Sec.
E. F. Schuessler.
W. W. Holmes.
C. V. Edwards.

TO PASTORS AND SUNDAY SCHOOL WORKERS.

NORTH MISSISSIPPI CONFERENCE.

At the recent session of our Conference the Sunday School Board authorized the Agent to purchase "a Sunday School Teachers' Library;" to be the custodian of the same and notify, through the Advocate, all who would be interested, that any one of these books could be had for a period of two weeks for the asking and the postage.

This library is now at the disposal of the brethren of the Conference. If you are interested, write for particulars and watch the papers for a complete list of these books, and when you wish to read, or have your officers or teachers read, any one of them may call for it and return it in two weeks.

The Board is trying in every way possible to help the individual pastor, superintendent, teacher or worker who cannot, or does not care, to purchase these books. Please let us help you by sending these books, and have your teachers read them.

R. P. Neblett, Agent.
Shelby, Miss.

W. H. M. S.

The Annual Meeting of the Woman's Home Mission Society of the Louisiana Conference will be held in Minden, La., March 28 to 31. Opening session 9:30 a.m., Saturday, March 28; closing session 7:30 p.m., Tuesday, March 31.

Every Auxiliary in the State is urged to send a delegate. We wish we could make the request imperative, as your Auxiliary will be greatly benefited by contact with others, and a sufficient number of delegates will insure cheap rates for all, provided each delegate remembers, as she is annually asked to do, to buy her railroad ticket on the certificate plan. If you do not know what that means, ask your agent. We trust that no one will forget this; it may seem a small matter to individuals traveling but a short distance, but to the collection of individuals from all parts of the State it is quite an item of economy. Therefore, be it *Resolved that you*

Be sure to remember the dates;
And don't you forget the rates.

For the first time in our history, I believe, our Society considers the Conference Expense Fund adequate to include the expense of the District Corresponding Secretaries. These good women have been cumbered with much serving at their own expense heretofore, and should be allowed their traveling expenses, and we are glad it has at last been made possible. If you cannot go, you can help to send. Mrs. Hardy, Corresponding Secretary of Arcadia District, has just returned from Dubach, where she effected an organization with twenty members. We trust that they will start right by sending a delegate to the Annual Meeting. While we urge the attendance of Delegates, all visitors and ministers will be cordially welcomed.

Mrs A. C. McKinney,
Conference Superintendent Press Work.

W. F. M. S.

The Woman's Foreign Missionary Society of the Mississippi Conference will meet in Brookhaven, March 25-29. Delegates will please send names promptly to Mrs. Anna Middleton, Brookhaven, Miss.

Mrs. B. W. Lipscomb, Pres.
Mrs. A. E. Wyatt, Secy.

NORTH MISSISSIPPI MINUTES.

As stated in my note to the Advocate of Jan. 30, a mistake was discovered in the Minutes after a part of them had been sent out by the publishers. This made it necessary to reset the type for more than half of the statistical tables. This work has been delayed by sickness among the printers, but a telephone message assures me that the remainder of the stock as corrected will go out by the 15th inst., which should put them in the hands of those who have not received their part before this Advocate is issued. As soon as I receive the balance of the stock I will presonally apportion them to those who have had incorrect copies.

The first installment contains all the statistics, but page 54 should be 52, 56 should be 54, and 52 should be 56. By thus renumbering the pages, any charge can be traced by its appropriate number in the district. A correct copy may also be made by cutting leaves from another and pasting over the pages wrongly numbered.

The mistake in setting up forms was doubtless made in placing Sardis District first, following copy of last year, instead of placing in alphabetical order, as I directed. It has cost me much worry and the publishers much loss. I regret it exceedingly and hereby reply to the scores of letters received from the preachers, explaining the delay and the mistake, and thanking them for their courtesy and consideration.

Let the brethren notify Rev. W. L. Duren, of Clarksdale, Miss., of any typographical errors in the statistics, and they will be corrected through the Advocate. Fraternally,

J. R. Countiss, Sec.

THE "STATEMENT" SPEECH.

Many members of our own and other Conferences have asked for copies of the address on the proposed Methodist "Statement," delivered by the Editor of the *Era* before the Methodist Preachers' Meeting in New York in January. The issue of the *Midland Methodist* which contained this address was early exhausted. To meet these and other requests, I have printed the address in pamphlet form, twenty-four pages. To cover the cost of printing and postage, a nominal charge will be made per copy. It will be sent, postpaid, for four cents per copy (send stamps) or five copies for ten cents. Larger quantities at same rate. Address *Epworth Era*, Book Department, Nashville, Tenn.

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THE DAUGHTER AT HOME.

The daughter at home is a personage of more importance than she dreams. In the hour of her birth years ago she brought an element of joy and satisfaction to the heart of her mother, and so soon as she could walk about on her little feet, holding to his hand with clinging fingers, she became her father's idol and pride. Through the pleasant years when she was a little girl growing up and constantly developing new beauty her influence in the life of her home was a vital force. If she had brothers with whom she romped and played in the freedom of outdoors, her sisterly companionship helped to make them braver and gentler. The adjective "dear" belongs especially to the daughter. When she has reached the stage at which she leaves her school days and looks forward to the future wistfully and eagerly, she is often at a loss what to do. Simply to remain at home as daughter and sister does not fill the measure of every young girl's ambition. The atmosphere of the moment vibrates with energy and is charged with electric restlessness. I may as well say in the beginning of this talk that I have great sympathy with restless girls. All the more earnestly, if they are conscientious and aware of powers that may be put to good use, girls of this type long for a sphere of action. The question for their decision is where shall they find this sphere?

In common with every question of values, this one of deciding on a future course has several aspects and many phases. It cannot be justly considered or fairly settled by a girl who regards herself only and does not take into account her people, her home surroundings, and possibly the debt she owes to young children in the family.

If sacrifices have been made in order for her thorough education and her special advantages, it is only fair that in turn she shall deny her desire for immediate work, and stay at home until sisters and brothers have had their turn.

A mother in delicate health has a claim on her daughter's time and devotion that cannot be waived. That her mother needs her should be enough to induce a daughter to stay at that mother's side. It would be extremely unjust and untrue to declare sweepingly that right-minded daughters should be glad in every circumstance to linger by the hearth fulfilling the obligations of home-makers. There is no real reason incumbent on a daughter, for instance, that is not equally incumbent on a son, to continue at home unmarried, that invalid or aged parents may be tenderly cared for. Yet the common opinion of the social world demands that daughters, insofar as marriage is concerned, shall be less self-considerate than sons. Equally, if a son in pursuit of business or a profession, locates himself in Shanghai or Yokohama or sets up a shop in Honolulu, nobody complains that he is neglecting his father and mother, although he may not return to the roof-tree for a period of years. If, on the contrary, a daughter in the first flush of her youthful ardor finds her vocation in anything that takes her across the sea, whether it be teaching, foreign missions or business, she is often openly accused of forgetfulness and indifference in her home relations. More is apparently expected in this line of duty from daughters than from sons. How shall we account for a state of thought that is almost universal?

Must we not admit that daughters belong more intimately, more exclusively, to the home circle than sons?

A grown-up son in the house would necessarily be idling about, wasting his time and getting into everybody's way. A daughter at home finds a thousand things to do, is eminently in the right place, and need never have time hang heavy on her hands. Few situations in life are so honorable, and on the whole so dignified and charming, as the situation of the girl who willingly gives a few beautiful years of girlhood to the service of her home, and who resigns the opportunities of a broader career that she may minister to her dear ones.

Thousands of self-supporting young women obliged to spend many daylight hours in offices, factories and schoolrooms do continue in a very real sense the affectionate service of daughters in the family, generously contributing a share to the home expenses, and abating their interest in the home pleasures and pains in no degree.

As I have said before, the subject is a big one, many-sided and to be settled finally by each girl for herself.—*Mrs. Margaret E. Sangster, in Woman's Home Companion.*

WALKING WITH GOD.

Man was made to be the friend and companion of God. It is a great mystery but a wonderful fact. God put into man just such a spirit as he wishes to associate and commune with. Enoch walked with God, and Noah walked with God, and Abraham was the friend of God. All through the Bible we find God calling men to come to him, to be reconciled to him, and to cleave to him. Of course, all this is for man's good. We often say God does not need man, but man needs God. Let us be on our guard when we speak thus. It is not at all certain that it is not for the delight and joy of the Lord as well as for the comfort and salvation of man that he is called to return unto the Lord. The Father is not content without the son who is lost.

God has promised, not only to be with us, but to dwell in us. We may be conscious of his presence. He will manifest himself unto us. We know what it is to live a whole year in perfect love and friendship with a human spirit. There is no break in the delightful relationship from the beginning to the end of the year. This friendship is tried. The world is full of trials of love and friendship. But when the relation is genuine, it may be tried every day, but is not broken, nay, it is not strained. The cord holds. Not one moment of doubt arises. So one may live one whole year in perfect friendship with God. This friendship also is tried, but it is too strong, too precious to be strained. One may not think of it every moment. He may not be sensible of the great fact every hour. But the relation is not strained for all that. The tie is as strong when the thoughts are fixed on something else as when engaged in fervent prayer.

It is not enough to be near to God during the years of innocent infancy and childhood. It is not enough to walk with God through the valley of the shadow of death. Everyone wishes to be with God then. It is not enough to be with God in eternity. We all hope to be with him forever. But it is not reasonable to expect that we shall be with him in heaven if we live apart from him in this world. We are called to walk with God through the dangers, the sorrows, the prosperity and adversity of this world. It is not enough to have his blessing, we need him. His gifts are good, but he is best of all.

Not thy gifts I seek, O Lord,
  Not thy gifts, but thee.
What were all thy boundless store
Without thyself? What less or more?
  Not thy gifts, but thee.

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One day with God in the world is a high day, a day of holy emotions and high thoughts, a day of peace and joy and love, like unto one of the days of heaven upon earth. One year with God is a golden year, a year of jubilee. Then he is with us and in us, ruling our spirit, imparting strength to our arm, breathing courage and peace into our heart, and completely satisfying the soul.

My God, the spring of all my joys,
  The life of my delights;
The glory of my brightest days,
  And comfort of my nights;

In darkest shades if thou appear,
  My dawning is begun;
Thou art my soul's bright morning star,
  And thou my rising sun.
—Christian Advocate (New York).

TO OUR SUBSCRIBERS AND AGENTS.

We take you into our confidence and send you a statement every week. On the margin of your paper you will find a copy of the sole record we keep of your subscription. The little pink or yellow label shows both the preacher and layman the date on which his subscription expires. If your address label reads "Dec. '08," it means that you are paid to December, 1908. If the label on your paper is not correct, write to us about it, and tell when you made the last payment. But when you do so, please observe several things for our mutual benefit: It is sometimes three weeks after a subscription is paid before the changes are put into type and appear on the paper. When you write about some error, as the office force is very limited, and as the daily routine must first be attended to, it may be a week or ten days before the error is hunted up, and your record rectified. Do not let an error go a year before asking for its correction. If you let us tell you once a week for a year that your subscription has not been paid up, we do not think you should ask us to make any allowance when the records are practically out of reach. And the last request that we make is that you keep sweet, when you write to correct errors. There is not a man in this office that would willingly defraud you out of a cent, and no one realizes the difficulty of keeping correct a mail list until he has tried it.

The Home Circle.

BEING TRUE.

Ethel Morrison sat in school biting her pencil and looking with puckered brows at the fifth question, which contained the only two points in the whole test she did not remember. She knew that for that month her record so far was perfect in geography, and Miss Earle had promised her 100 on her report if she earned a hundred on this monthly review. Oh, if she could only remember whether Harvard College was in Cambridge or Hartford, and why Springfield, Mass., was noted; but, think as she would, she could not come to any definite conclusion. She answered everything else, and then returned to those questions, but still memory refused to aid her.

She glanced at Ruth Lee. Yes, she had answered them all, and she now sat reading over her paper with a very happy, satisfied air. Feeling Ethel's eyes upon her she raised her head, smiled, then lifted her eyebrows questioningly at Ethel's puzzled look. Ethel dropped her eyes, flushed, paled, then scribbled rapidly: "Where's Harvard? Why is Springfield noted?" and laid it on her desk. Ruth reached over and took it, and read the questions. She hesitated a second, glanced at Miss Earle, and saw that she was busy, then wrote the answers and laid them on Ethel's desk. Ethel wrote them on her paper, and handed it in with every very heavy as she returned to her seat. point answered. But somehow her heart felt

At recess she did not play with her schoolmates in her usual whole-hearted way. She felt that she had cheated, and yet she did so want that hundred! Surely, such a little thing wouldn't matter.

In the recitation that followed, Miss Earle herself noticed that Ethel seemed strangely flushed and unusually inattentive, and when she laid her hand on her shoulder as the girls passed out after school, and asked her if she was well, Ethel started violently, and without looking into the kind eyes she had loved always to meet before, said she was quite well.

Until late that night Ethel lay awake trying to persuade herself that what she had done was not very wrong, and then wondering if she could ever look Miss Earle in the eye again. At last, after turning the matter over and over in her mind, she came to a definite decision, and slipping down beside her bed she knelt there a minute and then lay down and slept peacefully till she was awakened by the bright sunlight shining into her room. That morning, as Miss Earle sat at her desk correcting papers before the tap sounded for school to begin, a little figure slipped up and stood respectfully waiting until Miss Earle should be ready to listen to her. In a minute the teacher's head was raised, and she said: "Well, Ethel?" Then Ethel, flushing and hesitating, said in a voice so low it could hardly be heard: "Have you corrected my geography paper yet, Miss Earle?"

"Yes, Ethel, you have earned your hundred."

"Well, I don't deserve it; I cheated yesterday. I asked two things of Ruth Lee."

Miss Earle said nothing for a minute, then drawing out Etehl's paper, she said, quietly: "Show me which ones."

Ethel pointed them out and said earnestly: "I am so sorry, Miss Earle, but I honestly never will do it again. Won't you please trust me?"

"My dear," said her teacher, putting her arm about her, "I do trust you, and I admire you for your courage in telling me this."

And Ethel slipped back into her seat with her heart so light she could scarcely believe she was the same girl who had returned from the desk with so different a feeling the day before. —*Exchange.*

A TINY MISSIONARY.

"Gertrude, could you spare a doll for the missionary-box?" asked mamma. "The ladies have a small corner not filled and we want to send it to-day. The minister has a little girl three years old, who has never had a doll in her life, so I think you ought to let her have one of your children. Which shall it be?"

"Why, mamma, I don't see how I could give up any of my dolls," said Gertrude. "I love every one of them. I might send Polly, since she has lost her wig, but that is the only one. I'll tie her hood on and maybe the little girl will think all dolls are like that if she has never had one. The others are too nice to go to that cold country papa was telling about."

Some one was speaking to mamma from the kitchen, so she did not hear what Gertrude said. The ladies met that afternoon to pack the last things and send the box away, so when they were in the sitting-room mamma called to Gertrude and Guy to bring their things for the children. Everything but the one corner of the big box was filled, and the dray had been engaged for four o'clock.

"You are not going to give your very best books and ball, are you, Guy?" said Gertrude, as her little brother brought his nicest things for the missionary-box. "Don't you know that isn't the way to do? Why, mamma and the other ladies gave their very oldest things, and I'm going to send Polly because she's lost her wig. Folks only put in the missionary-box what they don't want themselves."

"I'm going to give these," said Guy, sturdily. "If they only get old things in the boxes, they can have a little s'prise party with my good books. I guess the baby will like the ball if he can't read."

"I am afraid Guy is right," said one of the ladies, with very red cheeks, while Guy's mamma fell on her knees beside the box and took out a very shabby old dress.

"Let's follow Guy's example, and send something very nice this time," said another lady. "In an hour we can get lots of things together and I'm going to try."

Guy did not know what it was all about, but the ladies all hurried away and came back in a short time with nice new clothes for the missionary and his family, some lovely shoes for the baby, pretty handkerchiefs, and even some candy and popcorn.

"Isn't it going to be a missionary-box, mamma?" asked Gertrude, with wide-open eyes. "I thought you never sent nice things to the poor people in the West."

"We are going to this time," said mamma, crowding the nice new clothes into the vacant space. "Do you want to send Polly?"

"Not if you are going to leave out all the old things like that. I'll send Josephine, for she is the very nicest child I have. Do you know, mamma, I'm glad not to send Polly, for she has no wig? I'm glad those poor people are going to get some nice presents, aren't you?"

And all the ladies kissed Guy, and said he was a dear little missionary himself for giving his pretty things first.—*Cumberland Presbyterian.*

RATES OF SUBSCRIPTION.

In regard to the new rates the regular subscription rate will remain at $2, and the preachers' rate at $1. The commission allowed on the (regular) $2 rate is 25 cents for renewals and 50 cents for new subscriptions.

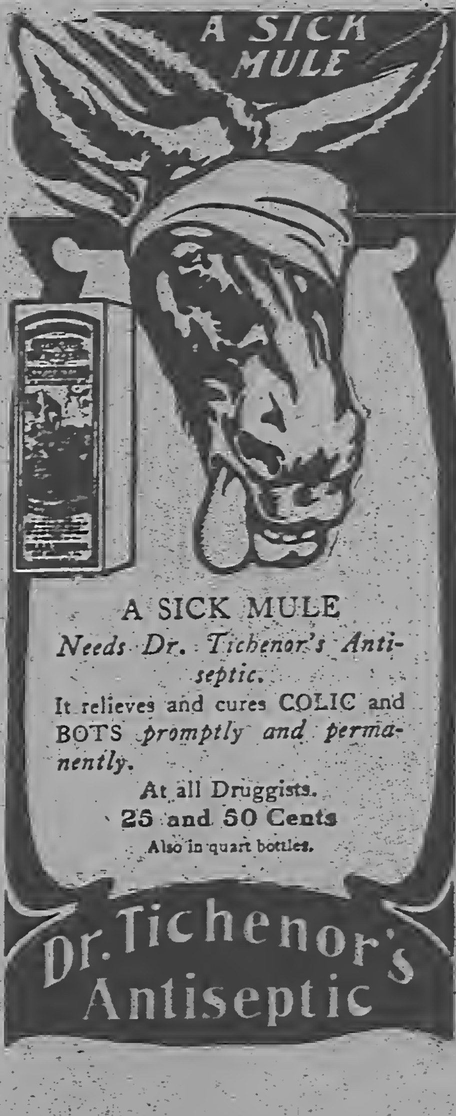
The preacher-in-charge will have authority to let any poor person have the paper at $1 whom they deem unable to pay the $2 rate. All it requires will be the pastor's recommendation.

The new club rate for 1908 is $1.50 per annum in clubs of *five*. The club may be indefinitely extended. On this rate there is a commission of 25 cents for each subscriber, whether old or new.

We have decided to renew our offer of a rate of $1.25 in clubs of twenty, with a commission of 25 cents to the person securing the club. But the club must really consist of twenty persons, and be practically a cash transaction. Last year we had several clubs started that claimed the twenty rate, and never secured more than two or three names. In other words, we are willing to grant the club rates only to clubs.

The pastors are our recognized agents, but we will be very glad to have the pastors appoint agents for the ADVOCATE in any community. We are sure that no pastor would object to any member of his congregation securing a club, for each ADVOCATE circulated is another friend to speak a good word for the pastor. Who will be the first to send us a real club of twenty.

It costs us 10 cents to collect a check, so please send us post office money orders.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CHRISTIAN STEWARDSHIP.

No man owns himself or lives to himself. Ownership is lodged in God. It is his province to direct and dispose. This he does for his glory and man's good. "None of us liveth to himself, and no man dieth to himself: whether we live or die, we are the Lord's." "Ye are not your own: for ye are bought with a price." Likewise does everything else belong to God. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." Job recognized the truth of all this when he said, after being dispossessed of his property and bereaved of his children: "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

If the statements here made are true, it is easy to see why God deals with man as a steward rather than as an absolute owner of property. Absolute ownership implies the right to use and dispose of what a man has in hand without responsibility or accountability to any other being, human or divine, and without respect to anybody's will except his own. But, as a matter of fact, while God for wise purposes distributes worldly goods to men, he puts them into their hands as stewards, never relinquishing his ownership for a moment. It is true many use what they call their possessions for their own selfish interests, and in hundreds of ways dispose of them as though they were the sole and rightful owners, but this is because they wholly disregard God's law of stewardship.

In various ways our Lord emphasized the stewardship of man, and the proper use of worldly means. The plainest and easiest understood is given us in the parable of the talents recorded by St. Matthew (Chapter xxv, 14-30), which parable is paralleled by St. Luke (Chapter xix, 11-27). Observe: In the kingdom of heaven or gospel dispensation, God deals with men as "a man" or a "nobleman" going on a long journey is said to have dealt with his servants. In the parable the man, on the eve of his departure, is represented as calling his servants and delivering unto them his goods. To one he gave five talents, to another two, and to another one. The distribution, though unequal in amount, was equitable. No man received more than he was able to manage, none less. The ability of each was fully considered. The fact that each man was called to account for the manner in which he used the talents shows that the Master never intended that these servants should appropriate his money to their own selfish desires, or to squander it, or let it remain idle. Otherwise he could not have consistently claimed it as his own and demanded its return with the proper interest.

God, our Master, commits his goods into the hands of his earthly stewards—to every man according to his several ability. These goods may be one thing or another—time, talents or worldly means—all are God's to be employed as he directs. And just as the man in the parable reckoned with his servants on his return from the long journey, holding the individual with the one talent to account as rigidly as those with two or five, so God will reckon with men at the judgment.

In dealing with men God will take into account their opportunities as well as the number of talents given into their hands. This Jesus signified when he said: "The men of Nineveh shall rise up in judgment with this generation, and shall condemn it because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon: and, behold, a greater than Solomon is here."

As to the manner in which men, as God's stewards, should employ their worldly means, the Scriptures furnish sufficient information. Besides the lesson taught and exemplified in the parable of the Good Samaritan (Luke x, 25-37), the teachings of Jesus and the apostles abound with intsruction. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." "Lay up for yourselves treasures in heaven (by doing good on earth), where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "Ye have the poor always with you, and whensoever ye will ye may do them good." As men use God's gifts to bless their fellows and advance his cause, he encourages them in the work by assuring them that what they do for a suffering world is work done for him: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Both St. James and St. Paul are explicit in applying and enforcing the teachings of the Lord. Paul said, "do good to all men, especially to them who are of the household of faith." He charged Timothy to say to the rich, "That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." St. James says, "Pure religion, and undefiled, before God and the Father is this: to visit the fatherless and widows in their affliction and keep himself unspotted from the world," and bluntly tells us that a man's religion which does not measure up to this standard is vain.

How strict God is in enforcing the terms of the stewardship, and how terrible the punishment meted to the unfaithful are facts about which there is no secrecy, and for which no apology is made. The unfaithful steward was not only put out of the stewardship, but was denied that which was his own. His shrewd dealing with the men with whom he conspired to defraud his lord availed him nothing. Nor did the complacency of the rich fool, who lived luxuriously, but forgot God and his poor neighbors. "Thou fool; this night shall thy soul be required of thee; and then whose shall these things be? So is every one that layeth up treasure for himself and is not rich toward God."

In this day the facilities for increasing riches are greater than in any period of the world's history, and men are not slow to make use of their opportunities. They amass great fortunes with ease. Likewise opportunities for doing good were never greater or more numerous, for the poor increase in numbers quite as fast as their more fortunate fellows increase in riches. With the increase in wealth comes enlargement of responsibility. Who can measure the responsibility of men into whose hands God has placed the wealth of modern days? And, if there were no poor in all the land, opportunities for doing good would not be lacking, for man would still be brother to his fellow man, and under obligation to lift him higher in the scale of intelligence, civilization and religion. No man can get so far removed from his fellow-being as to say: I am not my brother's keeper.

If the rich and well-to-do men of the Church fully realized the duty and blessings of Christian stewardship the jubliee of the kingdom would soon be sounded. They would really feel that to live without giving would be shameful, and to die without remembering God an eternal disgrace.

PERSONALS.

Rev. C. D. Atkinson was sick in bed for over a week with lagrippe, but was able to fill his pulpit last Sunday.

Rev. G. D. Parker is doing good service and seems to have his time fully occupied. Last week he led the prayer-meeting for the Louisiana Avenue Church.

Rev. R. T. Nolen, on the Neshoba Circuit, is again at work, and succeeding, in behalf of the ADVOCATE. He is also doing faithful pastoral work, having recently visited fifty-two families. The work moves along nicely. He will succeed as he deserves.

Many of our brethren are working up clubs for the ADVOCATE and sending in subscribers' names as they procure them, but Rev. T. H. Porter heads the list with eighteen names at once, and money for the full club of twenty, being sure that he can "complete the club, with probably a few more than is necessary." Brother Porter brings this office under obligation to him for such faithful service.

It would afford the editors of this ADVOCATE great pleasure to attend the approaching Pittsburg Missionary Conference, and the attendance would doubtless prove profitable, but pressing duties at home will keep us here. We thank the promoters for special invitation to the Conference. All persons who desire to attend may obtain necessary information by addressing Rev. Ed. F. Cook, Nashville, Tenn.

Rev. E. O. Taylor, A.M., D.D., is in New Orleans delivering lectures on scientific temperance. He is an interesting speaker, and discusses his subject from the viewpoint of the physical effects of alcohol. He represents the Scientific Temperance Federation that has its home in Boston. In this federation are some of the foremost scientific investigators of this country and Europe. If you have a chance to hear him, either in New Orleans or elsewhere, do so.

Some brethren are of the opinion that communications written with indelible pencils meet all the requirements of a printer. They certainly will if the paper is first dampened; but if the paper is dry and hard, they do not. The writing is "shiny" and changeable in color, and has to be turned in all sorts of ways to be read. A printer cannot turn it, as his hands must be free to pick up his type, or run the machine, as is the case in this office. There lies before us an article of nearly five pages, written far better than four-fifths of the matter that reaches us, but the writer used an indelible pencil. When communications thus written fail to appear in the ADVOCATE the brethren may know the reason why.

A card from Rev. J. H. Felts, Tupelo, Miss., dated Feb. 10, received last week after the paper had gone to press, conveyed the news of the serious illness of Brother S. T. Harkey, one of the noble members of his charge. A note written February 15 brings the sad news of Brother Harkey's death. Brother Felts says: "We buried our dear Brother Harkey to-day. The loss to our town and Church is beyond computation. His love for the Church was shown by deeds. Other good men are found in Tupelo—good and true—but that does not make the loss of Brother Harkey less a calamity." The death of such a man is a calamity indeed. We share the grief of the pastor and his Church, for Brother Harkey was our friend as well as theirs. For the faithful wife and dutiful, loving children we have the profoundest sympathy. But only grace can heal their broken hearts. The pastor promises us a memoir in due season.

AT MILLSAPS COLLEGE.

Dr. W. B. Murrah is in Washington, attending the great Educational Convention now in session there. He will be absent about ten days.

Dr. J. A. Moore is recovering from an attack of fever and la grippe.

Mr. C. H. Kirkland, of the Senior Class, has been selected to represent Millsaps College in the State oratorical contest, to be held in May. He is a fine speaker, and we confidently expect Millsaps to be winner this year.

Rev. Charles Lane, of Atlanta, Ga., is to hold revival services for the Y. M. C. A. in March. The boys are expecting great things from this meeting.

The Glee Club has had a great time recently. The boys went to Macon, Columbus, Grenada and Carrollton in one week, and great audiences greeted them at each place. Prof. Henry Moore is receiving congratulations on every hand for the excellent work the Glee Club is doing under his wise and intelligent management.

MILLSAPS SUBSCRIPTIONS NOW DUE.

May I ask the pastors of those churches where subscriptions were taken for Millsaps College last year, to call attention to the following request?

There are $5,800 due *now* on the subscriptions for Millsaps College. We need this money very much. If we had it we could invest it, and it would bring us a nice interest, which would help us during the next session.

Notices have been sent to our friends, and I ask that public announcement be made by the pastors of the churches urging these friends to send us the money now due.

New Albany has paid up in full. Tupelo owes a small balance now, but at all the other places where I have been quite a number are yet in arrears. Kind friends, help *now*.

T. W. LEWIS.

THE MILLSAPS ALUMNI FUND.

To All the Old Millsaps Students: It has been the purpose of my endeavor to secure a subscription from every one of you for the enlargement of Millsaps College. I want to raise a Special of $10,000 from all of you. Thus far only $4,200 have been secured. Not one-third of the old students have yet subscribed, and I most earnestly call upon every one of you to send me a subscription. Take four or five years to pay it, as most of the subscribers have done. Liberal subscriptions have been made by many of the students. Among the bankers are: W. M. Buie, $200, and A. L. Rogers, $100. Among the preachers: H. S. Spragins, $150; J. T. Lewis, W. N. Duncan, W. L. Duren, H. B. Watkins and J. W. McGee, $100 each. Among the lawyers: H. S. Stevens and W. F. Cook, $100 each. Miss Mary L. Holloman, $50. The Alumni of Randolph-Macon have raised $30,000. Millsaps is much younger, but surely we can raise $10,000. Send in your subscriptions.

T. W. LEWIS.

MOSS POINT, MISS.

Our first Quarterly Conference for 1908 was announced for Feb. 1 and 2, so we decided to try to have a sure enough Quarterly Meeting, as our presiding elder was to be with us Saturday and Sunday. We announced the Quarterly fast for Friday and preaching for Saturday at 10 a. m. We had only twenty-five at the service Saturday, but we had a good sermon, and we closed with a consecration service, with every one present at the altar, save two or three. Sunday morning a large congregation listened with manifest interest to a good sermon, which was followed by an edifying communion service. The Quarterly Conference was well attended by the officers of the Church, and was satisfactory in every respect. When all was over we felt like we had had a Quarterly Meeting.

I mention these facts in order to say that we have gained nothing and lost much by so enlarging our districts as to almost entirely rule out the old-time Quarterly Meeting. The love-feast is a thing of the past, the Quarterly-fast is practically gone, and the Quarterly Meeting reduced to a mere business meeting as a rule. The result is, the presiding elder is little known, and consequently little appreciated by the masses of our people. He is looked upon by many as a mere officer, to hold Quarterly Conferences and divide the quarterage. When he comes nobody scarcely thinks of inviting him to their homes. He is expected to be, and generally is, entertained at the parsonage. All this is wrong, but we have done it by enlarging our districts.

Let me not be misunderstood. It is always a pleasure to entertain a presiding elder, or any other minister of God at this parsonage. The influence of a minister of the gospel, or any other good man, as a guest in the home is a contribution to the Spiritual life of the home, and comes to a long ways more than it costs. If our people appreciated this fact the grace of hospitality would be revived among us. It is generally supposed that enlarging the districts makes it easier to raise the presiding elder's salary. This I believe to be a mistake. Give us a good presiding elder, and let him come round every three months and hold a two days' meeting, preaching Saturday and Sunday; give us back the quarterly fast and the love-feast, and let our people come to know the presiding elder, and there will be no trouble about his salary. Besides, his administration will be wiser and better on the same principle that a small farm well cultivated will yield better results than a larger farm poorly cultivated.

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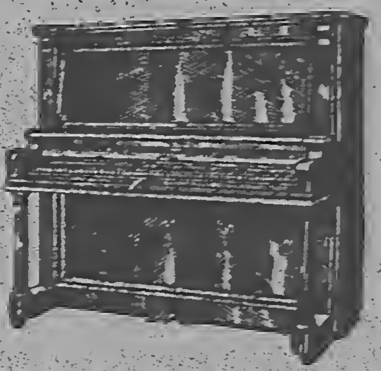
We need the presiding elder, but we need him in the pulpit as badly as in the Quarterly Conference, or worse. Any pastor can hold his own Quarterly Conference better than he can supply the lack of service of the presiding elder in the pulpit and in the homes of the people. With smaller districts a presiding elder could not only render more efficient service to the people, but he could command more time for reading, and for preparation for preaching, and thus prevent running to seed.

W. B. LEWIS.

Moss Point, Miss.



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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MARY P. PRICE, the subject of this sketch, was one of God's chosen children. She was patient in suffering, hopeful in disappointment and cheerful in adversity. A more beautiful life I have not seen. She was born Jan. 17, 1840, professed religion when a child and joined the Methodist Church in early age. Her childhood was spent under the sheltering care of a religious home. When a young woman of twenty summers she was married to J. A. Price, one of the noblest souls that ever lived. Her home-life was ideal. It was a benediction to visit that home and feel the genial warmth of its religious atmosphere and see the gentle mother as she guided its affairs. She and Brother Price were lovers always, and hand in hand, they walked through the shadows of woe and the sunshine of peace. Were I to attempt an analysis of her character I would consider: 1. Her life as a model wife and mother. Her home was her throne and her kingdom. Her consuming thought was the care and comfort of her husband and five children. Without ostentation, but in a spirit truly heroic, she forgot herself in her devotion to the loved ones of her home. Always sunny in disposition, with a temper of unusual gentleness, and a devotion that never wavered; she was the model wife and mother. 2. She was the ideal friend: though reserved in nature, she was refined in manner and strong in her friendship; hers was the friendship of Ruth for Naomi; it was the friendship that excited the best in one, and it always enriched and ennobled the life; she was a friend without treachery, hence she was a neighbor without reproach; her life helped and blessed all who knew it. 3. She was conspicuous as a patient sufferer: while her friends and loved ones might have questioned the providence of her affliction, she bore them with a Christian fortitude that was more eloquent than golden speech; she loved the services of the sanctuary, but personal infirmity kept her at home for many months, annd yet she was always anxious for the Church to prosper. Suffering with her Lord while living, she is now reigning with him in glory. On Saturday, Dec. 7, at 3 p. m., she fell on sleep, leaving a husband, five children and ten grand-children behind. Her funeral was conducted by her pastor, Rev. L. M. Broyles, from the First Methodist Church, Corinth, Miss., on Sunday, Dec. 8, 1907. A great throng was present to testify to their love for one who was beautiful in life and mourned in death. May God comfort the bereaved husband and children.

T. W. LEWIS.

MARY C. McNIELL was born in North Carolina, April 21, 1836, and fell asleep Sept. 29, 1907. She moved with her parents when a child to Waterford, Marshall County, Miss. She was married to Milton M. McKie Jan. 17, 1855. Five children were born to them, two died in infancy. Two sons and one daughter, with several grandchildren, are left to mourn her departure. After her marriage she moved to Chulahoma, where she remained two or three years. She then moved to Tyro, Miss., where she spent the remainder of her long and useful life. Sister McKie's early life was characterized by piety which continued throughout her life. She loved the Church and served it to the best of her ability. Life to her was a sacred charge from the hand of God. She was just and true in all the relations of life, was always kind and patient with the erring. Hers was the home of the preachers, always glad to welcome them and generous to provide for their comfort. It was my privilege to be her pastor for five years, and I ever found her the same sweet, God-like woman. I always felt better after having a talk with her. Hers was a religion of sunshine. For her to die was gain. Weep not, children, mother is watching and waiting for you in her heavenly home. I am satisfied there never lived a better wife or sweeter mother. Our Church papers, along with her Bible, were her daily companions. So look up children and friends, she is not dead, but alive for evermore, for the blessed Christ said, "He that liveth and believeth in me shall never die." So in Christ she lived, and, thank God, is alive for evermore. Her former pastor,

R. P. GOAR.

Mrs. HENRIETTA C. ANDRUS PHARR was born in Opelousas, La., the 6th of November, 1836; passed to her reward on Friday, Jan. 17, 1908, at 2:50 p. m., at her home near Berwick, La. Thus ended a most successful life, full of years and devoted service to her Lord and Savior. Sister Pharr's father was of mingled Spanish and French blood, while her mother was a combination of German and English blood. The paternal side were devout Roman Catholics, and on her maternal side they were devoted Methodists. At fourteen she joined the Methodist Church in Opelousas, La. At sixteen years of age she was soundly converted, and though growing cold and "following afar" sometimes, she never denied her Savior, nor doubted that signal work of grace during all her long life. Mrs. Andrus, sister Pharr's mother, was left a widow with three children at twenty-eight years, two boys and a girl. The oldest son died at nineteen, just when able to assist his mother; then the youngest died at sixteen, leaving the mother and daughter to battle alone. The war swept away what property they had. After the war they moved to New Iberia, where Mrs. Pharr had to earn the living for both as music teacher and by sewing. In 1868, on August 11, she married Capt. Jno. N. Pharr, who was interested in a sawmill. He was irreligious, but with great courage, love and faith she began to pray for her husband's conversion. Her pastor and a devoted steward of the Church at 5 o'clock every afternoon united with her in sacred prayer for the salvation of Capt. Pharr. Their prayers were soon answered by the Captain's joining the Church, then his conversion soon followed. By her consistent, prayerful life, her pronounced adherence to the Church, the holy Sabbath and the cardinal doctrines of prayer, faith, repentance and conversion, she moulded her husband's character till the promise given his dying mother to meet her in heaven was fulfilled by his passing away fully trusting in the Savior. Mrs. Pharr always had the courage of her convictions and declared herself for Christ on every decisive occasion. Her vigorous action in furthering an enterprise sometimes made her appear imperious; she was never intolerant, but was charitable towards those who differed with her. She was full of sympathy and compassion for those in trouble and needing help. Her character ripened as the years went by. Affluence did not dim her faith or tarnish her experimental religion by worldliness or pride. She had kept her faith clear in privations, and days of adversity, so when the days of plenty came she was ready to sympathize with those in want. Her greatest work was in so living before her husband and sons as to leave upon their manhood the imprimatur of her personal knowledge of Christ as her Savior. With all Christian humility and modesty she declared for prohibition and was a devoted and assiduous worker in the Christian Temperance Union. Her public works of generosity and charity were many, but unobtrusively and privately there were many deeds which like her prayers went up as a memorial to the throne of Grace. Like the alms and prayers of Cornelius, they were there beforehand as witnesses to her love for Christ. Her last works were for the betterment of the children of Berwick in sustaining a kindergarten school, and during the Christmas just before her going several families were beneficiaries of her thoughtful generosity. A bolt of cloth was received only a few days before her going home she had ordered for clothing for the needy. How successful her life!—a leader in the Church, a sincere experimental Christian, a mother whose sons rise up to call her blessed, a wife who won her husband to Christ by her strong faith and consistant walk before him, a Christian woman ready for every good work in the Church and community where her lot was cast. Her life was full of good works to the very end. She almost ceased to live and work at the same time. With all her sterling characteristics her memory will abide, and sorely shall she be missed in the community. She was planning a memorial chapel to her sainted husband. Her works will follow on. She rests, but her toils abide and will bring in a full harvest after awhile. Our sister could not abide a scorning compromise on any great moral law. So strongly declarant was she that some might have called her puritanical, but it was this very decision of character that told upon husband and sons in forming their characters. Mrs. Pharr was the mother of six children, two daughters and four sons. Three of the children died in infancy. Three sons survive her and are faithful members of the Methodist Church, South, avowed followers of the Savior. Thus our sister's life stands forth as eminently successful. Amid the great congregation that attended her funeral many could have stood up as witnesses of her benefactions (like the crowd about Peter who mourned the departure of Tabitha) for her life was "full of good works." We feel how irreparable the loss of our sister to the Church at Morgan City, but the past proves God takes his workman but his work goes on. May the comfort of the Holy Spirit be with her noble sons, and fit them to take up her labor of love, and carry forward the work contemplated and planned by her to completion.

S. S. KEENER.

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WANTED—[illegible] telegraphers, on account of the new 8-hour law. Draughon's Colleges, 30 in 17 states, give written contract to secure position or refund money. Address Jno. F. Draughon, Washington, Nashville, Atlanta, Raleigh, St. Louis, Dallas, Little Rock or San Antonio.

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In Every Town in the U. S. Samples free to reliable persons to take orders for McKibban's "Money Back" Hosiery, Underwear, etc.; direct factories to wearer; no experience required. McKibban Hosiery Co., Box 285, Royersford, Pa.

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Obituaries

Miss ATHA A. WOODARD was born August 2, 1842, and died Jan. 16, 1908, at New Orleans Sanitarium. She was the daughter of John S. and Elizabeth Ann Woodard, of Tensas Parish, La. She was converted and joined the Methodist Church in 1856, during a revival held at Elizabeth Chapel, Tensas Parish, by Rev. Robert J. Harp. Her Bible was her constant companion and she caried her joys and woes to God. She was an invalid for three years and at times suffered greatly. During the hours of her greatest suffering she would say, "If it takes such pain to fit my soul for the mansions prepared for us by our Savior, I am willing, and will not murmur against the Lord's will." She realized that death to those that love and serve the Lord is only the gate to everlasting life. Her funeral, which was held at the home of her sister, Mrs. J. D. Koskie, was conducted by Rev. J. E. Wray, D. D., of the First Methodist Church, in New Orleans. She was laid to rest in the New Firemen's Cemetery. L. WOODARD.

✓ Mrs. AMMA GULDAGE (nee Weston) was born in Holmes County, Miss., March 21, 1884. She joined the Methodist Episcopal Church, South, at six years of age and lived a consistent Christian until the day of her death, which took place at Bowling Green, Miss., Dec. 14, 1907. The writer, who had been her pastor, performed the last sad tribute of respect and her remains were laid to rest in the Odd Fellows' Cemetery at Lexington Miss., on the morning of the 15th, to await the resurrection morn. She was married to Joel Guldage on Nov. 7, 1906, with the promise of a bright and happy future; but death cut short their happiness and she passed away, her death being like her life had been, calm, yet trusting. As she was going out a smile came over her face which seemed to betoken the sweet experience of the soul entering into its eternal rest. Her life on earth was short, but well spent in the service of her Lord, and to her loved ones I would say, "Weep not as those who have no hope," for Amma has just gone on before you. She will be there watching and waiting for you. May the Lord comfort the troubled family and bereaved husband, and may his tenderest care be over the little motherless infant left behind.

J. J. GARNER.

F. M. SIMPSON was born in Leake County, Miss., Oct. 11, 1846, and died of apoplexy, Nov. 8 1907. Fortunately he was born into a Christian home and with the savoring influences of such a parentage thrown about him in early life he developed into a most noble character. Brother Simpson was converted early in life and joined the M. E. Church, South, and remained to the day of his death a strong believer in her doctrines, and an ardent supporter of her institutions. He was one of the men who, like David, found great pleasure in the services of God's house. He not only enjoyed religion in the sanctuary, and on the Sabbath, but he put it into practice in his every-day life, and it was seen by all who had dealings with him in any way. It was the pleasure of this scribe to serve as his pastor for two years, and to have been frequently and very intimately associated with him, and we never heard an unchaste word escape his lips. No purer-minded man has lived. He was informed in the literature of his Church far above the ordinary. When a boy in his father's home he began reading the New Orleans Christian Advocate, a paper which has been going to his father's home and to his own since the second year of its existence, with the exception of two years during the Civil War. On Dec. 20, 1871, Brother Simpson was happily married to Miss Thonie Leslie, and to this union four children were born, all of whom, with their mother, still live to mourn their irreparable loss. His devotion to his family was beautiful. He was never harsh, but always firm. A father "who governed his household aright." The four children, three sons and one daughter, have all reached the years of maturity and are living consistent Christian lives, after the worthy example of a noble father. Brother Simpson was a Mason, true and tried. He possessed extraordinary talents and had become very efficient, and filled a very important office in his lodge at the time of his death. It brings deep sorrow to our hearts to no longer find him in his accustomed place in the "west." As a neighbor he was never too busy to answer the calls of his friends. A great portion of his life was given to those about him. The esteem in which he was held by his friends was shown forth in the fact that a number of times they elected him to positions of public trust. Honors he appreciated, and duties imposed upon him he always discharged faithfully. His funeral took place in the Methodist Church in Sallis, conducted by this scribe, after which the Masonic fraternity took charge of the corpse, and a very beautiful and impressive service was conducted at the grave, led by Brother Paul Murphy, of Durant, and the body of this noble son, faithful husband, loving father, consecrated Christian, loyal Mason and true friend was laid to rest beneath a mantle of beautiful flowers to await the resurrection morning. He is gone, but not forgotten. Peace to his ashes.

J. D. McWHORTER.

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Sunday School

By W. B. Campbell.

LESSON FOR FEB. 23.

Subject: "Jesus at the Pool of Bethesda."—John v, 1-8.

Golden Text: "Himself took our infirmities, and bear our sickness."—Matt. viii, 17.

In our endeavor to connect the events of one lesson with those of the succeeding one, as they are selected in our present year's study, let us not lose sight of the fact that the author of the gospel we are studying had always in mind the spirituality of the words and works of the Master. Hence he does not record many incidents mentioned by the other three writers, and which happened in chronological order. The thought of the divinity of Christ it is now our point to learn and teach, and for this purpose he that was the beloved disciple is our teacher. Things that happened after the healing of the nobleman's son, up to the time that Jesus made another trip to Jerusalem, are not mentioned in John's gospel. It is God's will that all these things should be "rightly divided," and he knows best. What feast this was that Jesus went to attend is not mentioned, because there was a more important lesson to be learned from what Jesus did after he arrived at the great city. He was there near the temple, but the glorious preparations for the feast, the pomp and circumstances of those who sat in Moses' seat had not the attraction for the Man of Sorrows as did the throng of sufferers that gathered on the porches that surrounded the pool of Bethesda, as they waited for the moving of the water, and then scramble to be the first to plunge therein and be cured.

What a motly throng it must have been; just such a crowd as gathered at the door of Peters' house, as at sundown on a Sabbath eve; he had laid his hands on them and healed them all. His great heart was touched even now as it was then, and full of tenderness and pity he turned to one lying helpless, and being helpless he was hopeless of ever being cured, for he could not move, and while he was being moved, others would spring before him and get the blessing that could be received by only one at a time.

We can almost hear the tender words of the Master as he said to the impatient man, the man who had suffered for thirty-eight years: "Wilt thou be made whole?" "Sir, you see how it is—I cannot move and everything is against me, none to help, none to help." O, thou sufferer, there are thy brothers in this world that are just as helpless, and know not that Jesus stands just at hand ready to save.

The Son of God said to the man, "Rise, take up thy bed and walk." The disease that had enslaved the man left him and he took up his bed and began his walk toward his home rejoicing in his newly-found blessing. He had not gone far before he was halted by some who angrily said, "Do you know that it is unlawful to carry that bed on the Sabbath day." The man's heart was so full of joy that he forgot all about the Sabbath day. Jesus knew it was the Sabbath day, and he also knew that it was lawful to do good on the Sabbath day as he taught at another time. The man that was healed made reply, perhaps after these words, "I have been bed-ridden for thirty-eight years, my case was hopeless, I lay on my back on my bed in a public place with none to help; there came a man who bade me rise, take up my bed and walk. Now do you think a man with this power for good can command one to do anything that would be evil?" The man did not know who Jesus was, he would have confessed him then and there had he known from whom he had received his blessing. There are those around and about us now who will tell you of how lucky they have been, and never once think of giving praise and thanks to God for good that has been done them.

Jesus must have turned back into the temple with a heavy heart, for he know there were those even among the highest of the temple servitors that needed him and all his healing powers much more than did the impotent man at the pool of Bethesda.

It was not long until the man returned after having taken his bed home. He returned to give testimony and praise to the one who had done so much for him. It was the Spirit that led him back, for he was to learn that his bodily ill was the effect of sin, and the warning from the Healer was his to receive.

What a warning it was to the man. What a warning it is to any of us. If we should ever go back to the world and serve the devil as once we did, a worse thing would come upon us. O God forbid that we shall ever for one moment forget that we have been purged from our sins; that we shall ever forget to give thanks and a hearty service to him who hath shed his precious blood and washed us white and clean. It is in just such scenes of suffering that Jesus reveals himself to the world. He bids us come unto him when weary and heavy-laden. Read the liii chapter of Isaiah and see how often he tells us that he is our burden-bearer. "Cast thy burden upon the Lord." Cast thy care upon him, for he careth for you. If these promises are true, then we should live in perfect trust and perfect peace. Our heaven should begin here, now, on earth. O, brother, they are true; just trust him, and believe and see for yourself that "himself took our infirmities and bear our sickness."

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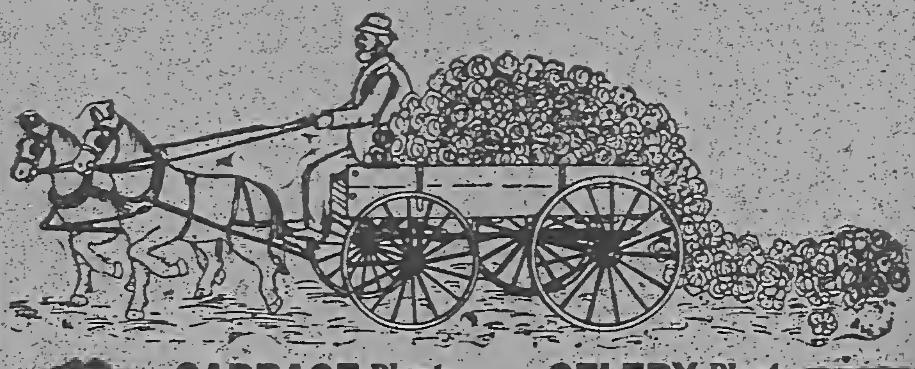

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Epworth League

By Rev. H. Whitehead.

PRAYER-MEETING TOPIC.

February 23. Church-Building a Loving Service. Luke vii, 1-7; 1 Chron. xxii, 1-5. (Church Extension Topic.)

After preaching to the people in the plain, Jesus entered into Capernaum. Then there came to him certain elders of the Jews in behalf of a centurian's servant, who was sick. They plead in behalf of the centurian that he was worthy, and loved their nation—he has built us a synagogue. Rightly enough they regarded this as a mark of love, both for the people and for the God whom the people served. With this thought of loving service in Church-building we study the work of Cuhrch-building and Church-extension.

1. Every Church needs a Church home.

Primarily, the Church was not the building, but the assembly of people that met in the building. This spiritual association is the essential factor. Churches have met in all sorts of places. A large part of the pioneer worship was conducted in the homes and the school-houses. But buildings of every conceivable sort have been used as places of worship. Churches have assembled in caves, and even in tombs. Because the places of burial were not molested by the Romans, the early Church met in the Catacombs under the city during the times of persecution. Preaching in the fields was a very important part of the work of early Methodism, and street preaching is common in every large city.

Yet, despite all this, it may be put down as an indisputable fact that no Church can do its best work, until it is properly housed in a building suited to the needs of its work. Boarding and visiting are all well enough for a season, but the family must have its own dwelling place, before it can really create a home. So a Church needs a fixed gathering-place, with that element of permanency that the ownership of property gives, before men will throw themselves freely into its work and undertake those things which shall abide.

2. It is for the glory of God that a Church be suitably housed.

David was right when he desired to see a temple built for the worship of God. When the children of Israel wandered in the wilderness they could not have had a better place of worship than the tabernacle. It represented the offerings of love and zeal. It was the workmanship of the most skilled artists of the day. It was easily moved, and it suited the days of Israel's sojourning in strange lands. But when they had dwelt long in the land and their homes were fixed; when they began to honor themselves with fine homes, it was no longer suitable. Mark you, divine wisdom did not ask for this temple, but when the heart of men would honor God then he approved the building.

Wonderful revivals have been held in log cabins, but in those days the people dwelt in cabins. When the homes have improved, and men honor themselves with the houses that they build, it is high time that they honored God as well. As life becomes more complex, the duties and tasks of the Church increase, and with increased machinery comes the demand for special accommodations.

3. Have love and zeal done all that they can for your own Church.

In every league this question should be raised. Does your Church meet the real needs of your community. Would the passing stranger who had seen your homes, regard your Church as an expression of love for the Master? Church pride and rivalry can very easily be substituted for love for the Christ. But if the Master was to come into the league to-night, what would love for him prompt this league to do towards beautifying his house? Love in itself is beautiful, and it adorns all who truly love, and in some way finds the means to beautify the objects of its love.

4. What would love for the Christ prompt you to do for other Churches.

All up and down the land there are Churches struggling to get a shelter over their heads. The Church Extension Boards have appeals coming to them all the time. For every dollar that they have to give they are asked for three or four. Every case is a needy case, and it seems hard to withhold, but you cannot send out one dollar that someone has not given for this work. In many communities the crucial struggle has been over the question of a shelter for the Church. Does your heart glow with love for the kingdom you will do well to house its advance guards and to help even its older Churches fit themselves for larger service.

But, O, Leaguer, while you strive to build, pray that love may enter into your Church from foundation-stone, to the last cap on the spire; and that your house may be built for the glory of God and not for the glory of some selfish and unworthy follower of the Christ. And if your own heart is free from evil you will find only good in those with whom you toil, and your Church will be built in love and peace, and for the glory of God.

ANNUAL SESSION OF MISSISSIPPI CONFERENCE LEAGUERS.

To the Presiding Elders, Pastors and Epworth Leaguers, Mississippi Conference:

The Sixth Annual Session of the Mississippi Conference Epworth League will convene June 18 continue through Sunday, 21st, in Gulfport, and I am very anxious that no meeting conflict with this, and to this end I am addressing this letter. At the meeting of the League Board during the Annual Conference at Jackson they tried to fix the meeting so as to not conflict with any other meeting that had already been arranged for, and requested that none of the presiding elders fix their District Confernces or that any of the pastors fix their protracted meetings at this time, so that all can go. You will notice that the date this year is earlier than heretofore, and this was done at the suggestion of those that are to entertain us.

The League Board asked Dr. H. W. Featherstun, Rev. J. M. Morse and myself to arrange the programme, and any suggestion you wish to make will be gladly received. We wish to make it the best Conference we have ever had from every standpoint and earnestly ask your co-operation in doing this. It is in the mind of the committee to make it an "Inspirational Meeting" and have some of the Bishops, some one from the mission room, and some of the best department workers. Please bear this in mind and begin now to arrange to come and have your League represented.

Watch the columns of the Advocate for another letter with reference to a plan we are working on to further the interest of the League movement. Now is a good time to organize an Epworth League if you haven't one at your Church, you will have all of the spring and summer to get it going so as to run through the next winter. The following are the officers, and if you need some help, call on your district secretary or any Conference officer that is near you, for all literature address Smith & Lamar.

LEAGUE OFFICERS OF THE MISSISSIPPI CONFERENCE.

President, W. D. Hawkins, Meridian, Miss.; First Vice-President, Rev. H. M. Ellis, Jackson, Miss.; Second Vice-President, Mrs. Z. M. Davis, Vicksburg, Miss.; Third Vice-President, Miss Edith Reid, Jackson, Miss.; Fourth Vice-President, Rev. M. M. Black, Purvis, Miss.; Secretary, C. S. Carleton, Meridian, Miss.; Treasurer, C. LaHatte, Vicksburg, Miss.; Era Agent, Miss Lessie Rowan, Laurel, Miss.; Supt. Junior League, Mrs. T. B. Clifford, Meridian, Miss.

District Secretaries.

Meridian, C. H. Poythress, Meridian, Miss.; Jackson, A. P. Holt, Jackson, Miss.; Seashore, J. E. Cooper, Purvis, Miss.; Natchez, Miss Jessie Porter, Natchez, Miss.; Vicksburg, Rev. O. S. Lewis, Mayersville, Miss.; Brookhaven, C. B. Sauls, McComb City, Miss.; Newton, R. H. Stumbaught, Laurel, Miss.

Let us go to work in earnest to make this Conference a great gathering; one that shall prove helpful to the cause. Yours in the work,

W. D. HAWKINS,
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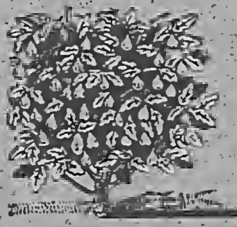

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Marriages.

At the residence of the bride's uncle, Mr. R. E. Cumbie, Biloxi, Miss., Jan. 6, 1908, by Rev. J. L. Jordan, Mr. JOSEPH MARIE and Miss LIZZIE HILL.

At the residence of the bride's parents, near Woolmarket, Miss., Sunday, Feb. 2, 1908, by Rev. J. L. Jordan, uncle of the bride, Mr. JOSEPH H. ROUSE and Miss OLIVIA JORDAN.

On Dec. 11, 1907, in First M. E. Church, Monroe, La., by Rev. H. G. Davis, Mr. W. A. PENNINGTON to Miss E. R. FEARSON. Both of Monroe, La.

At the Methodist Church, Bolton, Miss., Feb. 3, 1908, by Rev. Isaac L. Peebles, Mr. THOMAS G. ROBERTSON to Miss MARY CADE GILLESPIE, both of Bolton, Miss.

On Feb. 3, 1908, at 8:30 p. m., Monroe, La., at the district parsonage, by Rev. James E. Denson, Dr. LAWRENCE McCASKILL JONES, of Monroe, and Miss ALICE IRENE MILLIKIN, of Millikin, La.

On Dec. 14, 1907, at the residence of the bride's parents, by Rev. A. W. Turner, Mr. CHARLES F. EMERY, Jr., to Miss LENNIE THOMPSON, Opelousas, La.

On Sunday, Feb. 2, at the residence of the bride's uncle, W. S. Crook, in Rankin County, by Rev. C. F. Emery, Mr. WILLIAM ELBERT DARNALL and Miss ANNIE EOLIN CROOK, both of Brandon, Miss.

At the residence of Mr. J. P. Ivy, brother-in-law to the bride, Desark, La., Feb. 5, 1908, by Rev. R. O. Wier, Mr. S. T. HARWELL, of Shreveport, La., to Miss MATTIE STIDHAM, of Desark, La.

MOXINE
Cures LAGRIPPE and Colds.

The starch of propriety which keeps us from inviting sinners to Christ will wilt before the judgment bar of God.—Central Christian Advocate.

QUARTERLY CONFERENCES.
Mississippi Conference.

NATCHEZ DIST.—FIRST ROUND.

Barlow, at Rehoboth	Feb. 1, 2
Hamburg, at Hamburg	Feb. 8, 9
Fayette, at Fayette	Feb. 15, 16
Percy's Creek, at Dawson's	Feb. 22, 23
Woodville	Feb. 23, 24
Natchez, Pearl St.	Feb. 29, Mar. 1
Natchez, Jefferson St.	Mar. 1, 2
Bayou Pierre, at P. V.	Mar. 7, 8
Caseyville, at New Hope, Monday, 11 a. m.	Mar. 9
Wilkinson, at Friendship	Mar. 14, 15
Meadville, at Providence	Mar. 21, 22
Washington, at W.	Mar. 28, 29

J. T. LEGGETT, P. E.

VICKSBURG DIST.—FIRST ROUND.

Bolton, at Bolton	Feb. 1, 2
Hermanville, at H.	Feb. 8, 9
Silver City, at S. C.	Feb. 15, 16
Satartia, at Wesley Chapel	Feb. 18
Oak Ridge, at O. R.	Feb. 22, 23
Edwards, at Edwards	Feb. 24, 25
Anguilla, at Anguilla	Mar. 1, 2
Rolling Fork, at R. F.	Mar. 2, 3
Mayersville, at Mayersville	Mar. 3, 4
Rocky Springs, at R. S.	Mar. 7, 8

G. H. GALLOWAY, P. E.

SEASHORE DIST.—FIRST ROUND.

Moss Point	Feb. 1, 2
Pascagoula	Feb. 2, 3
Lumberton	Feb. 8, 9
Biloxi, Main St.	Feb. 15, 16
Long Beach	Feb. 17
Hattiesburg, Main St.	Feb. 21, 22
Hattiesburg, Broad St.	Feb. 22, 23
Hattiesburg, Court St.	Feb. 24
Carriere and McNeill, at Carriere	Feb. 29, 1
Brooklyn and Bond, at Brooklyn	Mar. 6
Mentorum and New Zion, at New Zion	Mar. 7, 8
Gulfport, 25th Ave.	Mar. 10
Gulfport, 29th St., at Handsboro	Mar. 11
Ocean Springs and Oak St., Oak St	Mar. 12
Coalville, at Poplarhead	Mar. 14, 15
Howison ann Saucier, at S.	Mar. 15, 16
Wolf River, at Durhams C.	Mar. 17

M. L. BURTON, P. E.

BROOKHAVEN DIST.—FIRST ROUND

Tylertown, at T.	Feb. 1, 2
Brookhaven (Wed.)	Feb. 4,
Bogue Chitto and Norfield, at B. C.	Feb. 8, 9
Adams, at Adams	Feb. 15, 16
Beauregard, at B.	Feb. 22, 23
Wesson	Feb. 23, 24
Monticello, At M.	Mar. 1, 2
Summit, at Summit	Mar. 8, 9
Topisaw, at Topisaw (Wed)	Mar. 11,

GEO. H. THOMPSON, P. E.

JACKSON DISTRICT—FIRST ROUND

Sharon, at Sharon	Feb. 1, 2
Madison, at Madison	Feb. 3,
Jackson, First Church	Feb. 5,
Fannin, at Oakdale	Feb. 8, 9
Florence, at Marvin Church	Feb. 14,
Braxton, at Braxton	Feb. 15, 16
Terry, at Terry	Feb. 19,
Deasonville, at Union	Feb. 22, 23
Benton, at Midway	Feb. 25,
Yazoo City	Feb. 26,
Eden, at Eden	Feb. 29, Mar. 1
Flora, at Flora	Mar. 2,
Mount Olive, at Mt. O.	Mar. 6,
Bethel and Mission, at B.	Mar. 7, 8
Pinola, at Mount Pisgah	Mar. 14, 15

A. F. WATKINS, P. E.

WINONA DIST.—FIRST ROUND.

Schlater, at S.	Feb. 1, 2
Webb, at Tutwiler	Feb. 4,
Minter City, at M. C.	Feb. 8, 9
N. Carrollton, at Eden	Feb. 12,
Winona Ct., at New Hope	Feb. 15, 16
Mar's Hill, at M. H.	Feb. 18,
Tom Nolen, at Stewart	Feb. 22, 23
Ruleville, at Drew	Feb. 29, Mar. 1
Vance, at Vance	March 3,
Slate Springs	March 7, 8

E. S. LEWIS, P. E.

NEWTON DIST.—FIRST ROUND.

Hebron, at Hebron	Feb. 1,
Ellisville, at E.	Feb. 2, 3,
Harperville, at H.	Feb. 7,
Walnut Grove, at W.	Feb. 8, 9
Carthage, at C.	Feb. 9, 10
Edinberg, at Waldo	Feb. 15, 16
Philadelphia, at P.	Feb. 16, 17
Indian Miss., at Philadel.	Feb. 17,
Neshoba, at Mt. Pisgah	Feb. 18,
Decatur, at Union	Feb. 22, 23
Chunkey, at C.	Feb. 29, Mar. 1
Vossburg and H., at V.	Mar. 7, 8
Rose Hill, at Rose Hill	Mar. 14, 15

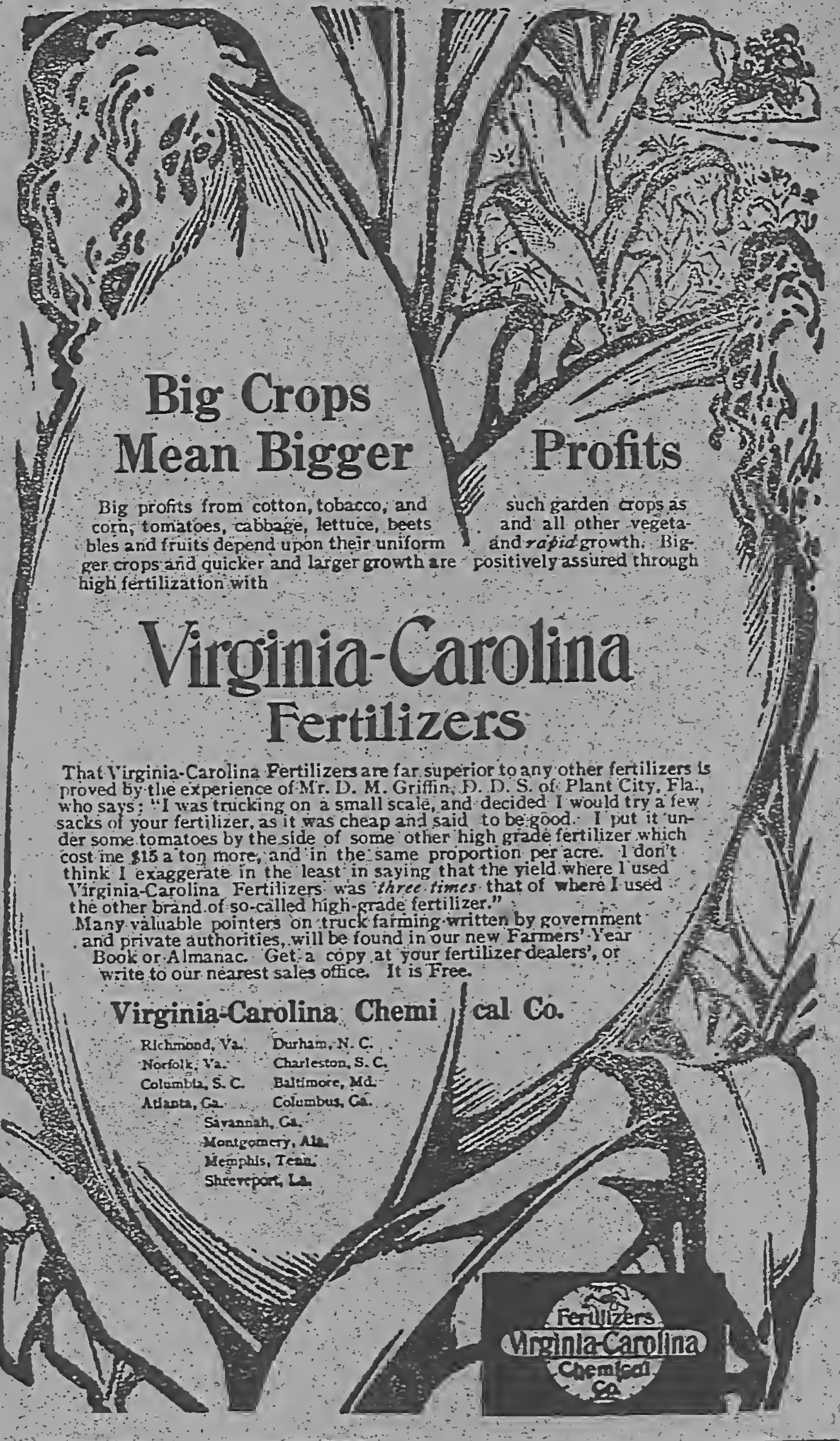
JAS. M. WEEMS, P. E.

MERIDIAN DIST—FIRST ROUND.

Leakesville, at L.	Feb. 1, 2
Enterprise, at E.	Feb. 8, 9
Scooba, at Scooba	Feb. 15, 16
Lauderdale, at L.	Feb. 22, 23
N. Kemper, at Spg. Hill	Feb. 29, Mar. 1
De Kalk, Tuesday	Mar. 3,
Daleville, at Soule's Chapel	Mar. 7, 8
Binnsville, at B.	Mar. 10,
Pachuta, at McGowan's	Mar. 14, 15
Middleton, at Manassa	Mar. 17,
Waynesboro Ct., at Fedora	Mar. 19,
Matherville, at Winnifred	Mar. 21, 22
Eucutta	Mar. 24,
Vimville, at Pleas. Ridge	Mar. 25, 26

W. C. BLACK, P. E.

MOXINE
Cures LAGRIPPE and Colds.


Big Crops
Mean Bigger Profits

Big profits from cotton, tobacco, and corn, tomatoes, cabbage, lettuce, beets such garden crops as and all other vegetables and fruits depend upon their uniform and *rapid* growth. Bigger crops and quicker and larger growth are positively assured through high fertilization with

Virginia-Carolina
Fertilizers

That Virginia-Carolina Fertilizers are far superior to any other fertilizers is proved by the experience of Mr. D. M. Griffin, D. D. S. of Plant City, Fla., who says: "I was trucking on a small scale, and decided I would try a few sacks of your fertilizer, as it was cheap and said to be good. I put it under some tomatoes by the side of some other high grade fertilizer which cost me $15 a ton more, and in the same proportion per acre. I don't think I exaggerate in the least in saying that the yield where I used Virginia-Carolina Fertilizers was *three times* that of where I used the other brand of so-called high-grade fertilizer."

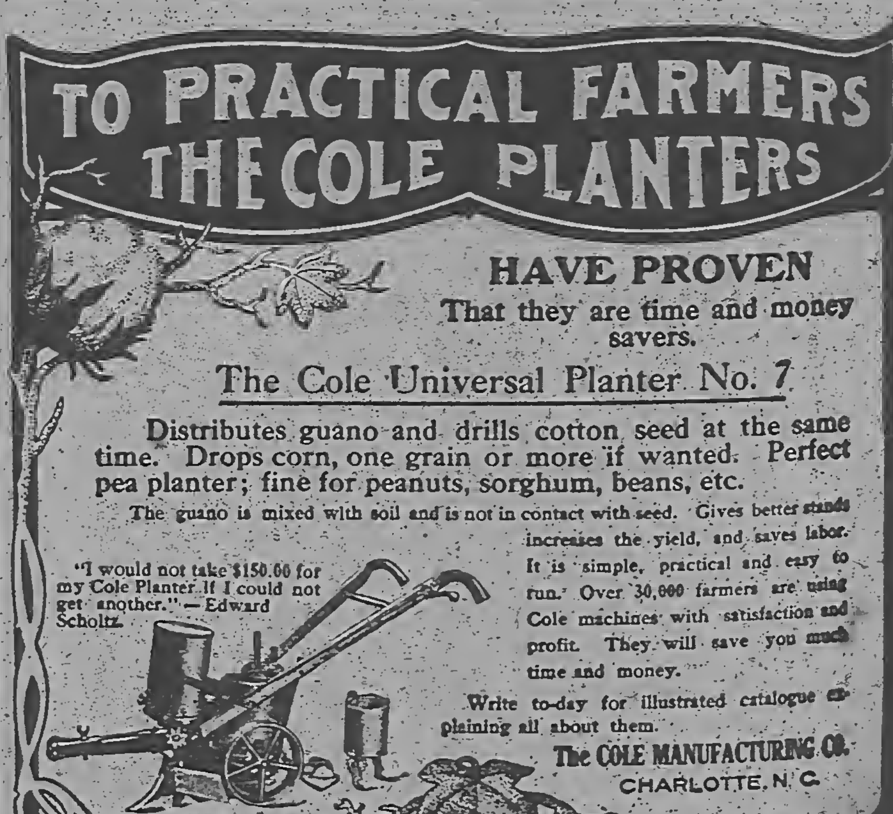
Many valuable pointers on truck farming written by government and private authorities, will be found in our new Farmers' Year Book or Almanac. Get a copy at your fertilizer dealers', or write to our nearest sales office. It is Free.

Virginia-Carolina Chemical Co.

Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Savannah, Ga.
Montgomery, Ala.
Memphis, Tenn.
Shreveport, La.

INCUBATORS "THE MODEL" Manufactured by Chas. A. Cyphers The acknowledged leading ithority on Incubation. We carry a fll line also of Brooders, Coops, Etc. ur Steinmesch Poultry Feeds are con'ded the finest on the market. They row big chickens and a large percentae of those hatched. White. Washing achines. Spray Pumps save labor an money. Field Fencing, Root Cutters, eeders, Seeds, etc. Everything for Piltrymen.

NEW ORLEANS POULTRY SUPPLY CO.,
R. E. Bruce, Manager. 531 Poydras Street, New Orleans.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THE COLE PLANTERS

HAVE PROVEN
That they are time and money savers.

The Cole Universal Planter No. 7

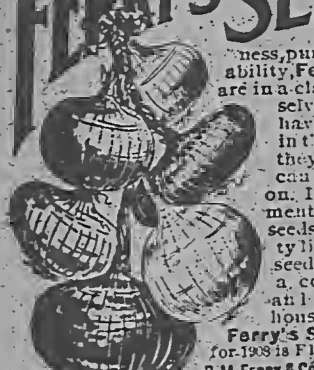
Distributes guano and drills cotton seed at the same time. Drops corn, one grain or more if wanted. Perfect pea planter; fine for peanuts, sorghum, beans, etc.

The guano is mixed with soil and is not in contact with seed. Gives better stands increases the yield, and saves labor. It is simple, practical and easy to run. Over 30,000 farmers are using Cole machines with satisfaction and profit. They will save you much time and money.

"I would not take $150.00 for my Cole Planter if I could not get another."—Edward Scholtz.

Write to-day for illustrated catalogue explaining all about them.

The COLE MANUFACTURING CO.
CHARLOTTE, N. C.



FERRY'S SEEDS

For freshness, purity and reliability, Ferry's Seeds are in a class by themselves. Farmers have confidence in them because they know they can be relied upon. Don't experiment with cheap seeds—your surety lies in buying seeds sent out by a conscientious and trustworthy house.

Ferry's Seed Annual for 1908 is FREE. Address D. M. FERRY & CO., DETROIT, MICH.

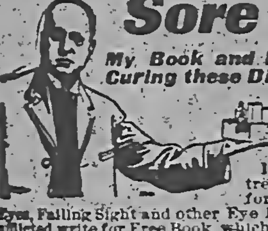
HEISKELL'S OINTMENT

is the one infallible remedy for all skin diseases. Relief is instant. The cure, quick and permanent. It quickly cures the worst case of

ECZEMA

Use Heiskell's Medicated Soap for bathing the affected parts. Heiskell's Blood and Liver Pills tone up the liver, purify the blood. Ointment, 50c a box; Soap, 25c a cake; Pills, 25c a box. Sold by all druggists or sent by mail. Testimonials free.

Johnston, Holloway & Co., 531 Commerce Street, Phila.



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My Book and Instructions for Curing these Diseases at Home

One Month's Treatment ON TRIAL

I have the greatest treatment in the world for curing Sore Weak Eyes, Failing Sight and other Eye Diseases. If you are afflicted write for Free Book which tells how you can cure yourself at home. Toll me about your case and I will tell you how to get a month's treatment on trial, free of all cost, if it fails to prove satisfactory. Address Dr. W. O. COFFEE, Dept. 240, Nat'l Eye & Ear Inf. Des Moines, Ia

FREE DEAFNESS CURE.

A remarkable offer made by one of the leading ear specialists in this country. Dr. Branaman offers to all applying at once two full months' medicine free to prove his ability to cure permanently Deafness, Head Noises and Catarrh in every stage. Address Dr. G. M. Branaman, 1338 Walnut St., Kansas City, Mo.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

Southern Pcific Sunset Route

Connections made at New Orleans with all lines to the

North East and Southeast

WRITE FOR INFORMATION:

G. E. GUEDRY, D. P. A.
Lake Charles.
F. E. BATTURS, G. P. A.
New Orleans.

FROM AUCILLA, FLA.

When my physician told me that for health's sake I must seek a warmer and more even climate, Mr. Perritt didn't hesitate any longer, but immediately made arrangements with his presiding elder for a transfer to Florida. But it was a blue day for us, the day we left our native State and looked for the last time, perhaps, on the familiar scenes and faces. We landed in Aucilla, Fla., on Christmas eve night. We were given a cordial welcome. Brother G. C. Mills met us at the train and we spent the night and the next day in his hospitable home. Aucilla is in Jefferson County, Fla., on the Seaboard Air Line Railroad, about one hundred miles west of Jacksonville. We found a nice little parsonage and everything needful for keeping house all in readiness for us. We are serving a kind-hearted and generous people.

Mr. Perritt has made his first round and seems pleased with his work and I am glad, for it was a sacrifice on his part to leave the Mississippi Conference and come here. My heart ached for him when the appointments were read out in that Conference and his name was not called, because I knew it was all for my sake that he was leaving.

Judging from what I have seen, Florida is a beautiful country; begemmed with crystal lakes, embowered in giant and spreading oak and far-famed for health. They say this is the very place for me to get well and strong. I don't know—I hope so.

We visited Tallahassee about two weeks ago to meet our new presiding elder, whom we already admire very much. We spent some time in the city, visted all the principal places, went to all the Churches and visited the cities of the dead. It was an ideal spring day, the sun was shining warm and bright, and the air was ladened with the odor of blooming flowers, and the wind sighed softly through the trees, gently swaying back and forth the beautiful Spanish moss that hangs in two and three yards length, and as I stood that morning and looked I thought that I would like to be living when Jesus comes and to be standing right where I was then and see all those graves burst open and all those people come forth to life. Many of them have been sleeping more than a hundred years.

There are many beautiful things to be seen in Tallahassee. Nature has indeed dealt generously with it. There are all manner of beautiful green trees and blooming flowers, and a soft velvety carpet of grass everywhere. It is the quietest city I ever saw. There seems to be a dreamy stillness over everything which has a charm for me that I cannot express, and as my eyes wandered away from these scenes they rested on the beautiful hills surrounding the city and the words of the song came to me:

"Is not this the land of Beulah,
Blessed, blessed land of light,
Where the flowers bloom forever,
And the sun is always bright?"

And I thought that if God had made this world so beautiful, what must the heavenly world be?

Florida is rightly called the land of flowers, but with all of its beauty it hasn't near the wealth of my dear home-state. The Church is nothing to campare with that of Mississippi either spiritually or financially. There isn't near the rush and push here in anything that there is in Mississippi.

Well, we travel around a great deal and see lots of strange, new and beautiful things, but we are sad sometimes, and no matter what we do, a longing will steal over us to return to our dear homeland. We miss our friends and especially the preachers. We hope they will keep a warm place in their hearts for us, as we will for them, for if the Lord is willing and our purpose in coming here is accomplished we will return sometime.

We are working, praying and trusting for great things. I thought that some of our friends in Mississippi who read the Advocate would like to know how we are getting on, is my excuse for writing.

MRS. H. B. PERRITT.

Aucilla, Fla.

MOXINE
Cures LAGRIPPE and Colds.

LA CHUTE AND ATKINS.

Dear Brother Boswell: We have been well received at La Chute and Atkins. Our first Quarterly Conference was held in the first of this month. Brother Warlick was with us and did the work of an elder well. Our people love him and he makes a fine presiding elder. Our stewards made a liberal assessment for pastor. They raised it $200 over last year and fixed it at $1000. We have very few people here, but what we have are the very best. I am going to try to put the Advocate in every home.

Wishing you much success in your work I am, Yours fraternally,

R. O. WIER.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

To the Members of the Woman's Foreign Missionary Society of the Mississippi Conference:

Dear Sisters: The Annual Meeting of the W. F. M. S. of the Mississippi Conference will convene in Brookhaven on Wednesday night before the fifth Sunday in March, and adjourn on Sunday night. A month remains to us before the fiscal year closes; and it behooves us to make the most of it in collecting all dues and making good all financial obligations. Let the Pledge Fund, in particular, have careful attention. Only by the full payment of this fund will we be able to meet the salaries of our two missionaries, Janie Watkins and Nell Drake, who are so nobly representing us in China, and to whose support we are pledged. The women of the Mississippi Conference have never failed in meeting their obligations, and while those for the present year are greater than ever before, it only gives us the privilege of doing greater things for our Lord.

Let the auxiliaries elect delegates at once and send names of same to Mrs. Anna Middleton, Brookhaven, Miss.

Brookhaven is preparing to entertain a large number of women, and there will be great disappointment should these fail to show up. This must be our best meeting up to date.

BESSIE W. LIPSCOMB, Pres.

MOXINE CHILL TONIC
Only Tonic—one bottle, one cure.

SALVATION ARMY WORKER

Wife of a Captain in Charge of Army Work at Jonesboro, Ark., Writes Interesting Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself, at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great ridges would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. G. W. Wadsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Thedford's Black-Draught, which cured her.

In De Kalb, Ill., a young woman had taken cold and was irregular six months. I recommended Cardui, and after taking three bottles, she was entirely well."

Wine of Cardui is a pure, non-intoxicating medicine for sick women. It has a specific, healing action on the womanly organs, which it builds up, adjusts and restores to health. It relieves womanly pains and regulates womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written to testify of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old—married or single. Get it at the nearest druggist's, in $1 bottles.

If you want Medical Advice, write us freely and frankly, in full confidence, and we will send you the advice you need, in plain sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

FREE We will send you this beautiful Gold Plated Ring absolutely Free if you will send us the names of five of your neighbors and 10c to pay postage, etc. ELKINS MFG. CO., Kansas City, Mo.

CHURCH EXTENSION NOTICE.

The Executive Committee of the Mississippi Conference Church Extension Board is hereby called to meet in Hattiesburg on Tuesday, March 17, 1908, at 10 a. m. All applications to the General Board must come before this Committee. They should be in the hands of our Secretary, Rev. L. E. Alford, Meridian, Miss., early in March. He will furnish blanks on appliaction.

W. B. LEWIS,
Chairman.

General News

Louisiana equally with Mississippi has been visited with heavy rains, and nearly all the rivers are on the rampage. A rise of thirteen to fifteen feet in the Mississippi is predicted, consequent on these rains. Notice has been given to the various Levee Boards to be prepared as far as possible.

* * *

A movement to unite the Protestant Episcopal Church with the Roman Catholic Church has been started in this country by several Episcopal and Roman Catholic priests. This is in sympathy with a similar movement in England, in which country it is claimed to have quite a large following. In England the Episcopal Church is called the Anglican Church. It is very doubtful whether such a movement will receive material support in this country, except from the High Church party, which is but a small proportion of the Episcopal Church.

* * *

Honduras is becoming weary of being a refuge for criminals, and is now negotiating an extradition treaty with the United States. When this is an accomplished fact, Morocco will be about the only country left to which criminals can flee from their crimes.

* * *

The American fleet has passed the Straits of Magellan safely, and at last reports was passing Valparaiso. The torpedo destroyer fleet has also reached the Pacific Ocean, arriving at Port Monte, a Chilian town, about 600 miles south of Valpariaso.

* * *

Mississippi is having more than its share of cyclones. Another has just swept over the southeastern portion of the State, killing three persons and destroying a large amount of property. Three towns have been wrecked, and the floods have rendered the roads almost impassable, and practically stopped farming occupations.

* * *

The financial fight is on in good earnest in Congress. The Aldrich bill is meeting with strong opposition, being characterized by its opponents as not only wrong, but vicious.

* * *

A very important bill has been introduced in the Senate. It provides for a parcels post on rural free delivery lines at very low rates. If it passes it may prove to be the entering wedge for the general parcels post, that is greatly to be desired.

* * *

The treaty signed recently between France, Great Britain, Germany, Russia and Norway, the object of which is to guarantee the independence and territorial integrity of Norway, was made public.

* * *

The press of Spain is occupied with recitals of an alleged divergence of views betwen the governments of France and Spain relative to the inauguration of a more aggressive policy on Morocco.

It is expected that Russia and Great Britain will enter upon an agreement for joint action with regard to the situation in Macedonia and that these two powers will be supported by France and perhaps Italy.

* * *

The report of Admiral Converse on the condition of the ships of the American Navy, states that they are the equals of any in the world. The critics who pointed out defects only had half knowledge, and were not aware of the defects in the ships of the foreign navies. That the designers of our ships tried to avoid the mistakes of others. There is a constant development, and it is not just to compare the ships of one period with those of a subsequent period in any navy.

London is planning a monster indignation meeting to enforce reforms on the Congo. The United States would take some part in the general remonstrances if the way would open to do so without hurting somebodies' feelings.

WALLACE REAL ESTATE CO.,
Wallace, Cal.

Methodist Church, fine climate, land for growing oranges, apples, olives, peaches, figs, prunes, plums, pears, quinces, grapes, small fruits, vegetables, oats, barley and wheat. For sale or rent.

Correspondence solicited.
Wallace Real Estate Co.,
Per Irving Hill.

Personal Paragraph to our Readers:

Every lady reader of this paper ought to be interested in the offer made on this page.

Here is a watch offered just for an effort. Here is a genuine gold-plated watch absolutely given away just for **trying** for a premium. Look at the picture of the watch, and ask yourself, how can any lady "pass up" this offer when the watch is given just for making an honest effort.

Besides the watch there is a set of dishes. These dishes are not exactly free like the watch—it is a premium that you must earn **with only a slight effort.** You can earn it by a few hours' work. I know you can easily earn these dishes, and anyway you get the beautiful gold watch free. Send your name and address to-day, either on the coupon, or send your name and address to-day in a letter; but write to-day to Mr. Roberts.

Ladies

Ladies, just write today for this elegant gold-plated watch, a watch that is stem wind and stem set and guaranteed to keep perfect time. You can have this watch just for your effort and promptness in fulfilling the simple conditions of the offer below.

Remember this beautiful watch IS given away—it is sent you free, prepaid, just for your promptness and your effort in our behalf. Our object in giving you the watch is because we want to introduce our firm in your locality, but even if you do not earn the dishes, you can get the watch anyway. So send your name and address to-day. **That is all we ask.**

We will guarantee this watch to be gold-plated and genuine throughout. We guarantee it to you to be a good time-keeper, more substantial, more durable than many watches sold at high prices. It is only by special arrangement with the manufacturers, who want a few of these great watches introduced at once, that we are enabled to give this splendid gold-plated watch away with our magnificent and superb set of dishes.

This Beautiful Watch Is Free Yes, we mean free! If you send your name and address at once and fulfill these simple conditions of our great offer. Just send your name and address and tell us you want the watch.

An Honest Dinner Set Offer

A Real, high-grade, genuine, gold medal dinner set. Not given away, but easily earned—when we say easily earned, we mean easily earned. We do not intend to give you this genuine gold medal dinner set for nothing. We want some of your time and some of your recommendation and some work from you. We do not want any canvassing nor peddling, but we want your help. We want just five hours' worth of your time, and you can give us your time in the evening, or in any of your spare hours. If you haven't the time yourself, you can have your children help you. In fact, your children can do **all** the work if you will only show them how.

Then this grand, glorious genuine gold medal dinner set will be yours. It will be sent you absolutely free of charge to you, and you pay absolutely nothing for it. Not one penny of your money will we accept.

We cannot describe the beauty of this genuine gold medal dinner set, with its hansome decorations of Arbutus Blossoms in all their natural colors and its beautiful gold bands. We know that a great many dinner sets have been sold which are not up to expectations, and when we tell you that this is genuine gold medal china it ought to be enough. It ought to convince you that we mean what we say, that our offer is an honest one, and that when you have done the work for us, you will get this dinner set free. This grand dinner set is really worth your while, a dinner set of which you and your family will be proud—for this is not a cheap premium, but just the kind of a dinner set that you would buy at the store for a high price.

There are twenty-five pieces in this beautiful set. It is not as large a set as some people claim to give you, but we know you would rather have fewer dishes of a very higher grade than a lot of poor grade china, and as we do not want to ask too much of your time, and do not want to keep you busy on our little work for more than an evening or two, we are offering this 25-piece set. If you or your children can put in more time, or more work, we will give you larger sets, **even a 176 piece set of genuine gold medal china.**

But of the china that we do give you, the 25 pieces or more, will be of the highest genuine gold medal grade.

I know you want that kind of china on your table. I want you to have the very best china—the kind of china used in the homes of rich people. I want you to have it and enjoy it, and I want you to picture to yourself how your table will look set with the beautiful, genuine gold medal china. Look closely at this picture of the dishes. See the fine wild rose decorations—a picture can hardly do justice to the set, but you can get a faint idea of the beauty of the dishes by looking at the picture.

See the gold—the rich, deep gold effects—the pure white alabaster quality. All those marks which have distinguished this china won for it the gold medal at the St. Louis World's Fair. This was the **only china** that won the gold medal at the World's Fair. Even though you become very rich and have the finest kind of house furnishings you will always be proud to entertain your friends with this dinner set. *You can truthfully and honestly tell your friends that this is the only china that won the gold medal at the St. Louis Exposition.* You can show them the gold medal mark of quality on every set.

Now do you want this dinner set?—this beautiful, genuine, gold medal dinner set, just for a few of your spare hours? Would not your children, or your neighbors or some of the members of your family be willing to help you on the little work we ask? We do not want to delay you one minute. Our offer is limited. Those want to earn the dinner set, should earn it at once.

Just Your Name and Address

Just your name and address on this coupon or on a postal card, or in a letter, will be enough. We will promptly send you the material so that you can earn the beautiful, genuine Gold Medal Dinner Set. If you decide that you cannot do the work, or that your children don't want to, there is no harm done—just return the material, and you will be under no obligations whatever. We do not ask you to sign any order or any contracts. Just your name and address, and we will send you everything prepaid, and it will cost you nothing. "Thinking about it" does not earn you any gold medal dinner set. No harm done if you don't succeed. Send your name and address today. Remember, the gold-plated watch free anyway just for trying. As is fully explained in our circular. So write at once

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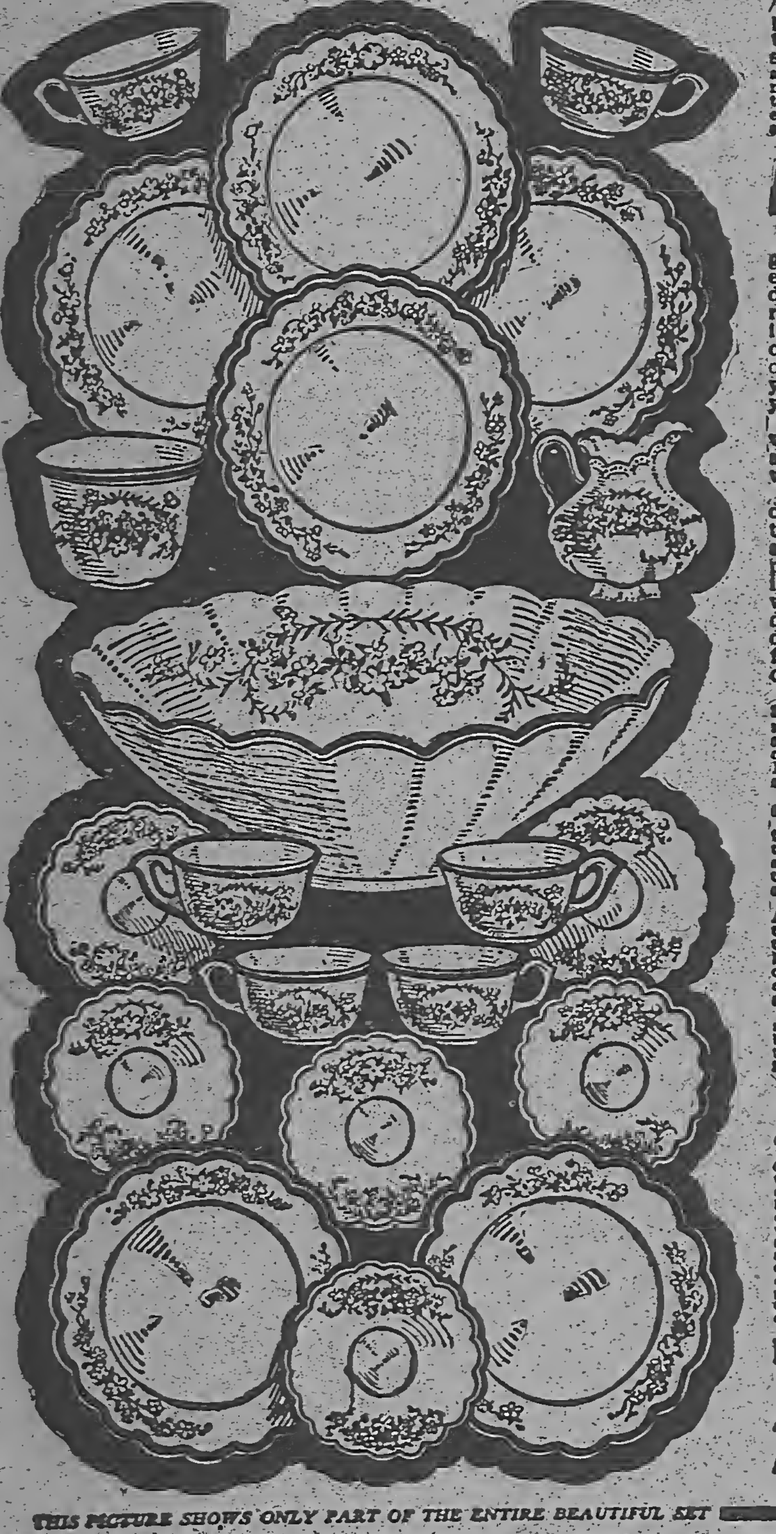

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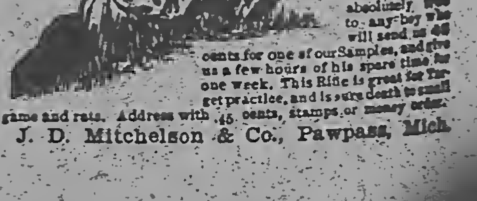

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CHRISTIAN ADVOCATE

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REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, MARCH 6, 1908.

CHAS. O. CHALMERS, Publisher,
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VOL. 55—No. 10.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5389.

Glances at the World.

We noted the fact last week that Mr. Gompers, president of the American Federation of Labor, had determined "to cool off" before offering to the people any strictures on the labor decisions by the United States Supreme Court, and characterized the determination as wise. But Mr. Gompers did not wait to "cool off," or, if he cooled any, he must have been red hot. In the *Federationist*, organ of Mr. Gompers' labor unions, over his own signature he attacks the recent decision, and uses language he would not dare to use in the presence of the Court. He says: "In our opinion the Supreme Court, in this and other recent decisions affecting labor, tends to revert to the mediæval procedure rather than to make the application of legal principles to the present industrial situation," and that "it is clear the Supreme Court has not informed itself on modern economics." Verily, the court of last resort must be made up of ignorant and indifferent men.

* * *

Many Mississippi prohibitionists have been greatly disappointed. The lower house of the legislature voted unanimously for statutory prohibtion, and only four votes were cast against it in the senate. The friends of the cause hoped to secure a constitutional amendment by which prohibition would be written into the organic law, but when the matter came to a vote it was defeated, the proposition lacking two votes of a constitutional majority. Some of the members, it is said, declared that "the prohibtionists got what they asked for, and should be satisfied." If they had asked and demanded constitutional prohibition they would have secured it. Now the antis have the advantage of them, and unless the law is rigidly enforced, and produces the good fruit so ardently wished for, they will move for the repeal of the law at the next session of the legislature. It would be well for the people to keep their eyes on the members who voted against the proposed amendment. The liquor men and their supporters are not going to give up the fight until they are thoroughly whipped.

* * *

Young Harry K. Thaw, the millionaire spendthrift and murderer, who occupied the attention of the newspapers more than any one private individual during the past two years, was adjudged insane and acquitted. If reports are true, he now proposes the role of a knave. He has turned against his wife. This young and beautiful woman, for whose sake he killed Standford White, by her testimony saved him from being convicted of murder in the first degree. Having stood by him faithfully through long and weary months, he is going heartlessly to divorce her. It may be that he is really insane. If so, he is not so much to blame as the members of his family, who, at the conclusion of the last trial, severed from the young woman their friendly relations, and will do the chief part in securing the divorce. Indeed, they are going to plead that the marriage is null and void on the ground that Pennsylvania law does not recognize the legality of the marriage of insane persons. It is a shame that some rich and intelligent people will thus outrage modern civilization.

* * *

The following paragraph may be an exaggeration, but hundreds of men have starved in the midst of plenty. We copy: "With thousands of dollars hid away, his granaries filled to the bursting point, and his little dugout house well stocked with smoked hams, preserves, and many other good things to eat, Lewis Sadler, miser and hermit, starved himself into insanity. He is now in the state hospital in Massillon. Yesterday his chattels were sold on his farm near New Buffalo, this county. The story that Sadler had hidden away some $25,000 in gold coin on his farm took hundreds of people to the scene of the auction sale conducted by county officers. Charles Whitmore, of Canfield, purchased a bag of grain, paying for it 10 cents. No one bid against him. He shook the bag and there was a mysterious jingle inside! Hastily it was opened and three glass jars, which were found to contain $2,175 in gold, were discovered. He at once turned the money over to Sadler's guardian, who conducted the sale. This is a part of the hidden fortune. The rest of the money is supposed to be buried some place about the farm, and it may never be found, as there are no hopes of Sadler recovering his mind."

* * *

For weeks past considerable interest has been manifested in this city over certain measures affecting the retail liquor business. It seemed that the reform measures proposed met with hearty approval, and would encounter no difficulty that could not be easily overcome. One measure looked to the stopping of selling liquors to children. Another was a proposition to separate the liquor bar from the retail grocery departments, nearly every grocery having a bar, which is distasteful, and more or less damaging to women and children. These measures had the endorsement of the Retail Grocers' Association, and not a few liquor dealers. Other influential citizens favored them. But they were all killed by the committee having the ordinances in charge. It is thus that the city council, in pandering to the pleas of the liquor sellers is "heaping up wrath against the day of wrath." The decent element of the city, which we are happy to believe is growing stronger all the time, will not always stand the abuses so prevalent in New Orleans. If the city itself will not correct them, the State at large will. The idea that the separation of liquors from a stock of groceries will drive out of business and ruin many retail dealers, especially women, and, therefore, should not be interfered with, is preposterous. It was an excuse, but no reason for the action of the committee.

* * *

A few faddists are attempting to formulate a universal language. It is called Esperanto. We are not acquainted with it, but we gather that it is a patch-work of all other languages. It is not meeting much more encouragement than Mr. Roosevelt's and Mr. Carnegie's "simplified spelling." The people generally who have time to learn but one language, prefer their native tongue. The few who desire to speak several languages, and are more or less acquinted with Greek, Latin, French, German, and other tongues, find it easy to learn and speak Esperanto. A writer in *Lippincott's Magazine* says: "The rest of the people, comprising probably as much as 90 per cent of the population, have about as much chance with Esperanto as a horse doctor in a garage. In thirty minutes the college professor can learn more about theoretical Esperanto than he can ever find in books about the practical slang that passes current on the lower East Side of New York. And don't forget that this slang is expressive. The inhabitants of the Bowery understand one another. They lose no time in turning beautiful diplomatic phrases. With them expression follows concept, quick as a flash. There is no doubt that Esperanto is an elegant and ingenious contrivance to those who are able to appreciate it, but, after all, its success or failure turns upon the fundamental question whether a language can be fabricated and instituted by statute or otherwise formally, or necessarily confined by its nature to the "jest growed" Topsy class. A little of both, perhaps, with a preponderance in favor of the latter. If Esperanto succeeds in keeping some well-intentioned people out of mischief, it will have served a good purpose."

MASS MEETING OF NEW ORLEANS LAYMEN.

On March 10, at 8 o'clock in the evening, a mass meeting of Methodist laymen will be held at First Church, which has for its object the organizing of the laymen of the district into the Laymen's Missionary Movement. A good programme has been arranged and prominent laymen have been selected to make addresses on important subjects.

Christian Advocate.

[illegible] Mississippi and North [illegible]

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CHURCH EXTENSION LOAN FUND DAY.

A STATEMENT AND APPEAL.

General Methodism is bringing to completion more than [illegible] houses of worship every week, and the Methodist Episcopal Church, South, is contributing her proportional part toward this achievement. She is awakening to the fact that the spiritual [illegible] must have a material home. He who recognizes the relation of Church Extension to [illegible] other benevolences cannot escape the conviction which compels endeavor in its behalf.

This statement and appeal of the Board of Church Extension of the Methodist Episcopal Church, South, is sent forth just as it is receiving the last money due on the 25th assessment made upon the Church; and, notwithstanding that its resources were never so large as at the present, yet the Board is embarrassed by calls for aid from every quarter of the Church, to which it is powerless to respond.

We are in the midst of a revival of Church building. The fact that our people are conscious of a need for better material equipment is most significant. A larger service in the conquest of the world for Christ is not possible without [illegible].

Every missionary agency looks for support to the housed congregation, and the life of that congregation depends upon the character of its material home to a degree not usually recognized.

The success of our missionaries on the foreign field is turned into defeat for lack of Church buildings.

The growing cities, as well as the rapidly multiplying industrial centers of the South and Southwest, cry to us for help, and words are not at our command to adequately express the need. Our efforts to evangelize the foreign element, as well as the native-born in the down-town sections, has hitherto produced little result, on account of the lack of Church edifices adapted to this end. The city has become, in a peculiar sense, the frontier. No city, except the heavenly, is safe without a temple.

The foreign population already settled in many sections of our country, must be reached by the gospel, and the man sent to break the Bread of Life to such must have a suitable house in which to preach.

The great west, from Montana to Lower California, is crowded with opportunities for our Methodism, if we but enter the open door with adequate Church equipment. The spiritual harvest everywhere must be garnered.

Church Extension, as an organized department, had its birth in the General Conference held at Nashville, Tenn., in May, 1882, and completed the first fiscal year of its work on March 31, 1883.

March 31, 1908, will witness the close of the 25th year of its history. The first year was one of organization. The first assessment was placed on the Conferences in the fall of 1882, and receipts from same received in 1883.

During the quarter of a century more than two and one-half millions of dollars have been collected and invested in Church buildings through this organization. These figures do not speak of the sentiment created and the inspiration given to Church building by the messages of this department to the Church at large. It is generally accepted that every Church Extension dollar calls forth ten other dollars; and only the accountants of the skies reckon the results of the efforts of these twenty-five years.

We speak the sober truth when we say that the vast majority of Churches now owned by our connection have been erected since organized Church Extension had a place among us.

This will be readily seen from the fact that 50 per cent of our Church buildings of to-day have Church Extension money in them. The statement of this fact alone will be recognized as a sufficient ground for this special appeal.

The constitution from the beginning gave the Board "authority to raise and administer a *loan fund*, which shall be held separate from funds raised for general distribution, and which shall be used only in loans on adequate security to be determined by the Board."

Believing that "such a fund would be especially useful from the consideration that a large portion of the work we are called upon to do might be accomplished by temporary loans, which, after serving once, come back and then go again, and repeat their work, and continue thus to go and come, reproducing their blessings year after year," the Board at its very first meeting ordered "That of all *funds* derived from gifts, devices and bequests, 50 per cent shall go into and be a part of the *loan fund*, unless otherwise directed by the donors." And in addition to this, the Board set apart to the *loan fund* twenty per cent of the amount received from collections through the Annual Conferences, for the first fiscal year.

About the same time the Centenary Committee took the following action: "Resolved, That the cause of Church Extension be strongly urged upon the attention of our people as a leading object for their contributions in 1884, and that we seek to raise a *loan fund* of $500,000."

A consideration of these facts must necessarily impress the Church of to-day that the fathers who inaugurated this movement believed strongly in the necessity for a large *loan fund* capital.

The Church has not yet reached the mark set by the men of 1883. At the close of the last fiscal year (March 31, 1907) the loan fund capital was $238,343.43. This amount is altogether inadequate for the needs of to-day.

After much prayer and thought and exchange of opinion, the Board has decided to inaugurate the beginning of its second quarter of a century's work by calling upon the Church at large for a "thank-offering" of $100,000, to be added to the loan fund capital. We rejoice to be able to state that during the present fiscal year already $24,107.50 of this amount has been obtained in cash or good securities. Will not the entire Church unite with us in an effort to increase this amount to $100,000 by the date fixed for our Annual Meeting?

To this end we have designated *Sunday, May 10, 1908, as Loan Fund Day.*

This is the Sunday embraced in the dates set apart for the next Annual Meeting of the Board, which is to be held in St. Joseph, Mo., May 6-10, 1908.

We most earnestly appeal to every presiding elder and pastor in our Methodism to present this cause to the congregations on the date fixed, and give the people in every place an opportunity to make an offering for the purpose of increasing the loan fund of your Board of Church Extension. This offering may be in cash, securities, or subscriptions, as the donor may elect.

We most earnestly appeal to every Sunday school superintendent in the entire connection to present this claim to their Sunday schools on May 10, 1908, so that this ever-growing constituency, sharing so largely as it does in the benefits of every Church building, may have an opportunity to contribute to this important interest.

We appeal also to the Epworth Leagues of the Church, and trust that, without exception, they will make contributions for this purpose.

In a word, we pray that every organization within the Church, and every individual member of the Church, will lay to heart this great cause, and make an offering on the date mentioned, or as nearly thereto as possible.

It is not our desire to lay a heavy burden on any Church or individual, nor to interfere in any wise with any collection ordered by the General or Annual Conferences. Of course, it is not designed that this call shall in any way interfere with the present Church Extension assessment.

We simply ask in the interests of the Redeemer's kingdom, that the people be informed of the need and given an opportunity to contribute, and that their contributions be sent to W. F. McMurry, Corresponding Secretary of the Board, at his office, 705 West Chestnut Street, Louisville, Ky., who will receipt for same, and cause the results of this appeal to be published in suitable form.

Our confidence in the merit of this appeal is absolute, and our faith in the Church at large is such that we are willing to abide the results if the leaders of Zion will open the way by providing information for the people, and an opportunity for them to make their contributions.

With grateful hearts for what has already been accomplished, and praying that the God of all grace may abundantly bless and prosper every one of the 1,700,000 of ministers and members of the Methodist Episcopal Church, South, we are, Your servants for Christ's sake,

Signed: Alpheus W. Wilson, W. W. Duncan, Chas. B. Galloway, Eugene R. Hendrix, Joseph S. Key, Oscar P. Fitzgerald, Henry C. Morrison, Warren A. Candler, E. Embree Hoss, Seth Ward, James Atkins, Walter R. Lambuth, Thos. L. Jefferson, Jno. L. Wheat, Thos. B. Morton, R. B. Gilbert, Presley H. Tapp, T. S. Garrison, T. W. Lewis, M. J. Cofer, Jno. C. Strother, J. M. Henry, Nelson B. Henry, Jno. E. Godbey, N. E. Linebaugh, Henry Trawick, W. J. Johnson, W. J. Young, W. F. McMurry.

Louisville, Ky., March 2, 1908.

MISSIONARY INTEREST AT VANDERBILT UNIVERSITY.

COMMUNICATED

The last monthly Mission Day, observed by the Biblical Department, January 24, was notable for the presence of Drs. W. R. Lambuth and D. L. Anderson, the former senior Missionary secretary of our Church, the latter president of Soo Chow University, Soo Chow, China. Just back from his tour of the globe, on which he has studied at first hand the new opportunities and problems of the Church, Dr. Lambuth gave an interesting account of the work that has been done, and laid before the students the present and future needs of the field. Dr. Anderson told of the revolutionary forces that are stirring the Chinese Empire to the depths, and showed that these forces are traceable to Christianity and Christian education. In the evening a banquet was tendered the visitors by the students of the Biblical Department, the faculty and their families being invited. At the banquet Dr. O. E. Brown presided, and toasts were responded to by Chancellor Kirkland, Drs. Lambuth and Anderson, and several of the students.

The remainder of this article will review briefly a few of the most striking facts brought out in the addresses of the visitors. Dr. Anderson began by saying that, although he had been on the Vanderbilt campus only once before, he felt at home here because half the missionaries of our Church have gone out from Wesley Hall. It may be added parenthetically here, that the same percentage holds true of all the foreign mission fields of our Church. That Vanderbilt has trained only one-twelfth of our preachers, and yet has furnished one-half of all our missionaries, is a fact that speaks eloquently for the missionary and religious spirit that pervades the only institution of our Church which undertakes to give technical training to her young preachers.

Dr. Anderson's stay in America will be brief. He has come for men and money with which to enlarge the usefulness of Soo Chow University. This University has prospered greatly and is recognized as one of the leading institutions of learning in the Chinese Empire. From the day of its opening it has been self-sustaining, having paid all its expenses out of students' fees. This is a remarkable record when we recall that the colleges for men in our own country require endowments. The utmost capacity of the University up to the present year has been two hundred students, and last year one hundred eager men had to be turned away. What institution in America has been blessed with such an overflow of students that fifty percent had to be refused admittance? So profoundly have the foundations of the old order been shaken that these students are not from the lower classes of Chinese society. The best families of the empire are furnishing their quota of earnest students who are begging for an opportunity to secure an education. This year just two hundred and eighteen men can be taken, and between one and two hundred will have to be denied the boon of a Christian education. It is a mistake to suppose that Soo Chow University is in reality but little above the secondary school of our country, for its graduates are the intellectual equals of the graduates of our foremost colleges.

China is much misunderstood by nearly all westerners. We usually think of the Chinese as densely ignorant, whereas there are more scholars in China than in any other country on the globe. There are at least as many books in China as there are in America, and they are of all classes just as with us. From the earliest times the positions of honor and profit in the state have been bestowed on the best educated men, and a thorough system of competitive examinations has been operative all over the empire for the purpose of determining who the best educated men were. While this education has omitted many branches that we consider important, upon it in large measure has rested the foundations of that unchanging civilization which was old when Abraham went out with his bride from Ur of the Chaldees into the land of Canaan.

In many other respects we have underrated the Chinaman. We have imagined him to be a weakling, but in the days before he outgrew his barbarity he was the most dreaded warrior in the world. To-day the strongest men in the world are Chinamen, but the Chinese mind has in some directions so far surpassed ours, that physical force, especially of a warlike nature, is there already regarded with an utter disdain and disgust. The Chinaman has learned so perfectly the great lesson that there is something in the nature of a man that is immeasurably higher than brute force. No self-respecting Chinaman will be a soldier, and in the army none but the lowest rank of soldiers wear that mark of infamy—uniform. The armed forces of the western nations win easy victories over the Chinese, but they regard the fact with no more self-reproach than they would the superior physical powers of wild beasts. They invented the powder that is used against them, but they have gotten beyond expertness in its use. It is a wonderful Providence that allows the Christian workers of this century to carry the gospel to such a people. The noble pioneers have prepared the ground, but the number of the laborers must be increased ten-fold and at once if China is to be saved.

An illustration will suffice to show the great and growing influence of the Christian missionaries. The Anti-Opium League had its rise in Soo Chow and there has its headquarters. "Down with the opium traffic," has been the watchword of the League. The movement has grown until recently the management felt justified in attempting to influence the government directly. Dr. Du Bose, president of the League, and a Presbyterian missionary, wrote to the Viceroy at Nankin, laying the matter before him. Promptly he received an answer, advising him to go before the imperial government at Pekin with his cause, and offering a letter of introduction to the Secretary of State, as we should call him. Dr. Du Bose went. He was cordially received by the State Department, and secured a promise of an earnest consideration of the matter. Hardly had he reached his home when an imperial edict went out into all the provinces of the Chinese Empire, ordering all opium dens to be closed and making the operation of them in the future punishable with severe penalties. Thus the great crime of England in forcing the opium trade on China has been as nearly annulled as is now possible by government action, and it came about through the efforts of missionaries.

Most of us do not have a correct idea of the geographical extent of China. China is larger than the whole of Europe by a territory equal to New England. If all of the territory of the United States and Alaska could be placed on the Chinese Empire, there would be enough of China over to make a Great Britain.

The natural resources of China are so vast as to stagger the imagination. The soil is the richest on the face of the earth; the possibilities in water power are surpassed only by those of Brazil among all the nations of the earth; coal and iron are present in vast quantities. A party of scientists was recently sent out by the German government to report on the amount of coal in China. The commission spent all its time in the careful investigation of one province, and then reported that there is enough coal in that one province to last the world several thousand years at the present rate of consumption. Other provinces are believed to be as rich, and several are known to have more coal than Pennsylvania.

No one can question that the Chinese make good Christians when he hears the story of Chen, who, on joining the Methodist Conference, requested the special privilege of having as his first appointment the circuit which his father was serving during the Boxer movement. Here the father was murdered, being hacked to pieces along with his wife and two daughters. In compliance with his request, Chen was sent to the circuit, and served it two years, trying to win by love those whom ignorant hatred had driven to a mad deed.

It is needless to say that such addresses as Drs. Lambuth and Anderson delivered produced a profound impression on the students of Wesley Hall. They are unanimous in their opinion that no nation has ever in the history of Christendom been so wide open to the gospel as China is now.

X.

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ANOTHER "LIGHTNING-BUG" CONVENTION.

Dear Dr. Boswell: It will be remembered by many that a few years ago Dr. G. A. Lofton (a Baptist divine in Tennessee), published a book, "Character Sketches," in which he has a lecture on "The Lightning-bug Convention." It will be remembered that Dr. Lofton describes the lightning-bugs as protesting against the stars ever shining again. They characterized the sun as a nuisance and a humbug, an enemy to the human race, and the sooner obliterated the better for the world. This convention of lightning-bugs appointed a committee to draft some resolutions expressive of the sense of the body. Drastic measures were instituted looking towards the annihilation of the sun and moon and stars. It will be remembered that the chairman of this committee took the very *apropos* title of "Mr. Fizzlefizz."

History repeats itself! Verily, the "lightning-bugs" have called another convention to devise ways and means to check the fast-growing sentiment in favor of prohibition. If these "lightning-bugs" had any respect for the Word of God, we would feel like saying to them what Gamaliel said to the council who were about to kill Peter and the other apostles: "Refrain from these men and let them alone; for if this counsel or this work be of men it will come to naught; but if it be of God *ye cannot overthrow it; lest haply ye be found even to fight against God.*" Acts v. 38, 39.

In this "convention" it was declared by one famous "bug" that they would rely for their strength on the "*moral righteousness of their cause.*" It is sincerely hoped by all prohibitionists that this will be the thing on which they will rely for their strength. If the "moral righteousness" of the liquor business was all we had to contend with, the victory would already have been won. For, lo! the moral righteousness of the whisky traffic is like the truthfulness of falsehood and the honesty of theft. It is a misnomer! A contradiction! A paradox! A *humbug*, as well as a "lightning-bug!"

Let all the right-thinking people inform themselves on this question and let us have decided convictions in the matter. The time has come when we must be aggressive in opposing evil.

J. M. Alford.

Baker, La.

FROM REV. G. W. BACHMAN.

Dear Brother Boswell: I always hail the coming of the Advocate with delight and read its contents with great pleasure. I have just read this week's paper with peculiar interest.

The editorial on "Christian Stewardship" is capital. It would be well if it could be read to every congregation or in some way made to reach the thousands that will not see it in the paper.

The reflections of Brother W. B. Lewis on Quarterly Conferences and the presiding eldership are deserving of thoughtful consideration by presiding elders, pastors and people, O, for a returning to the "good old ways." Gilderoy's reminiscences of the preaching power of Rev. Joseph H. Brooks revives within me pleasant memories of five years when he was my truly beloved presiding elder. Our association was close and affectionate, and to me it was of great and abiding benefit.

Of the style and force of his preaching Brother Porter gives a true representation. And Oh! how preachers and people did enjoy it. But if he had heard him as I did on one occasion on "The Work of the Spirit," I think he would say that it "reeled off," for one time. It was a clear, Scriptural, logical and powerful deliverance on the subject.

And that great sermon that he preached at Harmony Camp-Meeting one Sunday morning, in 1870, on the possibility and awful consequences of apostasy, demonstrated the fact that he could preach with ability and effectiveness at least on one doctrine.

The meeting had been lagging from the beginning—Friday night: but little spiritual life was apparent. But that sermon, preached "with the Holy Ghost sent down from heaven" to an immense congregation, alarmed backsliders and sinners and awakened the Church and a great revival began.

Space forbids to mention many other good things appearing from time to time in the ADVOCATE that will do the soul good of any and all who will read and think.

Let us all do what we can to aid the diligent and very competent editor in furnishing suitable matter for the paper, and to induce the people to take and read it.

G. W. BACHMAN.

Winona, Miss.

AN ENCOURAGING LETTER.

My Dear Dr. Boswell: I was glad to have a letter from you—have always had a warm place for you in my heart.

After a good deal of thought about the matter, I have concluded to have a thorough canvass of my membership in the interest of the NEW ORLEANS CHRISTIAN ADVOCATE. Of course, I want and will receive no "commission" for myself, but I have secured the services of an estimable widow lady, who is highly respected here. She will begin work next Monday. No doubt she will get a large list. The commission will help her, and she needs it.

God blesses our work here. The Church is moving forward. Enclosed find one dollar for renewal of my own subscription to the ADVOCATE. Cordially your friend and brother,

FELIX R. HILL.

INSTALLATION OF SUNDAY SCHOOL OFFICERS AND TEACHERS.

Some years ago a brother pastor sent me a sample copy of an installation service for the officers and teachers of his Sunday School, and it appeared to have in it a fine means and to give a splendid opportunity to impress on the officers and teachers the sacred importance of the work the Church had committed to them. I know not where the programme came from, as it was a reprint by the local printer, but for bringing together appropriate Scripture and reverent and well arranged programmes of its kind it was well nigh perfect and seemed to have been the work of an expert, and was probably taken from a master's work on Sunday Schools.

Feeling the need of some such programme to impress the importance of their work upon them, the programme was brought before our Sunday School weekly teachers' meeting, and all agreed that it would be a good thing to have and that they were ready to take the vows of fidelity in office, in loyalty and in service. And we wrote the publishing house for a programme and found that they had none. Thereupon we had this one reprinted and set the service for Sunday night, and had it well announced, and a large congregation gathered to see what this new thing should be. So the pastor turned bishop, and the Sunday School officers and teachers—organist included—were ordained deacons and deaconesses and received into full connection. And it is the sense of those participating and of the congregation, as well, that the service was worth while and would yield a fine harvest in Sunday School official fidelity and efficiency. In the "pastor's charge" was an exceptional opportunity to hold up true ideals to all church officials and to let the audience know who were their children's religious teachers and what they stood for, and in the sermon following to discuss at some length the Sunday School work with application to modern progress and local needs.

Why should our pastors be ordained with so reverent a service and under such solemn vows, and our public school teachers selected after such rigid examination and held to such progress in Normal methods, and our Sunday School teachers who embrace in their work the spiritual needs of the preacher and the thorough and progressive preparation of the teachers he picked up anywhere and allowed to do pretty much as they please in the matter of attendance and preparation? Such teachers at best can only be makeshifts and be but a degree better than nothing. This programme tended to make all feel that their place in the Church was a sacred and important one, and we believe that the future will yield a rich harvest from this Sunday night's sowing.

P. O. LOWREY.

Many, La.

NORTH MISSISSIPPI CONFERENCE.

Dear Dr. Boswell: Will you kindly say to the North Mississippi Conference that the executive committee of the Board of Missions have appointed Mr. Fletcher Johnson, Tupelo, Miss., to serve as treasurer of the board until we can all meet and elect a permanent successor to Brother Harkey? Brother Johnson is the cashier of the First National Bank, of which Brother Harkey was president. He will continue the same account. The pastors and official boards having funds on hand for foreign or domestic missions will make remittances to him.

He informs me that there is on hand of the Home funds considerably less than enough to make the first quarterly payment. The brethren who are serving these mission charges should have their quarterly stipend promptly and in full. They need it. It is impossible for the board to make the payment unless the pastors collect and remit the Home Mission assessment. Will not the brethren give this immediate attention? The first quarter is due March 10th. Just a little work now on the part of each pastor will relieve the pressure on these good and faithful men serving our missions.

The call from the parent board is just as imperative for money for foreign work. Our Conference is much behind last year: a few pastors have sent in the entire amount of both assessments—some of these from charges where it required much effort. Why not all of us do this right away? W. W. WOOLLARD, Pres.

Water Valley, Miss.

FIRST INTERNATIONAL CONVENTION.

Arrangements for the First International Convention, to be held at Pittsburg, March 10-12, 1908, under the direction of the Young People's Missionary Movement of the United States and Canada, are being rapidly completed. The Home and Foreign Mission Boards and Societies are daily receiving applications for attendance. From the present outlook a full attendance is assured. Already some denominations are asking for more than their apportionment of delegates. The Committee in Pittsburg is making superb arrangements and the result is gratifying.

The presiding officer of the Convention will be Mr. John Willis Baer, president of Occidental College, Los Angeles, Cal., and ex-secretary of the Young People's Society of Christian Endeavor. The programme promises to be one of the most effective that has been built, and among the participants are Mr. Robert E. Speer, Mr. John R. Mott, Prof. William Douglas Mackenzie, Prof. O. E. Brown, Rev. James I. Vance, Mr. J. E. McAfee and Rev. Lemuel Call Barnes.

This Conference promises to be of great value to the leaders of the young forces in the Church. The making of the Missionary Church of tomorrow will be rendered feasible and easy through the adoption of the plans to be presented and discussed at this Convention.

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FROM THE CROWLEY DISTRICT.

In the Crowley District of the Louisiana Conference there are some signs of life. Rev. J. I. Hoffpauir's presence in Abbeville is creating a demand for a $12,000 or $15,000 church. Rev. L. N. Hoffpauir is making preparation to build a new church in Lake Arthur. Rev. J. D. Nesom has a church building enterprise on hand in Sulphur. Rev. S. D. Howard is in need of a larger church at Eunice. Rev. C. A. Battle has reduced the debt on the Jennings Church to $220, and has plans on foot to get rid of this remainder by May 1. Rev. M. Hebert is busy with his enlarged French Mission, much of the work since Conference having been preparatory to evangelistic work later. Last Sunday the Lake Charles Sunday School observed Decision Day with gratifying results. The preachers are all in place, and all are hopeful.

J. M. HENRY.

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W. F. M. S.

NOTICE.

The annual meeting of the Woman's Foreign Missionary Society of the Louisiana Conference will be held April 1 to 5 in Shreveport. Delegates and visitors will please send their names and the time at which they will arrive to Mrs. J. A. Sewall, Texas Avenue, Shreveport, La. Every Auxiliary is urged to send a delegate.

Mrs. J. B. Cobb, who has just returned from the mission fields, burdened with information about our work and its needs, will be with us.

Miss Daisy Davis, secretary of the Young Peoples' Work, will be present, filled with inspiration from the great missionary meeting in Pittsburg.

Mrs. W. F. Barnum, of Ft. Worth, Texas, who is vice-president of the Western Division, will also be present to take part in the meeting.

We hope to have one of the returned missionaries also. Mrs. Cobb will visit through the Conference two or three weeks before the annual meeting, and Miss Davis will spend the month of April visting through the Conference. Any auxiliary or pastor wishing either or both of these ladies will notify Mrs. Edward Alyis, 5216 Pitt Street, New Orleans, La.

Their traveling expenses will be met by the Woman's Board, but they must be entertained for the day or two that they may be with you. Don't wait too long to write if you do not want to be crowded out.

Announcement will be made later to whom the delegates to Shreveport will send their names. Be sure to get your tickets on the certificate plan.

Mrs. S. A. Montgomery,
Conference President.
Mrs. B. C. English,
Recording Secretary.

W. H. M. S.

Mrs. S. L. Pope wrote an article entitled; "The Relation Between the Home Mission Society and the Pastor's Wife," which was published in the New Orleans Christian Advocate, bearing date Nov. 14, and as I greatly differ with her in some respects, I felt like "speaking up and expressing myself" right away, but duties, which I considered more important, prevented my doing so then. However, dear Editor, if you will allow me a little space, I will do so now.

Sister Pope seems to think that on some charges there is a discord between the pastor's wife and the Woman's Home Mission Society. In fact, this seems to have been the case with her a time or two, for she says, "The Society has always been 'my friend,' and I have certainly tried to add my 'mite' to its welfare, but notwithstanding all, my pot of ointment has sometimes had a fly in it, and occasionally two or three flies." I am sorry to know this. It should not be so; and I cannot see why it is so, for, surely, the Woman's Home Mission Society, whether connectional or simply local, is doing all it can to make the pastor and his family comfortable and happy.

Differences sometimes arise from misunderstandings; and possibly this is the cause of the "flies" in Sister Pope's "pot of ointment;" but whatever the cause, perhaps we can remove it by "speaking the truth in love."

Sister Pope suggests, as a cure, that each member try to imagine herself placed in the same position as the pastor's wife. This is a most excellent suggestion, and vice-versa.

As to building, or remodeling, or adding to a parsonage, I think that those to whom the parsonage belongs are the ones to say how or what should be done. If we will all read section 2 and 3 of chapter 14 in our Discipline, it may give us a clearer idea as to our parsonages. Of course, the pastor's wife's suggestions are always listened to, but I am truly thankful they are not always followed, although it would be better, sometimes, if they were.

Now as to the furnishings. This work is generally given into the hands of the Woman's Home Mission Society, if there is one; if not, the women of the Church, or Churches, as the case may be, voluntarily take it up, and they plan and work through heat and cold until they have quite a nice little sum. Now, whose money is this? If it is theirs, have they not a right to spend it just as they see fit? I think so; and I, for one, do not feel like dictating to them as to how they should spend it. I would not like for them to tell me how I must spend my money. Let us try to live by the golden rule. I might follow their suggestions, and they might follow mine; but it is not their duty to suit my individual tastes any more than their own, because I may be the occupant of that parsonage but a very short time after the articles are purchased, and they will be just as apt to suit the tastes of the next occupant as I would be. For I think that as a rule "two heads are better than one, if one is a * * *." It is true that the Society has a delicacy sometimes about entering an occupied parsonage for the purpose of ascertaining what is needed, so they ask the pastor's wife. Then she should feel perfectly free to say what she thinks is needed, and as a rule the Society will come just as near supplying her wants as their means will allow, for they are just as anxious that the preacher and his family should be comfortably domiciled as the preacher's wife is. We must remember that the parsonages are furnished for the pastor's wives, and not for any particular pastor's wife. If Sister Pope's idea of how the "average pastor's wife" feels, is correct, then I am not an "average pastor's wife," for I feel that I have no more right to say *how* the Society should use its money than any other member of the Society; and I don't think that it is a good plan, as a rule, to turn money over to the pastor's wife for her to spend on the parsonage as she sees fit, or to make her treasurer of the Society. My reasons for this are too numerous to mention. I have been given money a time or two in this way, but I have taken it very reluctantly, and have always talked it all over with the Society, trying to show them the needs, and get their idea as to what they would like to have in their parsonage. Then when the purchases were made, I would give the Society an itemized account of everything. Not because they would exact it, but because it is right, it is business.

Now, let me add this: If we pastors' wives will try harder to take care of the things in the parsonage, use them, but not abuse them, and then, if possible, when we leave, leave the parsonage and premises clean and in good order. It will be very encouraging to these earnest, faithful women who work hard and often make sacrifices to have their parsonage look just as nice, and be just as comfortable as any other parsonage.

Mrs. J. W. Campbell.

Rolling Fork, Miss.

AN EXPLANATION.

"Rev. W. B. Pinson, who went from the North Mississippi to the White River Conference two years ago, has withdrawn from the ministry and membership of the Church. We have not learned the reason why."

Dr. J. W. Boswell: Dear Brother—Having found the above in the New Orleans Christian Advocate (issue of Jan. 2, 1908), I felt it my duty to make the following correction and explanation. It was only one year ago, and not two, as you have it in your columns. I find in the course of study, prescribed by the College of Bishops of the M. E. Church, South, to be passed by all itinerant preachers before being ordained elders in said Church (I passed this course in 1900-1901-1902-1903) that the doctrine of entire sanctification subsequent to or following regeneration, as a separate or second and distinct experience, is taught in said course. Watson's Institutes, also Binney, Fletcher, Wesley, McTyeire, Pope, Hudson, and others; also in the Discipline and Hymn Books. Yet, finding that the greater part of her membership and ministry absolutely denied the fact of the doctrine and ridiculed the idea of the experience of entire sanctification by faith instantaneously as a second work of the Holy Ghost, and God asking the question, "How can two walk together except they be agreed," I quietly withdrew and connected myself with the Holiness Church of Christ, where I am to preach genuine Wesleyan Methodism as it was taught before her days of apostasy and worldliness.

To all my dear brethren, with whom I labored many years, I extend to you a hand of sympathy and a heart of love. While with you I did my best. When God said "move," I obeyed, and am now abundantly satisfied. I am full of evangelistic and pastoral labors, preaching from two to five times a week. At present I am commissioner of Arkansas Holiness College, and secretary and treasurer of her Board of Trustees. Hence the Lord is keeping me busy. I am determined that the devil will not get any more of my time. Have a praying wife, full of faith and the Holy Ghost, and I have my children in college. I am having the hardest battles of life, but God is giving me victory in it all. I am living in the sunshine of God's love, saved, sanctified and kept by power Divine.

Praying God's richest blessings upon you and yours in him, according to Eph. iii. 14-21.

W. B. Pinson.

Vilonia, Ark.

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A NEWSY LETTER.

During the past three weeks it has been my good fortune to be in many charges in both Conferences in Mississippi. I have seen the preachers entering upon their work, and heard the people talk of the prospects for the new year. We are entering upon a year when preachers and laymen are attempting and hoping great things. The Church is thrilling with quickening life and power.

I fell in with Revs. C. W. Crisler and B. F. Jones at the Edwards House in Jackson, Miss., and inquiring what was meant by such a conjunction of theological planets, learned that the Jackson District Missionary Conference was in session. The excellent programme of this gathering has already appeared in the ADVOCATE. The sessions I was able to attend were both interesting and edifying. Brother Ellis' splendid report and stirring address were full of promise that the work of the Conference evangelist would go beyond the magnificent success of last year. Brother Crisler's paper on the "Layman's Movement" was ordered printed and distributed. Not an unimportant and certainly an enjoyable feature of the occasion was the delightful repast served by the ladies of First Church and Capital Street, in First Church parlors.

The following Sunday I spent with Brother Crossley, at Utica. There are some men who win the heart at sight, and apparently without effort, and Crossley is that sort. He has already stolen the heart of Israel in Utica, and is entering largely upon what promises to be a year of great success. He has in Mr. W. W. Ellis a wide-awake, progressive Sunday school man. If one hangs around Ellis' drug store a bit he'll be sure to have a little card stuck under his nose that he can't keep from reading to save his life, and that leaves him feeling like he'd rather go to Sunday school than a picnic. Ellis has an insatiable hunger for methods, better methods, more successful methods. He reads everything that will put him in the way of them, and what he can't find in books and papers he makes up as he goes along. The Sunday school had determined to raise $50 for missions. This Sunday they had a pig they had been fattening. I dropped a small coin into the slot in Mr. Piggy's back, and thoroughly enjoyed myself. It happened to be hog-killing-day, and the secretary smote piggy with a gavel, and out rolled pennies, nickles, dimes and larger coins—quite a stride towards the $50.

Everybody in that part of Mississippi, and not a few folks in Louisiana, know Dan Kelly. I got off at Bogue Chitto in the rain and felt cold and lonesome until a big, warm hand seized upon my own and I felt like I was at home. Folks go to Church at Bogue Chitto when Dan Kelly preaches. At regular services the house will sometimes hardly hold the crowd. Kelly has revival talents, too. He has conducted some wonderful meetings.

I found Brother Parker entering into his second year at Summit with a fervent spirit. His people are in love with their preacher. One of his Churches sent him up to Conference as handsomely clad as a Bishop could be. Summit charge had a remarkable time last year. A tidal wave of revival fire swept round it. Every Church showed large increases in membership and gains in every line.

After the glorious experiences at Crystal Springs last autumn it was pleasant to be there again. Rev. J. W. Crisler has a strong hold upon the hearts of a loyal people. He is doing a magnificent work there. Under his wise leadership every branch of the Church has grown. The esteem in which he is held appears in the fact that the stewards voluntarily increased the assessment for the pastor's salary $300. A new Church is talked of, and it will not be long until it, too, comes to pass under Brother Crisler's splendid management.

I cannot bring this news-letter to a close without mentioning the work of Prof. Foster in the Crystal Springs Academy and High School. He has filled the town with enthusiasm for education. He is abreast of the times. Flower beds and landscape-gardening furnish the pupils with outdoor work, and in bad weather a well-equipped shop gives occupation indoors during spare moments. The pupils have undertaken the painting and refitting of several rooms, and their work is most creditable. In addition to these things, Prof. Foster has installed a high-class stereoptican and moving picture machine with which he is prepared to give occasional lectures of interest and help in the study of history, literature and several scientific branches. But beneath, behind and beyond all this is the splendid teaching, the enthusiasm for study and the *esprit de corps* which he and his staff have made the splendid characteristics of the school life of Crystal Springs.

WALTER G. HARBIN.

Greenville, Miss.

RIPLEY, MISS.

Dear Dr. Boswell: The latest revolution of the "great iron wheel" brought us to Ripley, of the Corinth District, North Mississippi Conference. Ripley is located upon something less than "seven hills," and is not distant from the famous pine tree of the hill tops, which designate, by government survey, the highest point in Mississippi. Holly Springs is mentioned as the acme of the situation from New Orleans to Memphis, but Ripley, on the M. J. & K. C., looks down even upon Holly Springs. "Hills and hollers" exist, however, in most States in other respects than in merely the physical topography of the country.

Intellectually, Ripley classes high; also in splendid homes and in people of excellence. "No finer people," said a preacher, and compliments many were heard at the Conference.

The new depot, with electric lights and latest in sidewalks, have not yet appeared upon the scene. The intelligence and wealth to justify such conveniences already are at hand. Meantime lantern dealers prosper, and ointments sell for sprains and bruises.

The Churches are well represented, and the high school academy grades among the best of the State. A long line of worthy pastors and congregations have wrought here as the years have sped by. The new and first-rate parsonage was erected during the pastorate of Rev. J. W. Bell, now of Minter City, and the Church, of earlier origin, was dedicated by Bishop C. B. Galloway. No few of this membership are people of resources and competent unto anything reasonable in religious effort.

Our four Churches out of town are not infantile, but have a history and know the ways of the kingdom. Just now they are investing to improve the houses of worship, and the Ripley congregation anticipates similar work to the amount of several hundred dollars at the earliest possible time.

Our reception was generous and cordial, and the parsonage was in neat and inviting condition. My predecessor here and successor at Grenada, Rev. W. G. Burke, had completed a record of four years, and considerable numbers were added to the Churches. His tall form and quiet methods had grown familiar to all the people, and he and family are kindly mentioned.

Dr. Jno. Y. Murry, often a Conference delegate, and several times at the General Conference, is a leading spirit here in Methodist movements, as is also true of him as a citizen and prominent Mason of the State.

Tippah County, taken as a whole, is more fertile than many other sections of Mississippi, and not a few really elegant homes are seen in passing the highways.

Our line of Stoves, Kitchen Furnishings, and General Household Supplies is full of interest to all Good Housekeepers.

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LUMBER,
NEW ORLEANS, LA.

Rev. Ben R. Jaco, the new and youthful presiding elder, has not yet visited in this location of his diocese, but some who know him are pledged for his good qualifications. He is understood to be "whole stock and a yard wide," and already has some reputation for getting down to his work—the "going around" being merely an incidental feature of the procedure.

We really like right well to be at Ripley, and have settled upon the conclusion to remain a year, the Lord so willing. Conditions look inviting for sincere service in the work of the vineyard.

Call up, Doctor, and become acquainted with your native State, and enjoy the high atmosphere and helpful surroundings of the capital of Tippah.

Brother Neblett has been here and pronounced it "Tipper," but with all the brightness of his Vanderbilt polish, and native acuteness, consequent upon his educated Methodist ancestry, he has the name wrong. It is simply Tippah of the hill country of North Mississippi. John the Baptist originated in the hill country of Judea, and no few good people and true—prominent often and cultured—have gone out from Tippah to bless humanity, and a great company remain to push the interests of the country and to keep aloft the banner of the Divine Christ.

Grenada College is doing well (you may tell them Brother Burks, and Ripley are fully represented at that place of learning) and likewise Millsaps College is entitled, of course, to every proper opportunity for sufficient endowment. The "lion's share" no longer goes to the sons of Adam, but a consistent divide is conceded by the Conference college management. A paid agent's full time will bring the equal and much-sought opportunity for further improvements at the College and campus, and the increased patronage and finer advantages which come as a consequence of proper advertising and plenty in money.

A. H. WILLIAMS.

Ripley, Miss.

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The Home Circle.

THE COMFORTED.

Out of my grief I made a joy,
  Out of my tears a song,
Since sorrow is so hard to bear
  And life is overlong.

And peace I call the joy I made—
  Forgiveness is the song.
One could not have it otherwise
  Since life is overlong.

—*Theodosia Garrison.*

MY CARELESS GUEST.

It was a genuine and cordial invitation I had sent to my old friend, Mrs. Bancroft, in Montreal, to make me a visit in my home some time during the winter. I had met her for a few hours at a hotel on the St. Lawrence last summer, and had enjoyed so much seeing her again after ten years of separation. She was as bright and vivacious as ever as we sat on the veranda of the hotel telling over our experience and talking about our families and the peculiarities of our children. She was a handsome woman, and she carried herself well, with quite a distinguished and well-bred air. I could see people turn and look after her as she passed, and I knew by their looks that the remarks they were making were complimentary.

She seemed as pleased to meet me again as I was to meet her. We were really sorry that our visit was so short. When I asked her if she could leave her family and come and spend two weeks with me in the winter, she replied, most enthusiastically: "Thank you, indeed I could. Nothing would delight me more. I should love to see your home and your children, while the city itself has many attractions, and I've not been there for years."

"I'll arrange it in some way to leave the children," she added, "though I won't drown them to be rid of them."

"What do you mean?" I said, laughing. "I surely hope you will not have to dispose of them in any such summary fashion."

"The man who cares for our furnace," she replied, "thought I was most fortunate to have a good cook and a good-hearted one. 'You're in luck,' said he, in his strong brogue; 'most ladies has worthless ones, or can't keep any at all—and if ye have children—well, ye may as well drown them to begin with if ye want to keep a cook.'"

Well, it was agreed as we parted that I should write after a while and arrange the time of the visit, and we bade each other good-by with that pleasure to look forward to.

In time the letter was written. My family arrangements were auspicious; Mrs. Bancroft made satisfactory plans for her children and down she came in January to my home. We gave her a warm welcome, although the thermometer was pretty near zero, and we made her happy and comfortable in our guest room and by the open fire in our living room. I had made some plans for her entertainment, although I did not plan to keep her on the go all the time. I had arranged for two luncheons and two dinners, and had thought out whom among my friends I would ask to meet my delightful guest, and I knew several of them would take pleasure in entertaining her. Besides there were art exhibits, musicals and much else which would interest her. The next morning, as I glanced into my guest room at ten o'clock, when my house was in pretty good order, my heart sank within me. Mrs. Bancroft had been unpacking her trunk and had told me a few minutes before this that she would be ready at any time to go out with me. Imagine, then, my astonishment as I glanced about the room to see the bureau literally covered with gloves, veils, boxes, powder puff and many other things; every drawer more or less open, trunk trays on the chairs, a kimona hanging on a gas fixture, and the room in general confusion. Of course, I could say nothing to my guest. With an inward [illegible] smoothed my face and assumed a [illegible] Mrs. Bancroft I would be ready [illegible] go to the art exhibit in a few minutes.

Another surprise awaited me as we stepped out of the house. I could but notice that several buttons were missing on my friend's boots and also from her gloves, that her hair was not in good order, and, when she had removed her wrap before going into the picture gallery, I also noticed that the lace-trimmed waist was much soiled and the lace torn. I was cross with myself for my keen observation, and I determined then and there that I would try to ignore it all, and just enjoy Mrs. Bancroft, introduce her, entertain her as if all the buttons were on and everything about her person and in her room neat and in good condition.

"That is the only way to have a happy visit, and I'm bound to have one," I said to myself, and so I began at once to feel better. I even steeled myself to seem unconscious of any mental criticisms. I met one friend after another, and could see that they noticed just what troubled me.

That evening as we sat in the living room waiting for my husband to come to dinner I could not but think that he would notice all I had seen and be more tried perhaps than I, as he had a wonderful bump of order and always wanted to see women neat in every particular. I went to our room to speak with him a moment just before dinner when instantly he exclaimed: "Has any bad news come to your friend? Is she packing to go home?"

"Why, no. What suggested that to you?" I asked.

"Her room. Just passed it. It looks as if a cyclone had struck it. I thought she must have been packing her trunk."

"No, my dear," I said. "She unpacked it this morning, and has arranged it to suit herself. The cyclone will not pass while she is with us. She likes it."

"Well, what is the matter with her?" he said. "Can't you get her to sew on her shoe buttons and make herself more tidy?"

"I don't see how I can, my dear. I guess we'll have to stand it," and we walked down to dinner.

During all the visit I disciplined myself every day anew. We had two delightful luncheons, two most enjoyable dinners. The guests were bright, congenial, entertaining. Mrs. Bancroft charmed them all by her brilliant conversations, her original ideas and her bright comments on all she saw and enjoyed. Several of my guests were most hospitable in entertaining her, and what their comments were on my guest-room or the personal appearance of Mrs. Bancroft, which was never what it should be, I never knew. They were too well-bred to speak of them to me. But I really suffered all that time, and I

[illegible]

whose [illegible]

[illegible] recorded by the omniscient Holy Spirit of [illegible], that secret [illegible] hid with Christ in God. Then [illegible] the reality of their repentance and [illegible] walk of the [illegible] and to [illegible] thanksgiving, confessions, intercessions, and [illegible] with [illegible] their plans, longings and sacrifices for the [illegible] gospel and [illegible] glory of God [illegible] fenses forgiven by [illegible] which is the result [illegible] will be evidenced [illegible] it in the [illegible] *Weekly.*

ANNOUNCEMENT.

The Woman's Board of Home Missions of the M. E. Church, South, will hold its Tenth Annual Session in [illegible] Avenue Church, Louisville, Ky., April 23 [illegible] 1908. The session will open Thursday evening, April 23, with a sermon by Bishop [illegible].

The names of delegates and visitors should be sent promptly to [illegible] 1219 Fourth Avenue, Louisville, Ky. Hospitality will be extended [illegible] to the meeting of the Board.

The Chairman of the Southeastern Passenger Association has announced the usual reduction [illegible] persons [illegible] certificate receipts [illegible] rates are obtained [illegible] will be made in the April [illegible] *Our Homes.*

Mrs. [illegible], President.
Mrs. [illegible], Recording Sec'y.

SARDIS DISTRICT CONFERENCE.

The Sardis District Conference will convene at Batesville, Miss., May 27, and embrace the fifth Sunday.

W. M. Young.

DOCTOR Tichenor's Antiseptic
ASK ANY ONE WHO HAS EVER USED IT!

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REV. H. WHITEHEAD, Ass't Editor.
CHAS. O. CHALMERS, Publisher.

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PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. W. W. Drake, Rev. N. E. Joyner, Rev. J. M. Henry.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton, Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

EPISCOPAL ADMINISTRATION.

Our Episcopacy seems to be giving certain brethren a great deal of trouble. They find the trouble both in the office and in the manner in which it is administered by "a small per cent of the Episcopal College."

All who are acquainted with the polity of Episcopal Methodism know that the Bishops fix the appointments of the preachers, and are, therefore, legally responsible for them. This, as we see it, is essential to the Itinerant General Superintendency as planned by Mr. Wesley and set forth in the credentials of Dr. Thomas Coke, the first Bishop, or General Superintendent, of Methodism in America. This form of Episcopacy is generally acceptable to our preachers and people. It is only when an administrator undertakes to make the appointments on his own judgment (if he can be credited with judgment), without full information, or in opposition to advice of brethren better informed than himself, that we hear of the "one-man-power," in Methodism.

In order to an intelligent and judicious arrangement of the work and appointment of the preachers, the Bishops must have satisfactory knowledge of the Churches and of the men. This knowledge they have not the time and opportunity to obtain by personal contact with the Churches and the preachers. They could not get it through preachers looking after their own interests, nor through Churches looking after their own welfare. It must come to them through intermediaries, who have both the interest of the Churches and the preachers at heart—the presiding elders—officers such as Mr. Wesley never dreamed of, but the product of a fast growing and wide-spread movement that required special oversight, which Bishops could not render.

In the work of marking out districts and appointing to them sub-superintendents, or presiding elders, as the representatives of the Bishop, it naturally followed that these presiding elders were expected, not only to superintend the work as directed by the law, but also to keep the Bishop informed as to the state and general needs of the Church within his bounds. The information needed includes far more than an account of the growth and spiritual state of the Church and the amount of the collections for the ministry and the various benevolences. Much of the needed information may be brought out in open Conference, and much is; but everyone who has looked into the matter knows that in the character and conduct of some preachers there are things to be considered which would not be advisable or prudent to talk about in public. They are not such things as affect a preacher's character—that is always considered in the open. They are such things as in his own life, or the life of his family, that utterly disqualify him for some places, but do not make against his usefulness in others.

How can a Bishop, who is almost a stranger to an Annual Conference, get all the facts necessary to a proper adjustment of men to places except through presiding elders? What time more convenient for the purpose than at its yearly sessions? And how appropriate to call the presiding elders together for private consultation. This has been the method of proceeding ever since the introduction of presiding elders. It is the rule to-day and has well nigh the force of written law. One who violates the custom runs the risk of working confusion, dissatisfaction and harm. It has never been our fortune to labor as presiding elder under the direction of a Bishop who fixed the appointments without consultation. Generally they followed the advice of the presiding elders. When differences arose, they allowed full discussion, and then decided according to the facts as developed. But we learn through some of our Church papers that "a small per cent" of our present college of Bishops treat their presiding elders with indifference—in some instances ignoring their advice altogether. It is this violation of an honored and invaluable custom that has brought about dissatisfaction with Episcopal administration, and caused some of the brethren to look about for a remedy.

One proposes to curb this autocratic rule by limiting the tenure of office to four or eight years. We fail to see how this would accomplish the purpose without also changing the law making the Bishop responsible for the appointments. Another would have the Annual Conference elect the presiding elders and make consultation with them by the Bishops compulsory. Some extremists would go further and require a majority vote of the presiding elders to fix any appointment. In that case we would have the Annual Conference charged with the responsibility of the appointments—not only relieving the Episcopacy, but absolutely taking from it the function of an arbiter.

Some of our brethren labor under the impression that an elective presiding eldership is an easy thing to obtain, nothing being necessary but to secure a majority of the General Conference to favor such a change. They forget the facts of history. In 1820 the General Conference made the presiding elders elective. At the same Conference Joshua Soule was elected to the Episcopacy, but declined ordination on the ground that the law requiring presiding elders to be elected was unconstitutional and would hamper him in the administration of the office. Bishop McKendree joined him in the opinion, whereupon the law was suspended for the ensuing four years, and in 1824 was repealed. What was a violation of the constitution in 1820 is a violation to-day. To secure the end desired, if presiding elders must be elected by the Annual Conference, the proposition must take the Disciplinary course, which is long and tedious; and, as we believe, not demanded by the requisite majority to effect the innovation.

CHURCH EXTENSION.

Nothing before the people called Methodists is more intensely practical in its purposes and results than the Church Extension Board. Its work is sooner seen and stands out more clearly than the work of the missionary evangelist. It is hardly through sowing before the harvest begins to appear. Dr. McMurry to-day calls for contributions to build a Church in a weak and sparsely settled country, and in a little while the building is up and the people worshiping in it. But for such help years would elapse before the people could realize their hopes. In many instances the hope of a Church long deferred made the hearts of the people sick and they died without the sight.

As pastor and presiding elder we have been compelled to use private houses and public school buildings to shelter our congregations in winter, and brush arbors to protect them in summer. For lack of means the people used these places for worship many years. But for the Church Extension Society they would have been in them yet, or would have been disbanded. A Church, like a family, is never safe without a home of its own. To give each Church a home is the purpose of the Church Extension Board. How successfully it is accomplishing its purpose the figures amply testify.

But how slow the people have been to recognize the worth of this younger sister of the Mission Board! Many have not yet learned—possibly because they have never stood in need of such help as the Society renders. When all the Churches and preachers fully realize its worth—how necessary it is to the prosperity of our Zion—the Church Extension collection will not be the last taken up, or compelled to put up with what is left after paying all other claims. It will stand on its merits, and its calls be responded to accordingly. Every Methodist should be fully acquainted with its methods of operation.

In this connection it may be well to call attention to "a custom of long standing" which hampers the Board in its work. We allude to the custom of preachers and Conference treasurers holding the amount collected for Church Extension until the meeting of the Annual Conference. How this custom hampers the reader will readily see by considering one single paragraph in the appeal Dr. McMurry will make to the Church. He says: "We are now approaching the Annual Meeting, which will be held at St. Joseph, Mo., May 6-10. As soon as the grants are made the Churches will begin to demand the money, and we cannot pay a dollar until the money is received from the assessment now upon the Church." The importance of sending the amount due the General Boards as soon as collected is apparent.

Let every reader of the ADVOCATE be on the look-out for Dr. McMurry's appeal and give it a thorough study.

PERSONALS.

The City Board of Home Missions in New Orleans held its Annual Meeting Feb. 29, and discussed the Deaconess Work, the Immigrant Question, the Problem of Prison Reform and kindred subjects. A full report will appear.

Bishop Duncan, who has had a severe spell of sickness recently, and reported to be in a critical condition at last account was very much better. We trust he may entirely recover. Let the Church everywhere make prayer in his behalf.

Rev. W. G. Harbin, we learn, will begin a meeting with Rev. E. W. Tinnin in Hammond, La., the third Sunday in this month. We learn also that Brother Tinnin is endeavoring to secure the services of Senator Tillman for a lecture.

We hereby thank Rev. E. R. Countiss, Secretary and Editor, for a copy of the North Mississippi Conference Minutes for 1907. Brother Countiss mailed us a bundle of five copies several weeks ago, but up to this writing the bundle has not come to hand.

On Tuesday night, March 10, Rev. Hamilton R. Singleton, of Alexandria, La., will deliver his delightful lecture, "Wedding Bells," in the College Hall at Verda, La. The lecture is for the benefit of the new Verda Methodist Church. All who know Brother Singleton know what a treat he has in store for the Verda people.

We regret to learn of the serious illness of Rev. T. M. Bradley, who is being treated at St. Joseph's Hospital, Memphis, Tenn., for appendicitis. A note from his brother, Rev. O. W. Bradley, assures us that the patient is receiving the best of attention, and it is hoped that Brother Bradley's recovery will be a matter of a few days.

Rev. W. T. Woodward has organized a Sabbath School with twenty-two members at New Salem, and an Epworth League with twenty-eight members at Haynesville. This League has ordered a good library, and is planning to have Dr. J. H. Riggan, of Mosspoint, Ark., deliver his lecture on Methodism the third Sabbath in March.

The increase in the assessments for salaries on the Corinth District will reach about $1,000. The actual payments are coming up very well. Five preachers in the district are raising money to build parsonages. This district is looking after the interests of the ADVOCATE, and the presiding elder, Rev. Ben P. Jaco, is preaching to fine audiences as he makes his rounds.

Rev. W. B. Pinson, writing to us from Viloma, Ark., informs us that he left our Church because the belief and practice of our preachers do not accord with our doctrines as set forth in the standards. He has gone where the profession and the standards agree, as he thinks, and has become one of the teachers and leaders. Brother Pinson was a useful man among us. We trust that usefulness will be maintained.

We have received an invitation from Mr. and Mrs. Geo. T. Stewart, to be present at the wedding of their daughter, Ada May, to Rev. Geo. D. Parker on the 10th of March. Both parties are missionaries to Brazil, home for a vacation. They will be married in Wittacoochie, Ga., the home of the bride's parents. The ADVOCATE prays a large blessing upon this couple, and that they may be wonderfully used of the Master for the uplift of Brazil.

The General Board of Education of the M. E. Church, South, will meet in annual session in Atlanta, Ga., at 9 a.m., Tuesday, May 19, 1908. In connection with the meeting there will be held an educational convention, beginning on the evening of May 19, and ending on the evening of May 21. The programme, which is now being prepared, will be given to the Church in a few days, together with information relating to representation, transportation and entertainment.

Rev. Roland P. Orne writes: "On the first Sunday of this month Brother N. E. Joyner was with me at Verda, La., where we organized a new church with twelve members. We had a glorious day of it. I have had four accessions since, and we have a fine Sunday School and Epworth League. The good people there are building a fine house of worship that will cost $2500 when complete. The people all over the charge have received me with open arms, and, together, we will press on to a glorious victory."

Rev. J. M. Weems, of Zwolle, La., has been sick for about six weeks, but we rejoice to learn that he will be in his pulpit in a short time again. He has had a severe attack of pneumonia.

Rev. S. M. Thames, presiding elder of the Durant District, reports that Rev. W. M. Johnson, his predecessor, left the district in fine shape. Brother Johnson is doing a notable work at Pickens as pastor. His charge is making progress on all lines, and already has the Foreign and Domestic Mission money ready for the Treasurer.

SIGNS OF PROMISE.

The Sunday school of First Church, Jackson, gives $100 to the Endowment Fund of Millsaps College. That puts two, Oxford and First Church, Jackson, in class No. 1. Let other Sunday schools report. Since Conference I have visited Capital Street, Rankin Street, Madison, Pocahuntas, Flora, Sidon, Tehula, Columbia, Sturges, Columbus, Houston, Tupelo and Guntown.

T. W. LEWIS.

Jackson, Miss.

A GREAT LIFE.

One of the most magnificent figures that ever beautified the Woman's Christian Temperance Union has recently stepped out from life to the glory land of God. Mrs. Henrietta C. Pharr was distinctly great. She was a perfect wife and mother and home-maker. She was a beautiful Christian, a changeless friend, a philanthropist, a patriot. She loved as Christ loved; she gave her heart to the people in royal service, in unselfish devotion. It is not difficult for a poor woman, with unlovely surroundings, to enter the field of public work, for it means all gain to her. It requires the spirit of self-sacrifice for one in the midst of affluence, and with love glowing like a star about her, to give herself that humanity may be lifted. But that is what Mrs. Pharr did. She lived in a mansion on Berwick Bay, just where the dreamy Atchafalaya, after passing through the romantic Teche country, turns its face toward the Gulf.

MRS. H. C. PHARR.

That was at Fairview Plantation, which joins its rich acres to others, hundreds upon hundreds, stretching their fields of sugar-cane along the level lines of the Southern Pacific in the State of Louisiana. Mrs. Pharr had everything to make her life complete—wealth, a noble husband, three ideal sons and a host of friends. She was queen in her realm. Her first eminent accomplishment was the building up of Protestantism in St. Mary Parish, erecting Churches, establishing Sunday schools, supporting the ministry. Then came the call to the Woman's Christian Temperance Union, which she gladly entered and consecrated to it her best—her brain, her energy, her means. The boys were at college, and her husband was deeply engrossed in caring for his estates; so, no one was neglected. In those splendid days Mrs. Pharr called one speaker after another into southern Louisiana to lecture and organize for the W. C. T. U. She went with them from town to town, from village to village, from country place to country place, sharing every hardship, bearing every burden, rejoicing in every victory, and expending upon the cause the most lavish amount of money known in the annals of our work, except that given by Lady Henry Somerset. This wonderful service to her State was continued until sorrow and broken health came to the great heart at Fairview. Her husband, Capt. John N. Pharr, was as deeply devoted to Christianity and the temperance movement as was his famous wife. We can never forget the striking personality he presented while making his notable campaign for the governorship of Louisiana. On every occasion, whether at a banquet, or upon the streets, or addressing the multitudes, he wore the white ribbon badge of the Woman's Christian Temperance Union. His death came as a distinct loss, not only to his family and to his friends, but to that larger world known as our country.

FROM ROYAL GRAPE CREAM OF TARTAR
ROYAL
Baking Powder
ABSOLUTELY PURE

Mrs. Pharr had a superbly handsome appearance. She was usually elegantly attired and carried herself with all the grace and distinction of a princess. The sweet old years that were made holy and beautiful because she lived in them and worked shall not have the gates closed upon them. They shall stand ajar, and through them the radiance of our comrade's life shall shine like sunlight, that those of us who stand in the shadows may see and walk and climb toward God.

BELLE KEARNEY.

UNION CHURCH DEMOLISHED.

My Dear Brethren: Our church building at Union Church, Miss., was completely demolished by the hurricane on Jan. 31, 1908. A number of other houses were destroyed. Some families were left without homes. It would be impossible to describe the scene after the destruction. Our Church membership is very small, and at least two-thirds of them are women and children. The pastor and members of the Presbyterian Church have very kindly and cordially given us the use of their church until we can build again. For this we are very greatful, but we must build again as soon as possible. We need help to do this. Will not our liberal-hearted laymen, as well as our faithful members of the ministry, come to our assistance and lend us a helping hand in this time of need? Any amount will be gratefully received and due credit given.

Send by registered letter to

R. A. SIBLEY, JR., Caseyville, Miss.

A CALL.

The Woman's Home Mission Society, Louisiana Conference, will hold its Sixteenth Annual Session in Minden, La., March 28-31. The session will open Saturday, at 9:30 a.m., in the Methodist Church, and close the following Tuesday evening. The names of delegates and visitors should be sent promptly to Mrs. J. R. Miller, Minden, La. Please secure certificates that fare is paid when purchasing railroad tickets. All ministers are cordially invited to attend the meeting.

MRS. E. R. KENNEDY, President.
MRS. CROW GIRARD, Cor. Sec'y.

NOTICE.

The Annual Meeting of the City Home Mission Board, of New Orleans, will be held at Second Church on Saturday, Feb. 29. Miss Belle Bennet is expected to be there with others of the official members of the Home Mission Society.

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Very Economical
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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary That will save trouble all around.

Judge THOMAS PARK BELL was born in Anson County, North Carolina, Dec. 6, 1835, and departed this life at his home in DeKalb, Kemper County, Miss., on Monday morning at 12:20, Dec. 9, 1907. Surrounded by his family he breathed his last, and the tired, suffering spirit took its flight heavenward to receive a crown of rejoicing in that place where there is no more pain, nor suffering, nor death, and where God, with his own soft hand, will wipe all tears away. Brother Bell was married twice—first to Miss Amelia Eiland, daughter of Dr. O. G. Eiland, of Winston county, Miss. God blessed this union with two sons, S. O. Bell, now chancery clerk of Kemper County, and Dr. C. T. Bell, a practicing physician in DeKalb. He was married the second time in Meridian, Miss., by Rev. S. N. Cox to Mrs. M. E. Coleman, widow of Rev. A. J. Coleman, late of the Alabama Conference, and daughter of L. N. McLendon, of Kemper County, Miss., who, with five sisters and two sons, survive him. Judge Bell was one of the oldest and most distinguished members of the bar of East Mississippi. He was admitted to the bar before he was twenty, and was elected probate Judge of Kemper County before he attained his majority, and for a number of years he was judge of the court district in which DeKalb at that time was the center. He was a lawyer and pleader of great force, a jurist whose record on the bench was clean and whose garments never trailed in the dust of commercial taint. During the days of his mental and physical vigor he was perhaps as widely known and as much honored as any lawyer at the bar of Mississippi. He was a brave soldier of the Confederacy: He enlisted in Captain J. W. Carter's Company, "the Kemper Legion"; was second lieutenant in Company C, Thirteenth Mississippi Regiment, and in a very short while he was appointed aid-de-camp to General Barksdale. During this struggle between the States he was one of the South's patriots, taking part in several of the most bitterly-fought actions of that terrible conflict. He was a Methodist from conviction, having joined the Church of his choice in early childhood. He lived a faithful soldier of the cross of Christ until the day of his death. He was a man who felt that the call of his Church was the call of God, and whatever duties the Church put upon him he did, representing his Church as steward, trustee, delegate to District and Annual Conferences for more than twenty-five years. He was a constant reader of both the Nashville and New Orleans Advocates. His brother-in-law, Rev. O. P. Thomas, of Terrell, Tex., writes: "Judge Bell was truly a noble specimen of true manhood. My acquaintance with him ran through nearly fifty years. To me he seemed truly a brother beloved. In all of my association with him I never saw anything but goodness of life and nobility of soul. He wrought well while living, and now that he is gone he will be greatly missed both in State and Church. I am sure his transition from this to the life beyond was glorious." It was my happy privilege to be his pastor for four years during the latter part of his active life. His humbleness of spirit, nobility of soul, firmness of character and godly advice were quite an inspiration. His place in the Church was never vacant. During the last two years of his life he was a great sufferer; but he never murmured or complained, but, resigning himself into the hands of God, he waited patiently for the end. Though weak in body, his faith was strong. Brother Bell loved and served with tenderness those who were bound to him by ties of affliction. He was, all in all, a great American, a great soldier, a great lawyer, and a true Christian. May God's infinite goodness to his creatures pour balm into the wounded souls of the loving ones so sadly stricken by his loss.

B. W. LEWIS.

Mrs. MARGARET J. MATTHEWS was born in Copiah County, Miss., May 7, 1837, and died in Crystal Springs, Miss., Jan. 23, 1908, of blood poisoning, induced by cutting her finger with a pecan shell. She was the daughter of M. W. and Laura Eagan, a leading family of Copiah County. Sister Matthews was married three times, and three times left a widow. She married first John Cook, by whom she had four children—Ed. E. and John, of Crystal Springs; W. K., of Prentiss, Okla., and Mrs. Mary Cook Sterling, of Memphis, Tenn. Her second husband was Josiah Sterling, by whom she had one daughter, Mrs. Clara Belle Bucklin, of Jennings, La. All the children are grown and living. By her last husband, S. Matthews, she had no children. For many years succeeding her first two marriages she resided in Hinds County within a few miles of Utica. When a widow the second time she removed to Crystal Springs, where she lived the remainder of her life, among many friends, and with an unmarried son. Sister Matthews gave her heart to God and joined the Methodist Church early in life, living a consistent Christian, and was ready for the summons. She was a member of the Crystal Springs Church, and attended upon its services as devotedly as her health and strength would permit. She was not strong, nor in the best of health, but, as much as she could, did her duty patiently and faithfully. We feel her loss very much, and shall miss her greatly, but bow submissively to the will of him who doeth all things well, believing that we shall see her again. May the God of all comfort keep the loved ones left behind against that day, and for that glorious meeting beyond the skies!

JOHN W. CRISLER.

W. P. HEMPHILL was born Sept. 9, 1860, in Yorkville, Pickens County, Ala. In 1880, while strong in body and mind, with a large fund of natural resources at his command and buoyant with hope of a long and useful life, at Paynes Chapel Camp-Meeting he was apprehended of the Lord, experienced the new birth and joined the M. E. Church, South. Here he lived and labored in the name of the Lord until Jan. 23, 1908, when the Master said it is enough, come up higher. Surrounded by his wife and children, aged parents, friends and relatives, in his home in Webster County, Miss., he passed to his last reward. Billy Hemphill had been a member of the board of stewards for a long time, and was faithful in the discharge of all his duties, a lover of the Church and a warm personal friend of all his pastors. Upon whose shoulders will the falling mantle rest? The large concourse of citizens (many colored) from far and near attest his real character and worth in his community. After a sermon by the writer on the Christian's hope, he was buried from Spring Hill Church by the Masons, and will there await the resurrection. In the faith of Christ he triumphed in life and death. Our entire circuit will miss him. May God help us all to study and emulate his virtues. May his spirit nourish and keep the bereaved.

H. C. EDMONDSON.

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Mrs. LOUISA AMANDA GUICE, daughter of Samuel and Delila Guice, was born in Franklin County, Miss., Oct. 25, 1820. She was married to William Freeman Nov. 24, 1836. Five children sealed this marriage; three of whom, with her husband, preceded her to the home of the soul. Her second marriage was to G. A. B. Guice, on December 25, 1851. Four children blessed this union, three of whom, Rev. G. A. Guice, Rev. D. F. Guice and Mrs. J. S. Costley, remain to cheer and comfort the aged father, as he passes through the valley of his great sorrow. Sister Guice was converted and joined the Church at old Mt. Carmel when only twelve years of age. She was true to this profession all her life. It was exemplified in her devotion to her daily duties. The results of her fidelity are seen in the beautiful Christian character of her children, two of whom are ministers of the gospel. Her life was positive, her thought and speech independent. She was loyal to her friends, her family, her Church and her Lord. She fell quietly to sleep in Jesus at her residence near Meadville, Miss., August 14, 1907, coming to her "grave in a full age, like as a shock of corn cometh in his season." Her end was peaceful, her victory triumphant in the Lord.

B. F. JONES.

RESOLUTIONS OF RESPECT.

Whereas the heavenly Father saw fit, on the 17th day of December, 1907, to remove from our midst our friend and fellow Sunday school pupil, POWHATEN CROCKETT, be it, therefore,

Resolved, by Tyro Methodist Sunday school, first: That while we bow in humble submission to the will of God, knowing that "he doeth all things well," we deplore the death of this exemplary young man, and shall greatly miss him from the Sunday school, where he was always present, and from the community, where he was held in high esteem by all, and that we commend his example of noble young manhood to all young men as worthy of emulation. Second: That we hereby assure the sorrowing family of our sympathy, commending them, in our prayers, to the Father in whom alone is comfort for the sorrowing. Third: That a copy of these resolutions be placed upon the records of our Sunday school, and a copy be furnished the New Orleans Christian Advocate for publication in its columns.

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Dr. Blosser's Remedy reaches and drives out catarrh where liquids, sprays, douches, salves and medicated creams cannot possibly be applied. It "opens up" and clears out the head, nose and throat, stops the hawking and spitting and nose blowing, relieves the headache, head noises, deafness, sore throat, etc.

Send a postal card (or letter) at once to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., if you wish to receive the free package and an illustrated booklet.

Epworth League

TOPIC FOR MARCH 8, 1908.

Some of Jesus' Teachings Concerning Prayer. III. Forgiveness. Luke xi, 1-4; xvii, 1-10; Ps. xxvi.

1. It is the fashion to speak of the Apostles of Jesus as ignorant men because they did not have all the advantages that the schools of that day could give them. But these men for three years walked with the greatest man that ever trod the earth, and he gave the most of this time to training the twelve men. Many things that he said, and many of his miracles take on new meaning when studied in their relation to the apostles. If we can bring ourselves into the atmosphere in which they walked, these studies of prayer from the life of Christ will be most helpful.

In all the Master's teachings concerning prayer he was never more emphatic than in the thought of this lesson. If you do not forgive men their sins, neither will your Father in heaven forgive you your sins.

2. All men need to pray for mercy. It is the only hope for men.

All men have sinned and come short of the glory of God. If you will search your Bible you will find this thought running all through. When you turn from your Bible and begin to study the lives of men, you will find evil on every side—you do not know any flawless man. The newspapers are a daily record of the sins and follies of men. As you study your own heart, you see abundant fault. It is evident that you need mercy, and you do not need to be told. In fact, your own needs are so manifest that you are scarcely willing to admit that any one else escapes any of your own faults. There are no lives that are without the violation of law. There are many who live without conscious violation of law from day to day; but even in the very best of those who are walking closest to the King, through ignorance and weakness, there are faults that need the mercy of God. Mark you, ignorance of the law will not exempt you from its penalties in the courts of men. Before the Father's throne it will take the blood of Jesus to wash out the sins of ignorance. But great as your need for mercy may be, you must ask for it if you are to obtain it. Lowell wrote:

"'Tis heaven alone is given away,
'Tis only God may be had for the asking."

But the asking is essential if mercy is to be obtained in your life. If you desire mercy you will ask for it. No man seeks for mercy who is not conscious of sin; but he who sees sin in his own soul and fears the overhanging wrath of God will cry for help.

3. Your mercy to man made the measure of God's mercy to you.

The blood of Christ can save all who come, but it will not avail unless you forgive men. This is not unreasonable when you consider how little in comparison you have to forgive. Have men been ungrateful to you? You have shown little appreciation of the blessings that you have received. Have men robbed you? You have robbed God of means, of time, of love, and of obedience. Have men injured you? Because of your sins, as for any other person that ever lived, Christ died. Your offences have run through all your life.

4. The mercy that some men pray for.

The man who never forgives a wrong prays that his soul shall be cast into the fires of hell; that there shall be no mercy for him. His case is already settled. The man who forgives, but reminds you occasionally that he does not forget, prays that God will write his sins in letters of scarlet, and keep them before him through all eternity. There would be no escape from the shame of his wrong doing. This sort of mercy would plague forever. The man who forgives, but declares he will have nothing more to do with the one that wronged him, prays that he may be suspended over the abyss between heaven and hell. There would be no place for a man in hell whose sins were forgiven; but if God were to have nothing more to do with him there would be no room for him in heaven. The man who forgives in that sort of style really prays that he may have fellowship neither with the lost nor the redeemed. But he who, from his heart, forgives those that wrong him prays that he may obtain the fulness of divine mercy and dwell with the All Merciful forever.

A FEW SUGGESTIONS.

Which is the "penitential psalm?"

Where did Christ speak of forgiving seventy times seven, and what did he mean by it?

"In the parable of the unmerciful servant his lord forgave him all his debt, but after he refuses to forgive his fellow-servant he was cast into prison till he should pay the uttermost farthing. What application does this passage have to sins forgiven in your past, if you refuse to forgive today?"

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CHURCH EXTENSION NOTICE.

The Executive Committee of the Mississippi Conference Church Extension Board is hereby called to meet in Hattiesburg on Tuesday, March 17, 1908, at 10 a. m. All applications to the General Board must come before this Committee. They should be in the hands of our Secretary, Rev. L. E. Alford, Meridian, Miss., early in March. He will furnish blanks on appliaction.

W. B. LEWIS,
Chairman.

Throat Coughs

Ask your doctor about these throat coughs. He will tell you how deceptive they are. A tickling in the throat often means serious trouble ahead. Better explain your case carefully to your doctor, and ask him about your taking Ayer's Cherry Pectoral. Then [illegible] Get the best medicine, always.

W. H. BYRNES, Pres. [illegible] W. Woods
Capital [illegible]
Assets [illegible]

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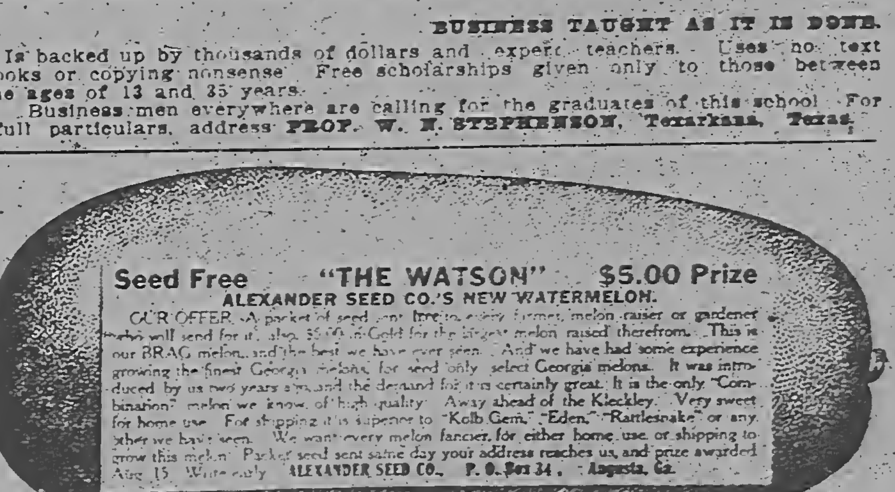

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General News

The battleship fleet has sailed from Calao for Magdalena Bay, Mexico.

* * *

The new King Manuel of Portugal is planning to rule as a constitutional monarch. He has convoked the Cortez, and fixed a date for a general election.

* * *

Harry K. Thaw seems doomed to spend the rest of his days in an insane asylum. Alienists who have examined him since his commitment to the asylum are convinced that he is a paranoic, and as paranoia is a progressive disease it would appear that nothing short of a miracle can intervene to secure his freedom.

* * *

Cardinal Gibbons resents the attack of prohibitionists upon the Catholic leaders for their position on the prohibition question, but his reply is an attack upon prohibition. While a great many priests and members of the Catholic Church are bitter foes of liquor, the Catholics as a church are not opposed to the use of liquor.

* * *

An Anarchist in Denver, Colo., while at the altar rail, and just after partaking of the Sacrament, shot the priest, Rev. Leo. Henrichs, through the heart. The priest exclaimed "My God, my God!" and fell dead. The Right Rev. Edward Dunne, chancellor of the archdiocese of Chicago, believes that the man got his inspiration for the deed from the Anti-Clerical Society of that city.

* * *

The liquor interests of the country are badly frightened by the prohibition wave that is sweeping over the country. In Chicago, New Orleans and other large cities the distillers, brewers and saloon proprietors are organizing to correct abuses. They are decreeing that the saloons must stop violating the law and be respectable. Yet, in the face of all resolutions, the violation of law continues, and all the resolutions in the world will not make a saloon respectable.

* * *

The Hudson River Tunnel was opened on February 26 by President Roosevelt pressing a button that gave the signal for the first train to start. This enterprise represents an investment of $60,000,000. The tunnel itself and the great buildings constructed in connection therewith represent a work of extraordinary magnitude, represent extraordinary difficulties successfully overcome, while difficulty and magnitude are even surpassed by the usefulness of the achievement. The whole system is practically below tidal water, and this makes it much the greatest sub-aqueous tunnel in the world. It is a bigger undertaking than any Alpine tunnel which has yet been constructed, and the successful completion represents the moving of New Jersey bodily three miles nearer to New York in point of time and immensely increases the means of access from one State to the other.

MOXINE
Cures LAGRIPPE and Colds.

JONESBORO CIRCUIT.

Dear Advocate: We have met with a warm reception on Jonesboro circuit. Owing to the fact that the old parsonage had already been condemned, and we must of necessity seek quarters somewhere else, which we found at Jonesboro at a reasonable cost, we were late in getting domiciled; but in due time after this was effected, a storm arose, and we were pelted with pounds from many sources. The social feature of the occasion was desirable — Methodists, Baptists, Presbyterians and worldlings mingling nicely together, we had a pleasant stay of two hours. After the dispersal we found the pantry supplied with eatables for many days. After the affair was over, the news rapidly spread into localities where the previous summons had not gone; in consequence of which we hear the mutterings of distant thunder indicative of another storm. Come on, ye clouds of supplies! We will welcome your presence with many thanks.

We have a building committee of enterprising men working at a new parsonage for Jonesboro circuit. We think it will be ready for occupancy before a great while. We hope the Woman's Home Mission Society will be kind enough to give us one hundred dollars on the same. We want to thank these good women in advance. Quite a number of our people are already taking the New Orleans Christian Advocate. We hope they will all renew and many others subscribe.

Our first Quarterly Conference is near at hand; from what we know of Brother Jaco, we are expecting him to get a good hold on this people for good work. So I think we will be able to report many good things at Conference. E. C. SULLIVAN.

P. S. We are highly pleased with the Advocate and appreciate the way in which it defends the old landmarks. E. C. S.

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CORINTH DISTRICT—SECOND RND.
(In Part.)

Kossuth Cts. at Bethel	Mar 7, 8
Corinth Sta. at Corinth	Mar 8, 9
Booneville Sta. at B.	Mar. 10,
Iuka Ct. at Snowdown	Mar 14, 15
Iuka Sta. at Iuka	Mar 15, 16
Corinth Ct. at Box's Chap.	Mar 21, 22
Mooresville & Saltillo, at M.	Mar 28, 29

BEN P. JACO, P. E.

DURANT DIST. — SECOND ROUND.
(In Part.)

Kosciusko Station	Mar 22, 23
Sallis Circuit	Mar 28, 29
Louisville	Apr 4, 5
Ackerman Circuit	Apr. 10.
Chester, at Pisgah	Apr 11, 12
McCool	Apr 17,

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

CROWLEY DIST.—SECOND ROUND.
(In Part.)

Lafayette	March 8
Franklin	March 8
Abbeville	March 15
Gueydan	March 15
St. Martin	March 22
New Iberia	March 22
Indian Bayou, at Hebron	March 29
Crowley	March 29

J. M. HENRY, P. E.

Vice-President E. L. Russell, of the Mobile and Ohio and Southern Railway in Mississippi, submitted to the joint Committee on Railroads a voluntary offer to establish a flat passenger rate of 2 1-2 cents per mile on intrastate business, and to issue interchangeable mileage books in 1,000 and 2,000-mile forms at 2 cents per mile. The experiment is to be tried for twelve months from April 1, with the right to abandon it, if it should prove unremunerative to the railroads.

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This handsome 1000 Shot Rifle absolutely free to any boy who will send us 45 cents for one of our Samples, and give us a few hours of his spare time for one week. This Rifle is great for target practice, and is sure death to small game and rats. Address with 45 cents, stamps or money order, Universal Household Spice Co., Columbus, Ohio.

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in the boiler-room of the steamship shovel in the coal night and day that gives her power to make a record. The best coal gives the best power.

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produces flesh when other things fail. It contains more power. It is truly a body fuel. Many a man, woman and child have broken their records for weight by the pounds of flesh gained from SCOTT'S EMULSION. It is a powerful flesh-producer.

All Druggists; 50c. and $1.00.

Sunday School

By W. B. Campbell.

LESSON FOR MARCH 8, 1908.

JESUS THE BREAD OF LIFE.

John vi, 22-51.

Golden text: "Jesus said unto them: 'I am the bread of life.'" John vi, 35.

The great multitude that witnessed the miracle by which they were fed were not all impressed as were those who concluded that Jesus was the prophet foretold by Moses. Some of them came to a far different conclusion.

It was as difficult to separate worldly and religious matters in those days as it is for some in the present time. Also as there are now those who affect a religious life for the benefit of self, so were there among the multitude many that were attracted by the loaves and fishes, and the apparently easy manner in which the food was produced. It was these that knew no better than to attempt to take the Lord of Glory by force, and make him an earthly king. Jesus' pity and compassion must have been renewed in his heart as he quietly turned away and sought the solitude of the mountain. It must have been his divine power that kept the rabble away from him then—even the twelve did not intrude; they knew that at times he wanted to be alone. These faithful ones lingered near, hoping that Jesus would return; but as night came on they directed their ship on a northerly course toward Capernaum. They must have sailed near the shore watching for the Lord. Night came on and with it a storm, raising the sea in great waves. They used all of their power rowing to keep the ship in its course, but their safety was greatly imperiled. In this, their extremity, they looked and saw Jesus calmly walking upon the water, coming directly toward them. It was only natural that they should be frightened. Jesus knew that, and soon allayed their fear by the assuring words: "It is I. Be not afraid." At once they received him into the ship, and at once the ship was safe from the tempest, and at its destination. Verily, miricles came so thick and fast that faith had no time to weaken or doubt any room to stand.

It was on the next day (and they were still near the sea) that some who had seen the great miracle of the loaves and fishes were still trying to follow and be near him. Their questions showed the bent of their minds. They knew nothing of what had transpired since they saw Jesus leave them going in an opposite direction from the sea, and now to behold him on the eastern side of the water, they asked the material question: "Rabbi, whence camest thou hither?" Jesus' answer was a rebuke, and the beginning of a lesson that they were to learn. Jesus said: "Ye seek me, not because of the miracles, but because ye did eat of the loaves and were filled." They little knew they had to deal with him by whom motives are of first importance. It is most needful that the depths of the heart be searched for motives in desiring to be identified as a follower of Christ; for our good it is so, and it is the Holy Spirit alone that can set us right in this respect. In time the true disciple will know that he follows Christ only because he loves him, for such love that Christ gives cannot fail to bring forth its kindred feeling in the heart of him who has given himself to the Savior.

Then Jesus began to tell them not to labor for worldly things that perish, but for that which endureth unto everlasting life. There was a materialism in the next question: What shall we do to work the works of God? "This is the work of God, that ye believe on him whom he hath sent." That was all there was for them, and it is all there is for us; for when we have believed on him whom the Father hath sent, there has been planted in our hearts the root and germ from which all the Christian graces grow. The words of the Master was not enough for them, they wanted a sign. "Our fathers did eat manna in the desert," said they, and in so saying they themselves set the text from which Jesus preached the discourse that followed. With the same authority that always attracted his hearers, Jesus began: "I say unto you," explaining to them that the bread that came down to the fathers in the wilderness was at the time necessary for the preservation of life, and that it was also sent as a lesson, that they should look for that bread that should come down from heaven to give life unto the world. "Lord evermore give us this bread!" A laudable request if the suppliant is ready to receive it, knowing the conditions and understanding what bread is meant.

"I am the bread of life," said Jesus. Could the assembled people understand that? Do we understand it? Do we understand how he satisfies every hunger of the heart and every thirst of the soul? Do we also understand how complete in him is our salvation? When "he, through the eternal Spirit, was offered without spot unto God," then it was plainly shown that to be saved it must be from a power high over and above us. The two symbols follow one after the other: saved by the blood of the Lamb, sustained by the living Bread.

There seemed to be a pause in the Master's gracious discourse, a pause seeming long enough to insert an accusation made in this kindly, reproachful manner: "You also have seen me, and believed not." How awfully true is this of many in our midst to-day—many who know and are familiar with the story of the gospel, but who are so wedded to the ways of the world that their coming to and believing in Jesus grows more remote as the days and opportunities pass. The people Jesus spoke to had seen him not only in bodily form, but they had seen and heard of him in his divine power—yet they believed not. Many have seen him in the godly life of father and mother; have felt his presence in the old home when all were gathered around, when he, the eldest and most revered, would lead in humble, grateful prayers. Yet even many of them believe not to the saving of their souls. O, why does not the whole world listen and heed as he cries: "Him that cometh unto me, I will in no wise cast out." Then the Lord shows them so clearly that it is the will of the Father in heaven that not one of them who come to him should be lost. It was not to them that had only seen the Lord, but to them that believed on him, that hath eternal life. Our Lord continued his sermon, making his meaning more and more plain, and however we may view the capacity of his audience to understand, we study his words in a spirit of prayer that we may heartily say amen to doctrines that arouse us to thanksgiving.

But the Jews murmured. Jesus heard them and said: "No man can come to me unless the Father draw him." He quotes: "They shall all be taught of God;" therefore, says the Master, "Every man that hath heard of the Father cometh to me," showing plainly that the Father draweth with the blessed gospel of salvation.

Many other truths he taught in this chapter that we love to read and meditate on, feeling a kind of proprietorship in them, for long, long ago have we settled them, together with every other act and word of our Master, as among those things he may have meant when he said, "What I do, thou knowest not now, but thou shalt know hereafter."

It must have been with a sad heart that the Lord knew in himself that some of the disciples murmured. He then turned to them and told them things that seemed stranger still—so strange that many turned back and followed the Lord no more from that day. O, how grieved must have been his great, big, loving heart as he turned to the chosen twelve and asked: "Will ye also go away?" O, how we have often wished we could have been there, near to urge Peter in a quicker reply: "Lord, to whom shall we go? Thou hast the words of eternal life."

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by his firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and the mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

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Wu Ting Fang, one of China's most able statesmen, is for the second time ambassador in Washington.

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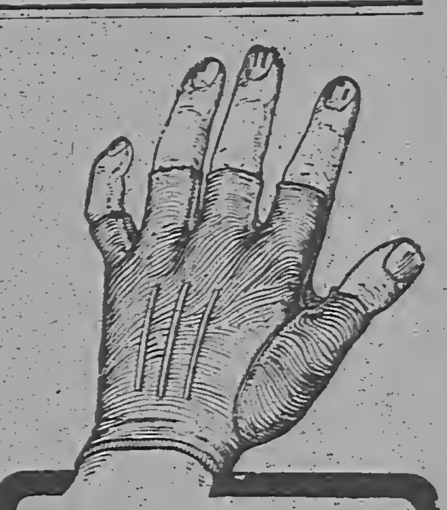

An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

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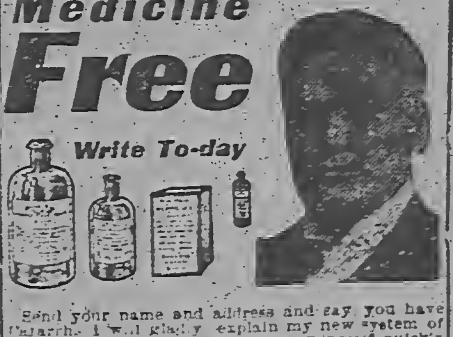
Catarrh Medicine Free



Send your name and address and say you have Catarrh. I will gladly explain my new system of treatment and tell you how to cure yourself quickly at your own home. In addition I will send a months medicine free of charge to demonstrate that Catarrh of the Head, Nose or Throat or Constitutional Catarrh in any form can be cured. Thousands have already been cured. Many in one month. Others who have been afflicted 15 and 20 years were cured in two and three months. I want to cure you to introduce my new system of treatment in your neighborhood.

Send No Money This offer is fair and square; the acceptance of it places you under no obligation to me whatever. I simply want to show one sufferer in every community that I have the greatest treatment in the world for catarrh. If interested write to

DR. T. F. WILLIAMS.
504 Flynn Bldg, Des Moines, Iowa

ANGELL PHARMACY COMPANY,

2300 Baronne Street, corner Philip.
PRESCRIPTIONS OUR SPECIALTY Phone Main 4269.
Pure Drugs, Chemicals, Toilet Articles, Perfumery, Stationery, etc.

TRY ANGELL'S COUGH & WHOOPING COUGH SYRUP

Price 25 and 50 cents. Sold by all Druggists.

HOMŒPATHIC DEPARTMENT.

Homoeopathic Medicines, Books, Cases, Globules, Sugar of Milk, Etc.
Prices, 1-2 ounce vial 15 cents, 1 ounce vial 25 cents.
PROMPT DELIVERY.

FORTUNE IN FIGS. Texas Figs Prize Winners at World's Fair. Figs grown at Aldine, near Houston, make the best preserves known. Demand unlimited. Crop certain. Now is the time to buy a home in South Texas and enjoy life under your own "vine and fig tree." One Town Lot and one acre set in Figs only $230. Payable $10 down and $10 per month. Single crop more than pays cost of land. Particulars free. Agents wanted.

Address, E. C. ROBERTSON, 316-R Kiam Bldg., HOUSTON, TEXAS.

Teachers' Training Course of South Mississippi College,

MARCH 23 TO MAY 16,

offers thorough review of all public school branches. Examination for State licenses at close. For particulars address

SOUTH MISSISSIPPI COLLEGE,
Hattiesburg, Miss.

OPELOUSAS, LA.

Mr. Editor; We have made a fairly good start on this charge. Indications seem to point to a good year's work. Our "beloved" was with us Feb., 15-16, and preached some fine sermons. Our people are delighted with Brother Joyner as presiding elder. The board of stewards assessed $1,460 for minsterial support, and have agreed to collect monthly. Our city is growing, having already passed the 5000-mark. Our Church is getting her share of Protestants moving in.

We will have an election in this Parish in April, and expect to vote the saloon out of business.

A. W. TURNER, P. C.

HAZLEHURST CHARGE.

Dear Dr. Boswell: We are well into our third year at this place, and have every prospect of the best of the three. Our first Quarterly Conference has been held, our new presiding elder, Brother George H. Thompson, taking hold of the work in a manner which made a good impression on our people. We look forward to a most pleasant and profitable year with him.

We are working and praying as a congregation for a year of great spiritual prosperity, and are asking for a hundred souls to be added to our number during the year, fourteen of which have already been received. I said in our Quarterly Conference that the best work of the Church is being done in our Sunday school, our little band of officers and teachers having upon their hearts the salvation of every attendant on their services. We are trying to take John xx, 31, in which he states the purpose of his gospel as the end toward which we labor and pray this year: "That ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name!"

Our ladies in the next week or so will organize a brand-new auxiliary to the Woman's Foreign Missionary Society and expect to be represented at their meeting at Brookhaven.

Our board of stewards has made the most generous provision for the pastor's salary, and his needs are always promptly attended to. During last year we spent $500 on the pastor's home, which has made it both comfortable and attractive. While our own needs are so well supplied, we earnestly pray to be made a blessing to the town to which we minister.

Cordially, H. B. WATKINS.

Church Directory

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; resi- Orleans.; phone 28 28 2)3)3)3. dence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 978.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, Corner Banks and Scott streets; Rev. L. A. Sims, pastor; residence, 4031 Palmyra street; phone, Main 4665.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

The rain that keeps some people from Church is just enough to make an evening at whist a real pleasure. —Exchange.

MOXINE
Cures LAGRIPPE and Colds.

QUARTERLY CONFERENCES.

Mississippi Conference.

BROOKHAVEN DIST.—SECOND RND.

Prentiss, at Carson	March 14, 15
Silver Creek, at S. C.	March 15, 16
Oloh, at Oloh	March 21, 22
Sumrall	March 22, 23
Hub, at Hub	March 28, 29
Columbia	March 29, 30
Crystal Springs	Apr 4, 5
Hazlehurst	Apr 5, 6
McComb, Centenary	Apr 11, 12
Magnolia	Apr 12, 13
Gallman, at Mt. Pleasant	Apr 18, 19
Bogue Chitto and Norfield, at Norfield	Apr 19, 20
McComb and Fernwood, at F.	Apr 25, 26
Pearlhaven, at Hawkins Ch.	May 2, 3
Brookhaven	May 3, 4
District Conference at Tylertown	May 6, 10
Tylertown, at China Gr.	May 11,

GEO. H. THOMPSON, P. E.

NATCHEZ DIST.—FIRST ROUND.

Natchez, Pearl St.	Feb. 29, Mar. 1
Natchez, Jefferson St.	Mar. 1, 2
Bayou Pierre, at P. V.	Mar. 7, 8
Caseyville, at New Hope, Monday, 11 a. m.	Mar. 9
Wilkinson, at Friendship	Mar. 14, 15
Meadville, at Providence	Mar. 21, 22
Washington, at W.	Mar. 28, 29

J. T. LEGGETT, P. E.

VICKSBURG DIST.— FIRST ROUND.

Anguilla, at Anguilla	Mar. 1, 2
Rolling Fork, at R. F.	Mar. 2, 3
Mayersville, at Mayersville	Mar. 3, 4
Rocky Springs, at R. S.	Mar. 7, 8

G. H. GALLOWAY, P. E.

SEASHORE DIST. — FIRST ROUND.

Mentorum and New Zion, at New Zion	Mar. 7, 8
Gulfport, 25th Ave.	Mar. 10
Gulfport, 29th St., at Handsboro	Mar. 11
Ocean Springs and Oak St., Oak St	Mar. 12
Coalville, at Poplarhead	Mar. 14, 15
Howison ann Saucier, at S.	Mar. 15, 16
Wolf River, at Durhams C.	Mar. 17

M. L. BURTON, P. E.

JACKSON DISTRICT—FIRST ROUND

Eden, at Eden	Feb. 29, Mar. 1
Flora, at Flora	Mar. 2,
Mount Olive, at Mt. O.	Mar. 6,
Bethel and Mission, at B.	Mar. 7, 8
Pinola, at Mount Pisgah	Mar. 14, 15

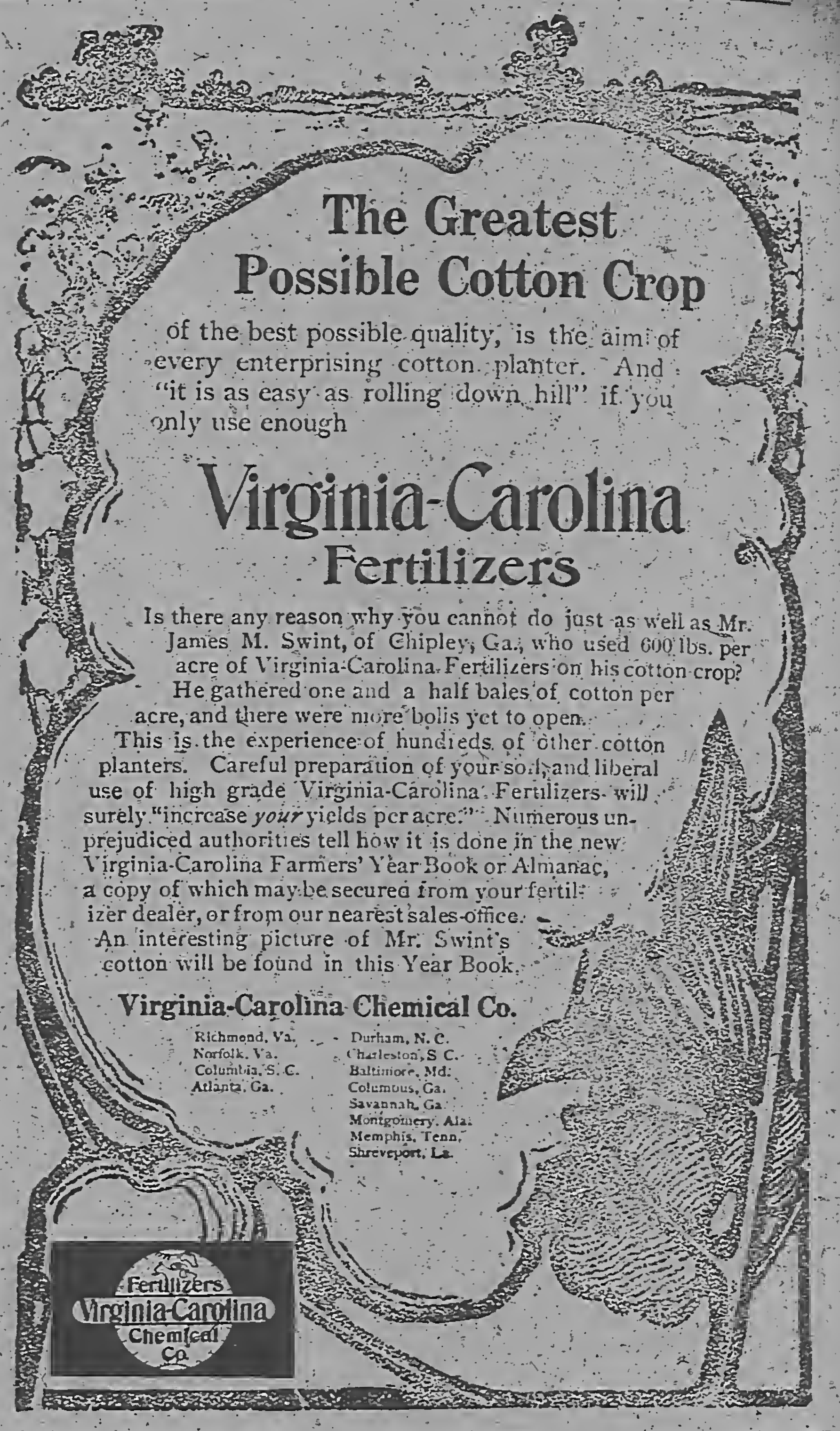
A. F. WATKINS, P. E.

MERIDIAN DIST—FIRST ROUND.

N. Kemper, at Spg. Hill	Feb. 29, Mar. 1
De Kalk, Tuesday	Mar. 3,
Daleville, at Soule's Chapel	Mar. 7, 8
Binnsville, at B.	Mar. 10,
Pachuta, at McGowan's	Mar. 14, 15
Middleton, at Manassa	Mar. 17,
Waynesboro Ct., at Fedora	Mar. 19,
Matherville, at Winnifred	Mar. 21, 22
Eucutta	Mar. 24,
Vimville, at Pleas. Ridge	Mar. 25, 26

W. C. BLACK, P. E.

MOXINE
Cures LAGRIPPE and Colds.



The Greatest Possible Cotton Crop

of the best possible quality, is the aim of every enterprising cotton planter. And "it is as easy as rolling down hill" if you only use enough

Virginia-Carolina Fertilizers

Is there any reason why you cannot do just as well as Mr. James M. Swint, of Chipley, Ga., who used 600 lbs. per acre of Virginia-Carolina Fertilizers on his cotton crop? He gathered one and a half bales of cotton per acre, and there were more bolls yet to open.

This is the experience of hundreds of other cotton planters. Careful preparation of your soil, and liberal use of high grade Virginia-Carolina Fertilizers will surely "increase *your* yields per acre." Numerous unprejudiced authorities tell how it is done in the new Virginia-Carolina Farmers' Year Book or Almanac, a copy of which may be secured from your fertilizer dealer, or from our nearest sales-office. An interesting picture of Mr. Swint's cotton will be found in this Year Book.

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Richmond, Va.
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Atlanta, Ga.
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Savannah, Ga.
Montgomery, Ala.
Memphis, Tenn.
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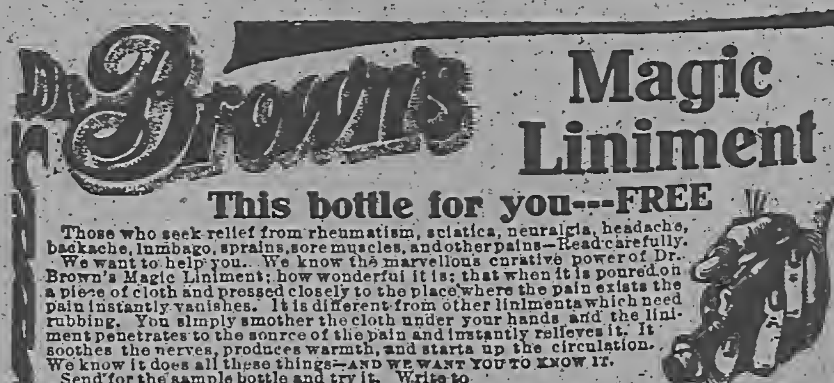
CABBAGE Plants. CELERY Plants.

and all kinds of garden plants. Can now furnish all kinds of cabbage plants, grown in the open air and will stand great cold. Grown from seeds of the most reliable seedmen. We use same plants on our thousand acre truck farm. Plants carefully counted and properly packed. Celery, Lettuce, Onion and Beet plants. Reduced express rates give us 60 per cent. less than merchandise rates: Prices: $1.50 per thousand up to 5,000; 5,000 to 10,000 at $1.25 per thousand; 10,000 and upwards at $1.00 per thousand, F. O. B. Meggetts, S. C. The United States Agricultural Department has Established an experimental Station on our farms, to test all kinds of vegetables, especially Cabbages. The results of these experiments we will be pleased to give you at any time.

Yours respectfully, N. H. BLITCH COMPANY, MEGGETTS, S. C.



Dr. Brown's Magic Liniment

This bottle for you---FREE

Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully.

We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is: that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT.

Send for the sample bottle and try it. Write to

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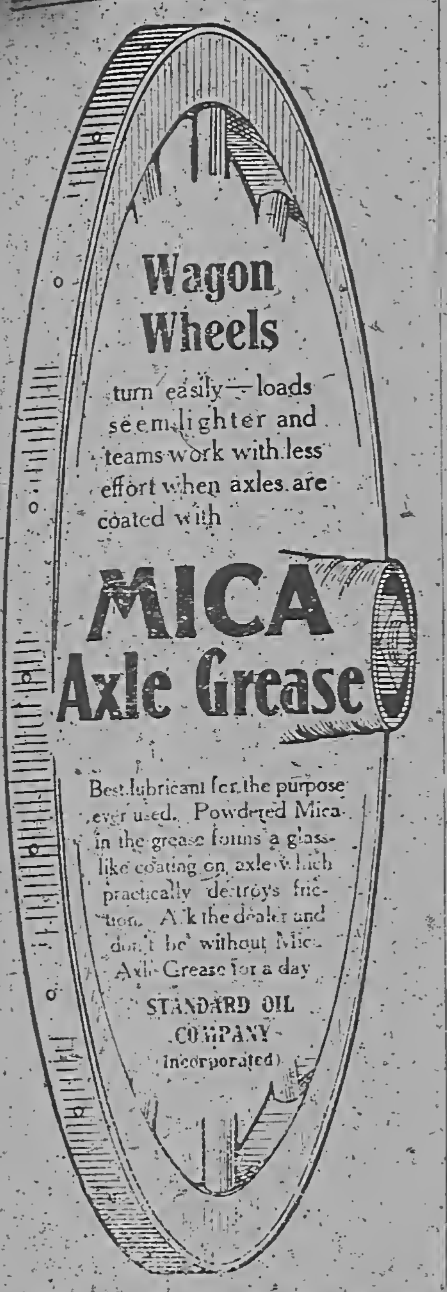

Wagon Wheels turn easily—loads seem lighter and teams work with less effort when axles are coated with

MICA Axle Grease

Best lubricant for the purpose ever used. Powdered Mica in the grease forms a glass-like coating on axle which practically destroys friction. Ask the dealer and don't be without Mica Axle Grease for a day

STANDARD OIL COMPANY (Incorporated)

RIDER AGENTS WANTED

In each town to ride and exhibit sample Bicycle. Write for special offer. We Ship on Approval without a cent deposit, allow 10 DAYS FREE TRIAL and prepay freight on every bicycle. FACTORY PRICES on bicycles, tires and sundries. Do not buy until you receive our catalogs and learn our unheard of prices and marvelous special offer.

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BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Please mention this paper.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

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WRITE FOR INFORMATION

G. E. GUEDRY, D. P. A.
Lake Charles.

F. E. BATTURS, G. P. A.
New Orleans.

NORTH CARROLLTON, MISS.

Dear Dr. Boswell: This is my first attempt at letter-writing to the Advocate, but I desire in this way to extend my thanks to the good people of my charge (the North Carrollton Circuit). They have been very kind to me. On arrival here, we were met by several of the members of our church and conducted to Brother Sam Turner's, where a beautiful dinner was spread. After dinner we came over to the parsonage and found everything in good order and well furnished with nice furniture. The parsonage is a nice one and well suited for the home of a preacher, having six rooms, all neatly furnished.

On the afternoon of our arrival here, which was just after Conference, the good people of North Carrollton and the surrounding country gave us a pounding, bringing something of almost everything you could think of to eat—from a bottle of pickles to a ham of meat—not forgetting that preachers liked eggs, and they did not stop at one pounding, but every now and then we received something along this line.

Last Wednesday was set for our Quarterly Conference, but we had to give it up, as it rained here all day, and no one could attend. However, several of the stewards sent in their reports, and we were made happy to find them so liberal.

We have had quite a great deal of "grip" around here. I am just up from a spell myself, which lasted about three weeks, during which time I was not able to fill my appointments. Up to that time I had filled every one since Conference.

The prospects are bright for a good year, and we are expecting great things of the Lord, for we feel sure there are great things in store for us, and that if we will but ask, believing, we will receive. We have one of the best mid-week prayer meetings here at North Carrollton I have ever seen. The services are conducted by the brethren of the Church, and we have a good attendance, and almost every one takes part. We have a growing Church here, and to know them is to love them.

Pray for us. Your brother in Christ,

J. G. JOHNSON.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

FROM THE COLPORTER'S DESK.

The Methodist Hymnal is deservedly growing in popularity and rapidly going into use in the churches. Since the new year began, Greenville, Aberdeen and Carey (Rolling Fork Charge) have been supplied with it. One pastor writes: "We used the 'New Order of Worship' yesterday for the first time. It took. I had previously prepared the way, and right in the beginning of the service made a few remarks, explanatory." See! brother preacher. Prepare the way, explain and instruct briefly and pertinently; put your soul into it and the "Order" will be a service of delight and spiritual benefit to yourself and the people.

At the close of the second month from the adjournment of his Conference, one young preacher of the first year class, and serving a hard work, so-called, says: "I am doing well; have one-half of the study-course off of my hand." He sends cash orders for good books "to read." Nor does he neglect pastoral duties. Reader, do you not think that he will prove a success?

By the way, let all the undergraduates bear in mind that they will be required to certify to the Committees of Examination that they have read the books "to be read" prescribed in the Course of Study.

Two books, by Dr. Stalker, "The Life of Christ," 60 cents, and "The Two St. Johns," $1, are valuable works and specially will they be found so in studying the correct Sunday School lessons. I shall be glad to send either or both of them postpaid at prices named.

One of the choice books of the day is Fitchett's "Wesley and His Century," $1.75 net, postpaid. Many of the preachers are getting and reading it with delight. The same may be said also for "Cole Lectures 1907," by Ian McLaren, $1.25 net, postpaid.

I most heartily commend these books to the brethren and feel that a good service is rendered when the reading of them is secured. Who will be the next to order?

The colportage business has been real good thus far during the Conference year and we trust that there will be no decrease, but an increase in the future. I am as ever at the command of brethren for service, ministerial or official, in person or by correspondence.

G. W. BACHMAN.

Winona, Miss.

Only Tonic—one bottle, one cure.
MOXINE CHILL TONIC

ZACHARY, LA.

Dear Dr. Boswell: A few items from the Zachary and Slaughter Charge might interest a few people. We have been handicapped in our work to a great extent by unfavorable weather, "grip" and other hindrances. However, when weather conditions were a least bit favorable the people at both places have shown their interest by giving unto the ministry good congregations and attention. We have been treated with a great deal of kindness and consideration, which we appreciate.

On Tuesday last the brethren of Zachary entertained the parsonage folk with what people generally call "a pounding." It proved not only an estimation of their thoughtfulness, but also left the larder replenished with things needful for the physical man. We surely ought to be sweet in spirit and temper for some time, as we received one-half barrel of the finest granulated sugar, and other things that will establish good foundations.

The prospect for the work is good—a great deal of material that can be worked—and by God's help we purpose to do our best. May we believe that God can use us for his glory, and then may we enter heartily into the work. Wishes and success to the Advocate. Sincerely yours,

W. D. KLEINSCHMIDT.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

BLOOD POISONING POSITIVELY CURED

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. —A. A. BROWER, M. D.
San Antonia, Tex

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Including Fine Flower Cards WITH YOUR NAME WRITTEN IN GOLD, hand paintings, funny Comics, etc. No two alike. Retail in all stores from $1.00 to $1.50. Send name of this paper and 25 cents for the lot; and terms to agents. Address

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ALTAR CHAIRS, SUNDAY School Seats, School Desks, Portable Chairs, Collection Plates, Communion Tables, Lodge Furniture, etc. Ask for big Catalog No. 60. E. H. Stafford Mfg. Co. Chicago, Ill

THAT DROWSY FEELING

It Prevents You From Doing Your Work and Is Really a Sign of Disease.

CAUSED BY POISONS

Don't you ever feel drowsy and sleepy, unable to think or work?

You have slept pretty well.

You don't feel sick. Just drowsy.

What's the cause of it?

Your liver.

A lazy liver leaves in your system all sorts of lingering poisons, the product of an over-supply of bile, which a properly working liver would have filtered out.

These poisons act like opiates on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide-awake.

And that's not all.

When you are feeling liver-drowsy like this, it is a sign that your system is in condition to "catch" some disease.

That is, it has lost its vitality and power of resistance to disease germs.

The clogged liver cannot keep off the intruder as it should.

It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

What shall you do?

Wake up your drowsy liver with a good dose of Thedford's Black-Draught (liver medicine).

Purify your system of the bile poisons that have drugged it.

Put yourself in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.

The old, reliable, vegetable, liver medicine, Thedford's Black-Draught, successful for over 60 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.

Thousands have written to tell of the wonderful relief afforded by Thedford's Black-Draught, in just such cases.

It is for sale by all druggists, in 25-cent and $1 packages. Try it.

BELLS.

Steel Alloy Church and School Bells. ☞ Send for Catalogue The C. S. BELL CO., Hillsboro, O.

Free for Catarrh and Deafness

My Book and Instructions For Curing these Diseases at Home

One Month's Treatment ON TRIAL

I have the greatest treatment in the world for curing Catarrh, Deafness, Head Noises and Ear Diseases. If you are afflicted write for Free Book which tells you how to cure yourself at home. Tell me about your case and I will you how to get a month's treatment on trial, free of all cost, if it fails to prove satisfactory. Address

Dr. W. O. COFFEE, Dept. 240, Nat'l Eye & Ear Inf. Des Moines, Ia

SEEDS

OF THE

Steckler Quality

Cost but little more than the usual kind, but are worth much more. To convince you that this is true, let us have a talk together. We have spent months of labor and thousands of dollars on

THE BEST SEED CATALOG EVER ISSUED IN THE SOUTH.

It is a manual of over 200 pages with new illustrations taken direct from the vegetable. Shall we mail you a copy? It will cost you nothing, if you will kindly give a fair hearing to our claimse for your patronage. Write at once.

J. STECKLER SEED CO., LTD RICHARD FROTSCHER'S SUCCESSORS.

Seed Growers and Importers, New Orleans, La.

Choice Selections

ON BEING BORN POOR.

"Do you know what is bothering me now," said a man who has made himself rich and is fast getting richer. "It's wondering what is going to become of my boys.

"I have four sons, all young, and all wholesome, natural youngsters, but if I keep on making money the way I'm doing now I don't know what's going to happen to them when they grow up. There's nothing like being born poor to give a man a real start in life, with his feet firmly planted on the ground, where they ought to be, and be learning to rely on himself.

"I was born that way, and I've always been grateful for it. If I had been born rich I think I should have been more or less of no account. I had to get out and hustle and work to get along, and the habit of work has never left me since, as I hope it never will.

"But how is it going to be about my boys? They may come to think that they don't have to work, which would be the ruination of them, or would at least put them out of the running with self-reliant, able men.

"I'm sending them to the public school, of course, and there they learn a heap of things besides what they get out of their books. They learn for one valuable lesson that there are other people in the world besides themselves and that there may be plenty of people smarter than they are, and that they've got to work if they expect to keep their end up.

"Boys are democrats. They can't put on any lugs or airs if you expect to get along with the boys in public school; if you want friends you've got to be friendly. A good all-round start in life it is for boys to go to a public school, and I hope my boys will profit by it.

"But suppose in time they'll go to a private school, and then if they want to they'll go to college, and there, what with their money, unless they should turn out to be hard-headed young men, they will come to train with other young men with money, and so get separated from the bulk of their fellow-students and begin to live by themselves; and I can't imagine anything happening to a young man worse than that, his getting away from the mass of his fellow-men.

"My boys have never known what it is to be poor. They have always had what they wanted, and unless I should fail or bust or something, which I don't expect to do, I don't see why they shouldn't always have things, because as long as I had anything I should be sure to keep them. That's human nature.

"And you see, there's the trouble. They've got somebody to lean on, and a man that doesn't have to isn't apt to put out his own strength. The only way in which a man can ever amount to anything is by hard work.

"The man that doesn't work dwindles and comes to be of no account. And I do hope my boys will want to work. I don't care what they do if they'll only work at it, and work hard and faithfully. I think they're handicapped as it is; honest Injun. I think it would have been better for them to have been born poor, but I hope they'll turn out to be men."—*New York Sun.*

HIS DECISION.

Twenty-five years ago a young man was sent as a special clerk from Milford, Mass., to Chicago. He was placed in a responsible position and soon made the acquaintance of many other young men to whom Chicago was a commercial Mecca.

The new clerk was a pleasant fellow, and had a taste for social life; but situated as he was, the social life had to be such as he could make for himself, and that was, not unnaturally, the free and easy comradeship of other clerks. Almost without realizing it, he found himself gradually drifting into dissipation. It was a social drink here, a quiet game of cards there, and always a cigar in the mouth. Every moment that was not spent in business or in bed was given to things which at the time seemed to him innocent enough, but which were really undermining manhood.

After he had been in Chicago a month or two, he met an old classmate of his home town. A few evenings later he found himself in his friend's room.

"Look here, old fellow," said the friend, "I want to have a straight talk with you."

"Go ahead," said the other, pleasantly.

"I will. Now, what have you got out here in Chicago? A clerkship with a chance. What does the chance depend on? Education and friends? What is your education? Nothing but a high school training, and most of that forgotten. Who are your friends? Young men who flash over people's money. Now, what are you going to do? Run to seed and end worse than you began, or fit yourself for a useful future?

"If you wish to fit yourself, join an evening school, study part of the time after working hours, and spend your Sabbaths, as you ought to spend them. Purify your life, broaden your understanding, and you will make something of yourself. But if you prefer to stay as you are, take another drink, pass around the cigars and be a 'jolly good fellow' with the boys."

The young clerk thought it over. His cigar went out and dropped from between his fingers. He saw two futures—one full of ease, but ending in failure; the other fraught with hardship, but leading to success. He knew the choice was his. "I thank you, old fellow," he said, at length. "I needed it."

At the end of the week the clerk was a member of an evening class and had selected his Church. He gave up drinking, smoking, cards and clubs and began to use the public library and to get back something of his old-time interest in books. He was surprised to see that he had dropped out of his vapid life as easily as he entered it. Nobody tried to drag him back, nobody seemed to miss him. In less than six months his opportunity came, and he seized it. Ten years later he was a rich man.

To-day he is loved and respected by all who know him. His benevolences have made the grass greener and the sky bluer to hundreds of poor souls; yet few even of those for whom he has done the most know him either by sight or by name, for he is as unostentatious as he is generous.

"Who would give a thought to me to-day if I had made the wrong decision?" he said, a little while ago. That is a question which every young man can well afford to ask himself. There is only one answer to it.—*Sunday School Times.*

IMPORTANT NOTICE.

Applications for aid to parsonages, either as donations or loans from General Board of Home Missions, must be in hands of Conference Secretary, Mrs. B. F. Lewis, Bay St. Louis, early in March. The Executive Committee must take action on these applications and put them before the Conference Church Extension Board at their meeting, March 19.

Applications to Mississippi Conference Society of Home Missions should be sent to Conference Secretary not later than April 1.

Blanks can be obtained by writing to Mrs. Lewis.

MRS. T. B. HOLLOMAN,
Conference President.

RATES OF SUBSCRIPTION.

In regard to the new rates, the regular subscription rate will remain at $2, and the preachers' rate at $1. The commission allowed on the (regular) $2 rate is 25 cents for renewals and 50 cents for new subscriptions.

The preacher-in-charge will have authority to let any poor person have the paper at $1 whom they deem unable to pay the $2 rate. All it requires will be the pastor's recommendation.

The new club rate for 1908 is $1.50 per annum in clubs of *five*. The club may be indefinitely extended. On this rate there is a commission of 25 cents for each subscriber, whether old or new.

We have decided to renew our offer of a rate of $1.25 in clubs of twenty, with a commission of 25 cents to the person securing the club. But the club must really consist of twenty persons, and be practically a cash transaction. Last year we had several clubs started that claimed the twenty rate, and never secured more than two or three names. In other words, we are willing to grant the club rates only to clubs.

The pastors are our recognized agents, but we will be very glad to have the pastors appoint agents for the ADVOCATE in any community. We are sure that no pastor would object to any member of his congregation securing a club, for each ADVOCATE circulated is another friend to speak a good word for the pastor. Who will be the first to send us a real club of twenty.

It costs us 10 cents to collect a check, so please send us post office money orders.

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REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, MARCH 26, 1908.

CHAS. O. CHALMERS, Publisher,
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VOL. 55—No. 13.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5392.

Glances at the World.

Ever since the 25th of February the people of Louisiana have been greatly interested in the matter of selecting a Democratic nominee for Lieutenant Governor. In the first primary there was no election. In the second primary Mr. P. M. Lambremont and J. J. Bailey were the candidates. Outside the parish of Orleans and a few others, Mr. Bailey's majority was large. The vote of the city put Mr. Lambremont nearly two thousand ballots ahead. Mr. Bailey claimed that he was defrauded out of the nomination and appealed to the State Central Committee. He lost his case before that body, and appealed to the civil court. That court dismissed his case on the ground of no cause for action, and pointed out that Mr. Bailey's recourse was to bring suit against Mr. Lambremont, the real defendant, in his home parish. According to the sworn statement of certain gentlemen and certain poll lists, if the truth has been told, no doubt great frauds were perpetrated; but whether enough illegal votes were counted to deprive Mr. Lambremont of the nomination cannot be known without a thorough investigation. This investigation was denied by the Central State Committee and by Judge Summerville. Whether the court of "Competent Jurisdiction" will do likewise remains to be seen.

* * *

It is known to our readers that for several years citizens in prohibition territory have sought relief from what is commonly called the "jug trade" carried on by express companies and other common carriers, and also from the evils inflicted on "dry" sections by the issuance of United States tax receipts, which protect illicit dealers (blind tiger men) from prosecution by Federal authorities. Several bills have been before Congress with this object in view. These bills have been warmly and fully discussed in committee during the past few weeks. The sub-committee of the Senate on the Judiciary on Monday, March 16, by a vote of three to two, declared that all the bills on the subject before Congress were unconstitutional. This decision of the committee will probably prevent any legislation by Congress on the subject during the present session. It does seem, in view of the fact that the supremacy of the States has been so frequently affirmed, that a law can be framed, if not by Congress, at least by State legislatures, capable of protecting people against a traffic which, in their sovereign capacity, they have said they would not tolerate. But, if the constitution of the United States disallows a law like that, it is idle to talk of State's rights or the sovereignty of the people.

* * *

The National Child Labor Committee was organized four years ago with the objects of promoting the welfare of society with respect to the employment of children in gainful occupations, investigating and reporting the facts concerning child labor, raising the standard of parental responsibility and public opinion with regard to the employment of children, and assisting in protecting children against premature or otherwise injurious employment by suitable legislation and the enforcement of law. The active members of the committee include some of the most distinguished publicists, philanthropists and social and religious workers throughout the nation; the state committees in affiliation with it comprise the same sort of people, and the National Committee, through co-operations with the state committees, has succeeded in securing the passage of child labor laws or needed amendments to existing laws in thirty states. The fourth annual meeting of the Committee will be held in Atlanta, Ga., April 2-5, at which time the various phases of the subject will be fully discussed by eminent speakers, some of whom have given much time and thought to the matter. The subject, as all know, has been much discussed during recent years, and a healthy public sentiment has been created. But much yet remains to be done.

* * *

The women are never slow at anything. They never fail to see a point or to express themselves, especially if it helps them in an argument (though it is said they reach conclusions by a shorter route than the tedious processes of logic), or serves to burlesque those who oppose them in efforts to secure their rights. We have recently had evidence of their alertness. In the late primary election one of the candidates charged that he was elected, but beaten out of his rights by fraud, and proved his charge by showing that, according to the poll list a large number of dead men voted. His notion was that dead men had no right to vote. At the first meeting of the Era Club of this city the following motion was presented by one of the women, and carried: "Madame President, I move that the legislative committee of the Era Club be instructed to make every effort to secure the passage in the next Assembly of an amendment to the constitution which shall place dead men in the same category with women, children, the criminals and insane, who, under the law, cannot vote. I see from the papers that these men have been voting, and I consider that they belong to the disfranchised class." In view of the importance of the subject and the point which the shrewd lady made we can overlook the slight irregularity of the motion, for which, however, the reporter and not the fair author may be responsible.

* * *

Were it not such a serious matter it would be amusing to stand at one side and see the whisky gang and their friends try to act the part of reformers. An honorable man of New Orleans, whose name is Story, seems to have been selected as the apostle of this new order of reformers. At least, if not sent, he goes of his own accord to warn the people of the coming danger. Other men are helping him, among them a whisky missionary from Texas. This Texas man is a bright one—perhaps for this reason he was invited over into the suffering Macedonia by Mr. Story to help. He is his own epistle of recommendation. He takes pleasure in telling his hearers that he is a "teetotaller," and "had no interest at stake other than that of a free-born American citizen." We suspect that he forgot the pay envelope occasionally handed out by the whisky propaganda. But Mr. Story! he is the Mercurius of the reform movement, and were it possible he would make his hearers tremble with alarm. The recital of the catalogue of calamities to follow in the wake of prohibition, were they half true, would turn every man, woman and child in the State into the ranks of the whisky army. But intelligent and well-informed people know that Mr. Story's calamities are only in imagination. Does Mr. Story believe that those who favor prohibition of the liquor traffic are knaves as well as fanatics, that they would fasten upon their fellow-citizens a law disastrous in its results? He says prohibition would not only prove "disastrous financially to the interests of those directly engaged in the liquor business, but to every branch of trade, and bring about a financial crisis, and would demoralize society by creating a condition of outlawry, boot-legging and deception that would constitute a greater disgrace to the State than any other calamity that could happen." That would be awful, indeed. We fear Mr. Story has been somewhat inspired by the resolution of a Lutheran Conference, which said a few days ago that "prohibition is more dangerous and pernicious than the sin of intemperance, and all the evils therefrom resulting." But Mr. Story *knows* that is not true.

DEATH OF A VETERAN.

Rev. W. S. Shipman, under date of March 18, sends us the following notice:

"Dear Sir—Another of the old guard has fallen on sleep. Brother J. M. Barnes was buried yesterday. Brothers J. H. Mitchel, W. E. M. Brogan, J. T. Durrett, John A. Low, Turner Clark, A. N. Goforth and Brother Sumner, an old neighbor, with the writer, took part in the burial service at the Church, when the Free Masons took charge. A more extended notice will be furnished."

Brother Barnes was a good man and true, and one of the dear old friends of this editor. Blessings on his memory!

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

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SERMON BY REV. THEO. COPELAND.

JOB I, 8-11.

The Book of Job is admitted, almost without a dissentient voice, to be the most sublime religious poem in the literature of the world. Its uniqueness, its pathos, its beauty; its gorgeous diction; its sublime imagery, and its noble universality make it a work of surpassing interest to men of every age and every clime. Critics and commentators of every school have treated it with unfeigned admiration, while men of supreme genius in other ranks of literary life have bestowed the highest praise on this wonderful production. Thomas Carlyle calls it "a noble book; all men's book. It is our first, oldest statement of the never-ending problem—man's destiny, and God's way with him here in this earth. And all in such free, flowing outlines; grand in its sincerity, in its simplicity; in its epic melody, and repose of reconcilement. Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind;—so soft and great; as the summer midnight; as the world with its seas and stars." The problem of the book is not one, but many. No doubt the poet intended to vindicate the ways of God to men. No doubt, therefore, he had passed through and beyond that early stage of religious faith in which the heart simply, and calmly assumes the perfect goodness of God. No doubt he had become aware that some justification of the Divine ways was demanded by the doubt and anguish of the human heart. The heavy and weary weight of the mystery which shrouds the providence of God, the burden of this unintelligible world, was obviously making itself profoundly felt. Unquestionably the Book of Job does show in the most tragic and pathetic way that good, as well as wicked men, lie open to the most cruel losses and sorrows; that these losses and sorrows are not always signs of the divine anger against sin; that they are intended to correct and perfect the righteousness of the children of God.

But the main and ruling intention of the book is to teach us a different lesson. A door is opened into heaven. The King sits on his throne; his ministers gather round him and sit in session. Among them appears a spirit named the "Accuser," whose function is to scrutinize the actions of men, and to present them in their worst aspect, that they may be thoroughly sifted and explored. Self is his center, not God; and he suspects all the world of a selfishness like his own. *He cannot or will not believe in an unselfish, disinterested goodness.* When Jehovah challenges him to find a fault in Job, the accuser boldly challenges God to put Job to the proof and avows his conviction that *Job's goodness is bound up with gains and that if God will remove his prosperity he will fling all his goodness away.* This challenge not merely affects the character of man; it touches the very honor of God himself; for if the most pious of mankind is incapable of loving God gratuitously—that is *really*—it follows that God is incapable of making himself loved. Jehovah takes up the challenge and himself enters the lists against the adversary, God undertaking to prove that man is capable of a real and disinterested goodness; Satan undertaking to prove that the goodness of man is but a veiled selfishness," and the heart of Job is to be the arena of the strife.

In the trial of this good man it would seem that all the resources of infernal malignity were completely exhausted. With divine permission Satan divests him of his property and bereaves him of his children. As he maintains his integrity amid destitution and sorrow, the adversary suggests, "But put forth thy hand now and touch his bone and his flesh, and he will curse thee to thy face." "So Satan went forth from the presence of the Lord and smote Job with sore boils from the sole of his feet to his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes." How wonderfully does the character and history of this man lay bare with matchless power, the depths of strength and tenderness that lie hidden in the human heart. Had he continued rich and prosperous, he would have gone down to a nameless grave, and after a few years his name would have faded from the memory of mankind. But sorrow comes and touches him, and in a moment he is transfigured. No new power is imparted to him, but those he already possesses are brought into activity. Immediately he rises into a hero; his grandness becomes colossal; he projects the shadow of his grief and the light of his triumphs across the reach of forty centuries, and acquires a name that will live as long as the earth endures. No words can adequately express the depth and intensity of the sufferings that were heaped upon him by infernal malice. His friends, coming from afar to mourn with him and to comfort him, lifted up their eyes afar off and knew him not. "So they sat down with him on the ground seven days and seven nights, and none spake a word unto him, for they saw that his grief was very great."

The greatest trial he was to endure—that which raises such tides of agony in his soul—is not that he has been stripped of his possessions and lies prostrate like Lebanon's rent cedar, not that his friends misunderstood him and wrongfully accused him of sin; it is that God has forsaken him and turned to be his foe. The rebukes of his unwise friends had given birth to something not *from without*, but *from within*, that made the head reel beneath his weary frame. Their hard and ready dogmatism had forced upon him a question for which his soul travailed in vain for an *answer*. This mighty, this Almighty Being on whose greatness and justice and omniscience they discourse so fully; was he, after all, a *righteous Being*? Was the Ruler of the world a *just* Ruler? Powerful, he is, without question; nature tells his power. History, such as he knows it, tells his power. Nations rise and fall, and kings exchange the royal girdle for the cord that encircles the loins of the captive horde; but what if all this power is wielded by one who looks with indifference on *right* and *wrong*, who smiles alike on the good cause and the bad; who leaves the world to be misgoverned, or worse still, to be governed in the interest of wrong-doing? The creed of his friends and of his time was that *good* comes to the good man in *this world*, and ill to the evil man; that God invariably blesses the righteous with *temporal prosperity*; and that *retribution dogs the steps of guilt*; and the wrath of Jehovah abides in the tents of the wicked.

All this is so out of harmony with his conscious rectitude that his brain is clouded and his faith suffers to its utmost tension. He remained for days and nights in silence under the open sky, while the mighty march of the stars in the distant wilderness of space, and the solemn glory of the day as it rose and faded from the earth, and the syllabled speech of the whirlwind desolating the land, reminded him of the majesty of God and of the insignificance of man. He who rolled the splendors of the morning up the sky; who had woven the bands of Orion, and bound the pleiades with his law, was sending his feeble child of earth sorrow upon sorrow, and preserving his life only to add the bitterness of memory to the misery of his past existence. But out of all this unspeakable sorrow comes this illustrious saint, his face radiant with the calm confidence of a conqueror, and his great heart pulsating with hope and love. As the royal bird of heaven, driven by the storm and tossed by the tempest, beats his way at last above the clouds and soars on majestic wing to his native heaven, so this afflicted, patient child of misfortune, rises from his grief and poverty, and bathes his happy spirit in the unclouded favor of God. Looking down the vista of coming time he lifts the voice of prophesy: "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth." Though all that is young and strong and beautiful shall moulder into forgetfulness, earth shall hear her Master's voice breaking the long silence of the centuries, and our dust will hear it and stand up among the myriads that are moving on to the judgment. Each man in his own proper identity, his very self, must see God, and be seen by him, looking out on the strange new scene, and doomed to be an actor in it to all eternity.

What is the issue of this wonderful trial? Satan baffled and chagrined, soon disappears from the scene and returns no more. The well-meaning friends prove miserable comforters, and serve only to intensify his sufferings. Their arguments are met and answered and they leave the field. Then comes the theophany, with a voice from the whirlwind: "who is this that darkeneth counsel by words without knowledge." Job's character is vindicated, his prosperity is restored.

Is man capable of an unselfish love? History teems with example to prove the affirmative statement. Abraham offering his only son as a burnt offering to God; David and his companions in Babylon, Jeremiah and the prophets in prison, the apostles and early Christians driven into the dens and caves of the earth, gladly suffering the loss of all things for the sake of their ascended Lord, amply testify to the transforming power and the righteous character of the sons of God. What is the secret, the basic principle of this exalted virtue? Primarily and fundamentally, it is the grace of God. "O Lord, I know that the way of man is not in himself," said Jeremiah the prophet; "it is not in man that walketh to direct his steps." "Not by works of righteousness which we have done, but according to his mercy he has saved us." God is the originating cause of all moral excellence, for every good gift and every perfect gift is from above. "But by grace are we saved *through faith*;" so that the instrumental cause of unselfish goodness is an unfaltering trust in Christ our Lord. Out of his bitter grief, while not a single ray of light penetrates the dark mystery of human life, our hero exultantly exclaims, "Though he slay me, yet will I trust in him." This is one of the supreme sayings of Scripture. It rises like an Alpine summit, clear above all ordinary heights of speech; it pierces the clouds, and glistenes in the light of God. Such tenacious holding, such immovable confidence, such unstaggering reliance, are not the products of nature, but rare flowers of rich Almighty grace. In these words Job answered both the accusations of Satan and the charges of his friends. "Thou hast set a hedge about him and all that he hath," said the accuser. "Though God should pull down my hedge and lay me bare as the wilderness itself, yet will I cling to him in firmest faith," is the [illegible] response of Job. The friends had inquired: "Who ever perished being innocent; or where were the righteous cut off?" To this accusation Job's noble declaration of unstaggering faith was the best answer possible, for none but a sincere soul could thus speak. He waits in the patience of hope, calmly expecting aid, and resolving that, even if it does not come, he will cling to God with all the energy of his soul. Such faith lies at the bottom of all noble character. Its lustrous and immortal beauty shone resplendent in the lives of the patriarch and prophets who looked and longed for the promised Messiah; it irradiated the lives of the early apostles, who, scattered like firebrands, went forth everywhere preaching the evangel of the Son of God; and in every age it has nerved and supported brave and heroic men as they stood with unsheathed swords on the fiery edge of battle. This same principle is the secret of the marvelous progress in modern missions. New apostles and new pentecosts have blessed many lands where the people sat in darkness, and the Son of Righteousness has risen with healing in his wings. And to-day, when all civilization is at its highest, and the world is quivering with measureless hopes and Herculean powers, we discern everywhere the leavening force and confidently expect the coming of millennial glory.

St. Louis, Mo.

MEMBERSHIP IN THE CHURCH.

Dear Dr. Boswell: I have been reading the ADVOCATE ever since I could read anything. It is a dear old paper to me, and I deem its editor's authority on almost any subject of moment to our Church, and if his wisdom should see fit to pass this unnoticed it is all right. But I would be so glad to hear from him through the ADVOCATE again on the subject below.

In going from place to place we ask people, "Are you a member of the Church?" So often the reply is, "Yes; I am a Methodist; but I don't belong here. I joined at ———, and never have moved my membership." They seem to think as long as they do not move their membership there is no obligation anywhere but at ———. Now, what I want emphasized is that they joined the Methodist Church and not simply an organization at ———. The obligation is, "Will you attend upon its ordinances and support its institutions?" and not, "Will you attend upon the ordinances and support the institutions of the Church at ———."

The Methodist Church has a right to expect not only financial support, which is to my mind of no greater importance than any other support, but that they attend and give any help possible to the Sunday school, prayer-meeting, or any public worship as much as to the preaching service. They are to support the Methodist Church anywhere, everywhere and in every way. Their obligations are made to God and the Methodist Church.

Doctor, please tell us what you think.

The above is from a good sister, the wife of one of our active and efficient preachers. She is undoubtedly right in her opinion. Methodism is connectional—not congregational. For convenience sake our membership is divided into societies, but the Church is one. It is natural that one identifying himself with a certain society should prefer that above all others, but that fact does not cut him off from the fellowship and blessings of a neighboring society, or even from one far distant. It is equally true that membership in a given society does not absolve him from the duty of supporting the institutions of the Church. Nothing but intense selfishness or ignorance will allow a member to confine his

[illegible]

BROTHER [illegible] STANDARDS.

Dear Dr. Boswell: I [illegible] article in the [illegible] under the caption of [illegible] He was for [illegible] of the [illegible] said some things [illegible] correct. He [illegible] of study [illegible] preachers [illegible] trine taught of [illegible] to entire sanctification [illegible] work of grace [illegible] Holy Ghost. [illegible] trine is taught in [illegible] Hymn Book. [illegible] hobby to ride [illegible] in all he reads. [illegible] see [illegible] chapter of [illegible] church [illegible] xxii. 34: [illegible] feet, and [illegible] called at [illegible] backward [illegible] backslidings [illegible] kept [illegible] gregation.

I have [illegible] entire [illegible] McTyeire [illegible] Hymn Book.

Brother Pinson [illegible] Wesleyan Methodism [illegible] apostasy [illegible] preachers [illegible] I would like to [illegible] have [illegible] horses [illegible] altar, without [illegible] dared [illegible] stance.

I have had much experience [illegible] who call themselves [illegible] Many of them [illegible] If I ever [illegible] conference [illegible] These I have been [illegible] can say more and do less than any people I have ever known. I think, too, Pinson is sadly mistaken about the Methodist Church being in a state of apostasy, or gone into worldliness. I dare say he will find fully as much of the world and ungodliness in the Holiness Church of Christ as he left [illegible] Holiness Church of Christ. He [illegible] the Holiness [illegible] preaching the [illegible] Wesleyan Methodism than our [illegible]

W. R. WILLIAMS.

[illegible] Miss.

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[illegible] CHRISTIAN [illegible] Mrs. J. [illegible] experience as it [illegible] a sweet friend of mine, [illegible] is the wife of a very prominent minister of the ——— Conference. Not many years ago her husband was assigned to a certain charge, and they had to move a long way. She was in very feeble health. She had worked hard to leave everything neat and clean for the next minister's wife. They arrived on their new charge with hearts all aglow, hoping they would find everything as nice as that they had left; but, lo, they found it not. The house was wanting in everything from the front door to the back. Now, I want to state in the beginning that this charge was not less than thirty years old, and had had a W. H. M. S. for three or four years. There were bedsteads in the house, but they were not unlike those our grandmothers had; they were much the worse for wear and tear, and were bleached white in spots and streaks from repeated washings. There was one old rocker with the bottom long since gone, and a nice, neat board had taken its place, put there, no doubt, by some patient minister's hand. There were four or five other chairs in like condition. There was a small home-made table in the dining-room, and not a thread of table-linen. There was no safe—a box in the wall was the excuse, and no doubt it got there like the board in the chair-bottom. My! I know that box was disgusting! I can see it in my mind's eye. There was a stove in the kitchen. She understood afterwards that it had been donated second-handed; it had been in use many years, and there were practically no vessels. Well, of course, her first thought naturally was: What had that W. H. M. S. been doing all that time? After looking over the house she and her husband sat down to talk the matter over. She rested as best she could for three or four days, and she set out to look up something, she hardly knew what. She called on some of the leading members of the W. H. M. S. and asked them if there couldn't be something done to relieve the situation, and one of them said that she didn't really know that so much was needing; and another said that when spring opened and the weather got good that maybe they could have a supper or something, and raise some money. But what was she to do in the meantime? Well, she went home disgusted, disheartened, with tears in her eyes, and related the situation to her husband. In a few days she again started out, but not this time to look up the W. H. M. S., but to beg some money anywhere she could get it, to buy what she so sorely needed. She walked about ten days and told her story, and she raised the pitiful sum of $17.50.

Now, I want to know whose money this was, and who had the right to spend it? The question didn't bother her then; she felt like she had earned every cent of it, and she spent it with a good conscience. Time passed on and the 1st of March came around, and the secretary of the W. H. M. S. wanted to make her report. So she came over to the parsonage, and very kindly and sweetly asked my friend for the amount that had been raised for the parsonage that quarter. Now, I ask, what right had that secretary to report that money? Now, would the good sisters call that a fly or an alligator? I say, emphatically, she had no right to report it. By and by my friend came to know that this W. H. M. S. had never done anything more than raise their Conference dues, getting a name abroad, and doing absolutely nothing at home. In such instances they are a draw-back to the charges, rather than a help. I have nothing to say against the W. H. M. S.; they have always been a friend to me, and they are doing much good in some places, and I suspect our sister has always had one of these good places. I dare say she is not an average minister's wife. Now, let me add this: I am no complainer. I go hand in hand with the W. H. M. S. and enjoy the work, taking the hardships (if there be any) joyfully, that I may be working for the Master, but I feel that I must in some measure defend Sister Pope, for I believe she has suffered and knows whereof she speaks.

Mrs. H. B. Perritt.

Aucilla, Fla.

We learn from headquarters of the Laymen's Missionary Movement at Nashville, that excursion rates have been secured on all railroads leading into Chattanooga for the Laymen's Conference, April 21st. Full information will be published soon. All plans for programme, entertainment, transportation, etc., are progressing most satisfactorily.

PROHIBITION IN MISSISSIPPI.

Dear Dr. Boswell: I cannot send you this time so favorable a report on Prohibition in Mississippi. After the passage of the act of State prohibition the real friends of prohibition began a movement to put the anti-whisky law in the State constitution. A joint resolution setting forth the measure was introduced into the Legislature to be passed and submitted to the popular vote next fall. The lower house passed this resolution by a two-thirds majority on three several days. Yesterday in the Senate, the vote stood 20 for and 19 against, failing of the two-thirds majority. So the proposition for constitutional prohibition fails this time; but if the advocates of temperance will wage a vigorous campaign of instruction and urge the duty of Christian morality on the people, it is likely that a larger number of friendly Senators will be elected next time. There must be no truce in the contest. The only fair and wise proposition is extermination of intoxicants. This is characterized even in respectable quarters as "fanatical" and "extreme." Mississippi has statutory prohibition, and if that law can be executed, the saloon and blind tiger can be well-nigh run out and closed. Not quite, however. The friends of whisky will always give us enough to keep us busy guarding against the lurking, scouting enemy. He is active, bold, intrusive, deceptive, hypocritical, a friend of every vice, an enemy to every virtue; there is nothing satanic that he lacks, nor evil that does not follow in his train. No friend of the beautiful, the true and the good need ever hesitate to attack him as the deadliest enemy and to wage a war of extermination. Prohibitionists must sleep on their arms and keep a watchful guard at every post. Many of the noblest and ablest men of the State are in both houses of this Legislature, loyal defenders of all righteousness. It is really believed that if constitutional prohibition could have been submitted to the voters of the State, a decided majority would have adopted it. But too many were timid on this subject.

W. T. J. Sullivan.

Jackson, Miss.

CHURCH EXTENSION.

NORTH MISSISSIPPI CONFERENCE.

The Executive Committee of the Board of Church Extension of the North Mississippi Conference met in Winona, Miss., March 9, 1908, with the following members present: T. W. Lewis, J. R. Bingham, and V. C. Curtis.

The following applications to the Parent Board were received:

Okolona, asking for donation of $750, and loan of $2500. (This application had been endorsed by the Board at its annual meeting of 1907 for donation of $500 and loan of $2500, but was returned to the committee for its approval.)

Byhalia, asking for donation of $500.

Southside, Corinth, asking for donation of $150 and loan of $650.

Also an application from South Greenville Mission to the Conference Board, asking for a donation of $150 was received.

They were disposed of as follows:

DONATIONS:

Okolona, approved for $500, graded No. 1.

Byhalia, approved for $300, graded No. 2.

South Side, Corinth, approved for $100, graded No. 3.

LOANS:

Okolona, approved for $2500, graded No. 1.

Southside, Corinth, approved for $500, graded No. 2.

A donation of $100 was made by the Committee, for the Conference Board, to South Greenville Mission, to be paid when the roof is put on the house. V. C. Curtis, Secretary.

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for its fine quality, its
delicious flavor, its double
strength, and most
remarkable for its
moderate price.

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can possibly get for
your coffee money.

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New Orleans.

CHURCH EXTENSION WORK.

The Executive Committee of the Mississippi Conference Board of Church Extension, met in Main Street Church, Hattiesburg, Miss., March 17, 1908, at 10 a. m. The treasurer, Rev. J. W. Crisler, was unavoidably kept away, hence the work fell upon the presiding elder and secretary.

We had before us applications from Biloxi, Woodville and Bond, asking the Parent Board for donations and loans, both; Mendenhall, Seminary and Bay Springs asking for donations only, and Southside, Meridian, asking for a loan only.

The applications called for a loan fund of $7000 and for donations amounting to $3250. We graded these applications to the best of our ability, and will forward same to the secretary of the Parent Board.

There was also a number of Churches represented as expecting help at our annual meeting in December. An application from Main Street, Hattiesburg, was before us, asking for a special loan, that they may go ahead and finish the magnificent Church already begun.

I have made these statements of facts that I might emphasize the importance of raising the Church Extension collection in full this year. As a Church, we cannot do our best work without adequate buildings, and these contributions from the Church Extension Board means much toward the building of these Churches. It encourages the local Church to do better work than it otherwise would.

The Extension Committee of our Conference Board most heartily commend and endorse the setting apart of the second Sunday in May as the Rally Day in our Sunday schools in order to increase the Loan Fund of our Parent Board, and we earnestly urge evry pastor in the Mississippi Conference to observe that day in all their Sunday schools.

Most congregations can build adequate Churches if you will give them time enough in which to pay for them. The Church Extension Loan Fund is intended to give to the congregations their needed time. Let us make the Rally Day mean much to our Loan Fund.

L. E. Alford,
Sect. of Church Extension Board.

There is no action so slight but it may be done to a great purpose and ennobled thereby.—John Ruskin.

W. F. M. S.

LOUISIANA CONFERENCE.

The District Meeting, Woman's Foreign Missionary Society of the Alexandria District, M. E. Church, South, met in the Methodist Church in Bunkie on Saturday afternoon, Feb. 29, at 3 o'clock, our district secretary, Mrs. Paul Foster, in the chair.

Devotional exercises were conducted by the district secretary. Mrs. J. D. Harper was then elected secretary. The roll was called, and all the societies were represented by delegates except two.

The district secretary then made her report, an earnest, helpful presentation of the cause and obligation of missions.

Mrs. S. E. Schmink read an interesting paper on "How to Interest our Women in Foreign Missions." Rev. J. D. Harper, the pastor, always a friend to missions, made a most encouraging talk on woman's work.

Miss Helen Johnston gave a lucid account of the origin and work of the Scarritt Bible and Training School of Kansas City, Mo., and the district secretary urged that our young girls be induced to take this Bible Training course, and thus be fitted for leaders in all the Church work. Leaflets on the Training School work were distributed.

Miss Phillips read a paper on "What the Auxiliary Means to Me." Then followed a testimony meeting by the members present, relative to what the missionary work had done for them. The power of Christ was present and we all felt it was good to be there. The closing prayer was offered by Mrs. Chapman, and benediction by the pastor. We adjourned to meet at 7:30.

The evening devotional exercises were conducted by Rev. J. D. Harper. That grand old hymn, "A Charge to Keep I Have," was sung, and the Scripture lesson was the 2nd Psalm. Minutes of the afternoon session was read and approved. Mrs. Foster made a very impressive talk, and read extracts from writings of missionaries in China, Korea, Brazil, Mexico and Cuba. Recitation by a sweet little girl, "Just to Please Jesus."

Miss Flora Watson read a paper on "Our Reckoning—What Shall it Be?" A leaflet, "Our Tithes," was read by Miss Clara Harper, followed by a "Lesson on Giving;" questions, with Bible answers, conducted by Mrs. Sewell.

Miss Johnston gave a fine talk on Brazil as to its natural scenery, its government and its people, and showed in several ways how, for five hundred years, the people had been deprived of the light, and that it is our duty to send them the light. She sang a hymn in Portuguese, and after prayer, led by Brother Williams and benediction by the pastor, showed some curious from the land where she had given six years of faithful service.

On Sabbath morning Miss Johnston talked to the Sunday school children a few minutes about the boys and girls of Brazil. Brother Harper preached two spirit-filled sermons on "She hath done what she could" in the morning, and "Go ye into all the World and Preach the Gospel to every Creature," in the evening.

Our *Woman's Missionary Advocate* and *Little Worker* were distributed and subscriptions solicited. One club of ten *Little Workers* (perhaps more) were taken in the Sunday school. A resolution of thanks was tendered, and our district meeting was closed with singing "God Be With You till we Meet Again." Our spiritual strength was renewed and with fresh courage and zeal we start out on our work for the Master.

Mrs. J. D. Harper, Sect.

NOTICE.

We announced last week that delegates attending the meeting of the Woman's Foreign Missionary Society at Shreveport should secure certificates when they bought their tickets. We wish to correct that statement by saying they must buy a round-trip ticket, paying one and one-third fare. Tickets on sale March 30-31 and April 1, good to return April 6. The Conference meets April 1-5, 1908.

Mrs. S. A. Montgomery, Pres.
Mrs. B. C. English, Rec. Sec.

NOTICE.

The twenty-fifth annual session of the Woman's Foreign Missionary Society of the North Mississippi Conference will meet in Senatobia, Miss., June 13-17. Delegates will please send names to Mrs. Comie Wright, Senatobia, Miss. A full attendance is desired.

Mrs. S. M. Thames, Conf. Pres.
Mrs. M. L. Hoskins, Rec. Sect.

W. H. M. S.

NOTICE.

Delegates attending the Home Mission meeting at Minden, La., March 28, will buy round-trip tickets at one and one third fare, instead of certificates. Tickets on sale March 26, 27 and 28, good to return April 6.

Mrs. S. A. Montgomery,
Dist. Sec.

MISSISSIPPI CONFERENCE HOME MISSION SOCIETY.

The fourteenth annual meeting of the Mississippi Conference Home Mission Society will convene in Jefferson Street Church, Natchez, Miss., Tuesday, April 14, 1908. Important matters will come before the Conference, and auxiliaries are urged to send full delegations of their strongest and most consecrated women. Names of delegates and visitors must be sent to Mrs. R. E. Ross, Natchez, Miss.

Mrs. T. B. Holloman, Pres.
Mrs. G. R. McQueen, Rec. Sec.

CONFERENCE BOARD OF MISSIONS, LOUISIANA ANNUAL CONFERENCE.

February 27 to March 21, 1908, received for

FOREIGN MISSIONS.

Lecompte, Rev. R. H. Harper	$57.00
Crowley, Rev. W. W. Drake	60.00
Parker Memorial, Rev. C. D. Atkinson	52.00
Mary Werlein, Rev. R. E. Harrell	10.00
Alexandria, Rev. H. R. Singleton	132.00
Opelousas, Rev. A. W. Turner	97.00
Trout and Jena, Rev. P. M. Brown	45.00
Chicot, Rev. S. S. Bogan	57.00
First Church, Rev. J. E. Wray	175.00
Minden, Rev. R. H. Wynn	10.00
Summerville, Rev. H. W. [illegible]	7.35
Total	$702.35

DOMESTIC MISSIONS.

Mary Werlein, Rev. R. E. Harrell	20.75
Rayne Memorial, Rev. J. A. [illegible]	100.00
[illegible], Rev. L. P. [illegible]	[illegible]
First Church, Rev. J. E. Wray	75.00
Patterson, Rev. J. F. Patterson	23.50
Ponchatoula, Rev. W. Schuhle	34.50
Total	$278.25

Received for Foreign Missions	$702.35
Received for Domestic Missions	$278.25
Grand Total	$1070.60

W. B. Thomson, Treas.

231 S. Rampart Street, New Orleans, La.
March 21, '08.

GULFPORT, MISS.
Interesting propositions submitted to parties wanting to buy lots. Write for map to
GEO. L. CARLEY, Gulfport, Miss.

Harness and Saddles
E. G. AWCOCK,
333 BARONNE STREET,
Phone Main 1467. New Orleans, La.
Repairs Neatly and Promptly Done.

NETTLETON CIRCUIT.

Dear Dr. Boswell: The first Quarterly Conference on Nettleton Charge was held 29th of February and 1st of March. Every Church in the charge was well represented. The pastor's salary was made a little in advance of last year. The good women of Evergreen had lots of good dinner and to spare. This is my first year at Nettleton. Everything is starting off well. I have met all the appointments, sometimes riding the horse and sometimes the horse riding me. We have some beeswax mud up here, but we get through some how. My horse has got down on me a time or two, but he did not mean any harm by it, and the mud was so deep I got out without injury.

The outlook in Nettleton is somewhat flattering. The good people all over the work have given me such a warm reception it inspires me to try and make this the best year of my ministry. Pray for us that we may have many souls converted, the Churches built up, and all the collections in full.

T. J. Durrett, P. C.

While the Chattanooga Conference represents the laymen of the Church, it will be gratifying to those men of the ranks to know that several of our chief pastors have promised to be present at the Laymen's Missionary Conference at Chattanooga. Our Bishops are enthusiastic in their advocacy of this movement and have everywhere lent their voices and influence to it. Their presence and counsel in the Conference will count for much in the success of the gathering.

NOTICE.

The Durant District Conference will convene at Kilmichael May 21-23, 1908. Preaching Thursday night by Rev. K. A. Jones.

S. M. Thames, P. E.

Durant, Miss.

WHY DOES EVERYBODY WANT VACHER-BALM?
Because Vacher-Balm promptly relieves most of the aches and pains that we all suffer from at times, such as Headaches, Toothache, Sprains, &c. It is cooling and harmless. Price 25c. Per Jar.
I pay you to give samples to your friends and neighbors. Write to-day for particulars, to E. W. VACHER, New Orleans, La.

There are about 500,000 laymen in our Church. These men enlisted and combined, can do great things. The meeting to be held at Chattanooga, April 21-23, is the outcome of a distinct effort to mobilize this great army. It will be a council of war, at which the plan of the world's greatest campaign will be studied. It is expected that from 1000 to 2000 of the loyal and capable of Southern Methodism will here join hands and hearts for a great advance.

FANCY POULTRY, ETC.
Fancy Poultry, Pedigreed Dogs, Cats, Canaries, Parrots, Guinea Pigs, Rabbits, and Pet Stock of every description, Cyphers, Incubators and Feed at Factory-prices, may be had by writing to H. W. Blanks & Co., New Orleans, La. Their catalogue sent free. Write to them

A teacher asked a class of boys in a Sunday school what their idea of heaven was. The smallest one answered, "A place where—where you're never sorry."

MISSIONARY DEPUTATIONS.

Moving pictures from the mission field give new meaning to missionary meetings. Very few persons can have the privilege of personally visiting and studying the work on the mission field to which they contribute. It is now possible, however, for the first time to bring living representations of that work before the eyes of the entire Church membership by means of moving pictures, which representatives of the Young People's Mission Movement secured in connection with a trip around the world last year.

For the purpose of bringing this graphic review of missionary work before the Churches, the Young People's Missionary Movement, in behalf of the various denominational missionary boards, will send into a number of cities and towns during the coming summer well-trained missionary deputations of returned missionaries, detained student volunteers and other experienced missionary workers. These deputations will be equipped not only with the cinematograph or moving picture film, but with a missionary exhibition, which will be open to the public and will represent native customs and religions and the work that is being done by the medical, educational, evangelistic and other forms of missionary activity in relieving and changing unfavorable conditions.

It is expected that the deputation will remain a week in each city, the exhibition being patronized during the forenoons by the Sunday school children under the direction of their teachers; during the afternoons by the adults of the Church, and the evenings being devoted to the missionary travelogues or cinematograph representations of the work in the various fields.

Less spectacular, but not less important than the agencies mentioned above, will be the Conferences which the deputations will hold with Sunday school superintendents, teachers, mission study-class leaders, missionary committeemen, and others concerning methods of missionary work in the local Church. The aim of these Conferences will be to consider and adopt the best plans for deepening the missionary spirit of the Church. Permanency of results will be sought by securing the appointment of committees in existing organizations to supervise and promote the work after the departure of the deputation.

It will be possible to send deputations of this character to only a limited number of cities during the coming summer, and those cities will be chosen that give the heartiest and most substantial assurance of local co-operation. Persons who are interested in securing the assistance of these deputations in their respective cities should write to Rev. Ed. F. Cook, secretary Young People's Department of the Board of Missions, 810 Broadway, Nashville, Tenn.

INSTITUTE FOR PREACHERS.

The commission appointed from the Louisiana, Mississippi and Alabama Conferences with a view to establishing an institute for preachers met at Biloxi, Miss., Tuesday, March 17, 1908, at noon. There were present Dr. A. F. Watkins and H. W. VanHook, of the Mississippi Conference; J. M. Dannelly and Frank Seay, of the Alabama Conference, and W. W. Holmes, of the Louisiana Conference. Dr. Watkins was elected chairman and Frank Seay secretary. Dr. Watkins then stated what had been done by a committee previously appointed by the Mississippi Conference to establish such an institute for that Conference. There followed a general discussion of the work in hand.

The commission expressed its commendation of the work already done by this previous committee and its willingness to co-operate with them in the work in question. A suggestion of modification of their programme as published in the Journal of the Mississippi Conference of 1907 was ordered forwarded to them, and the question raised as to whether it would be best to present the first institute during the summer of 1908 or that of 1909. It was resolved that, whatever be the decision as to this year, we request the five Conferences of Louisiana, Mississippi and Alabama at their next sessions to designate each a committee of three to arrange for the permanent organization of an Annual Institute for Preachers at the Seashore Camp Ground.

FRANK SEAY, Secretary.

THE LAYMEN'S MISSIONARY CONFERENCE AT CHATTANOOGA, APRIL 21-23.

The Laymen's Missionary Conference at Chattanooga, April 21-23, gives promise of being one of the most rousing and enthusiastic meetings ever held in our Church, or for that matter in any Church in the entire Southland. It will be a meeting of hundreds of consecrated, earnest, deeply interested laymen, who have the great cause of missions, both foreign and home, on their hearts. The programme includes a number of most prominent speakers, not only of our own Church, but others as well. There will, of course, be many present who have seen service in foreign fields, and are thoroughly acquainted with the needs of the work there. If we are to evangelize the world in this generation, which many believe possible, there must be united and earnest effort on the part of all, laymen as well as ministers, and such meetings as this will go far towards bringing that about.—*Central Methodist.*

WINONA DISTRICT.

Dear Doctor: The first round has been completed and a good report comes up from every quarter. The preachers are all hard at work, and good success is attending their labors. In the matter of salaries some fine advances were made. Greenwood will pay $1800 this year, being $300 in excess of last year. Ruleville will pay $1325, which is an advance of $325 over last year. Indianola, Belzoni and one or two other charges have made small advances. In no place was there any determined effort to lessen the allowance for the pastor. Of course, some small readjustments had to be made to suit changes in the charges.

We are expecting great things this year. We are trying to fill every nook and corner of our territory. Plans for special revival services are being laid. I. G. Johnson is now engaged in a meeting at North Carrollton, assisted by J. W. Rogers. L. W. Cain will begin a meeting at Itta Bena the fifth Sunday, assisted by W. S. Lagrone. About the middle of April Brother Lagrone will go to Belzoni to assist Brother Young.

We give the editor of the Advocate a special invitation to attend the District Conference at [illegible], May 26-28.

R. S. LEWIS.

Winona, Miss.

WARNS BAR PATRONS.

Tombstone, Ariz., claims to have the frankest saloonkeeper in the United States. He keeps the Temple Bar saloon and advertises his business in a remarkable manner. He has cards printed bearing the following words:

"Friends and Neighbors—I am grateful for the past favors, and having supplied my store with a fine line of choice liquors, allow me to inform you that I shall continue to make drunkards, paupers and beggars for the sober, industrious, respectable part of the community to support. My liquors will excite riot, robbery and bloodshed.

Our line of Stoves, Kitchen Furnishings, and General Household Supplies is full of interest to all Good Housekeepers.

Suppose you take a look at it for yourself—

UNITED HARDWARE CO.,
LIMITED.

GET SOLID PROTECTION AND INSURE WITH
LEON IRWIN & CO.
Fire and Casualty Insurance.
538 GRAVIER STREET. PHONE, MAIN 538

W. W. Carre Co., Ltd,
Manufacturers and Exporters of
LUMBER,
NEW ORLEANS, LA.

"They will diminish your comforts, increase your expenses and shorten life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, many of character and all of peace. They will make fathers fiends, wives widows, children orphans and all poor. I will train your sons in infidelity, dissipation, ignorance, lewdness and every other vice. I will corrupt the ministers of religion, obstruct the gospel, defile the Church and cause as much temporal and eternal death as I can. I will thus accommodate the public—it may be at the loss of my never-dying soul. But I have a family to support, the business pays and the public encourages it.

"I have paid my license, and the traffic is lawful, and if I don't sell it somebody will. I know the Bible says, 'Thou shalt not kill,' 'no drunkard shall enter the kingdom of heaven,' and I do not expect the drunkard-maker to fare any better, but I want an easy living and I have resolved to gather the wages of iniquity and fatten on the ruin of my species.

"I shall, therefore, carry on my business with energy and do my best to endanger the safety of the State. As my business flourishes in proportion to your sensibility and ignorance, I will do my best to prevent moral purity and intellectual growth.

"Should you doubt my ability, I refer you to the pawn-shop, the poor-house, the police court, the hospital, the penitentiary and the gallows, where you will find my best customers have gone. A sight of them will convince you that I do what I say.

"Allow me to inform you that you are fools and that I am an honest saloon-keeper."

"VINITA CHIEFTAN."

COMMENCEMENT AT THE MERIDIAN COLLEGES.

The commencement sermon of the Meridian Woman's College, and of the Meridian Male College, will be preached on Sunday, May 24, by Rev. Gross Alexander, S.T.D., editor of the *Quarterly Review*, of Nashville, Tenn. The commencement exercises will take place the three days following. Preaching once a day and exercises at night. Everybody invited.

J. W. BEESON, Pres.,
Meridian Woman's College.
M. A. BEESON, Pres.,
Meridian Male College.

The Home Circle.

WHAT HAPPENED TO BOBBY.

"It's a miserable day, Aunty Alice. I am miserably lonesome. I fear there is no use in me growing up, 'cause Hannah says I'll never be a man just 'cause I cried when she washed my face so hard in the middle, as if I did not have any nose at all."

"Why, your Excellency! I am grieved to hear you say that; can't we make Hannah apologize?"

"She has gone and hided herself. I told her I'd go away; clear off in the woods; then she need never make any more scrambled eggs for breakfast, 'cause I wouldn't be here to eat them any more."

"Dear me!" said Aunty gravely, "You are going right off, are you, before supper?"

"Yes, it is so miserable lonesome. I wish I had been two little boys instead of one, then I could be chifful all the time; lonesy, lonesy, lone," sang Bobby in a plaintive little voice, as he climbed upon the window sill.

"Shall we have a story to break this dreadful loneliness?" asked Aunty Alice, putting her arms tenderly around his roly-poly figure.

"No, I don't fink I am so lonesome for a story, but I fink I am lonesome for mamma," he replied with a brow full of troubled knots.

"Oh! Bobby, don't say that, you will break my heart, you will have to let Aunty be mother to you now," she said, pushing the curls from his forehead.

A chubby arm stole around her neck and a kiss was imprinted on her chin, then in a very humble, contrite voice, "I guess I'll get my hat and find Gypt."

Down the stairs, the quick feet pattered to the hall closet, where the little cap hung always ready for the garden; then out into the yard with Gypt, who was asleep on the cistern, but at Bobby's approach sat up very dignified and ready for anything his little master might suggest.

They sauntered along towards the gate and stood looking down the road a long time.

Why could he not go and find mamma? He saw them take her down that way—surely she was there somewhere. He wanted her more than anyone knew, because he was miserable lonesome.

Gypt licked the little fellow's hands and looked up into his face, as much as to say, "Let's go and find her. I am lonesome for her too."

Bobby fumbled with the latch—the gate flew open and they stepped out. Just a few steps down the road, then on and on, farther and further.

A sense of happy anticipation possessed the child. [illegible] charming. The birds were singing—at the end of it all must be—Bobby could see [illegible] fancy—mamma with the sweet smile and [illegible] eyes. His heart beat [illegible] little feet went faster and faster.

On and on with the butterflies and welcoming birds, over till the oaks, maples and sycamores stopped and could go no farther, and so they left them behind; only the long hot dazzling road stretched before. Just a little farther on, Bobby was sure, and then—what bliss.

But how long the road grew; how deep the dust lay; how tired the little feet were getting. It was strange, but the same little feet that could trot about all day in play, yet could drag so [illegible] over the dusty hot road.

"It [illegible] me, it's a long way, Gypt," murmured Bobby.

"I fought I should get to it pwetty soon and my shoes [illegible]," he added, sitting down by the side of a hollow tree. The hollow was filled with dead leaves and Bobby thought it made a [illegible]

[illegible]

They came to where two cross-roads [illegible] and he was quite sure the one where the shallows were the thickest was the very one where they went that day they took mamma [illegible] running right across the path.

[illegible] pure white [illegible]

[illegible] robin gave [illegible]

"It's all [illegible]," he said as he laid [illegible] in the [illegible] grass, feeling that his quest would [illegible]

The water gurgled and [illegible] the robin's song had ceased, so he lay [illegible] with his eyes fixed upon one [illegible] seemed to [illegible] back at him—he could see its eyes, and [illegible]—yes, it was [illegible]

Bobby's cup of happiness [illegible]

A great [illegible] sweet face [illegible] came up and in a [illegible] Mamma's [illegible]

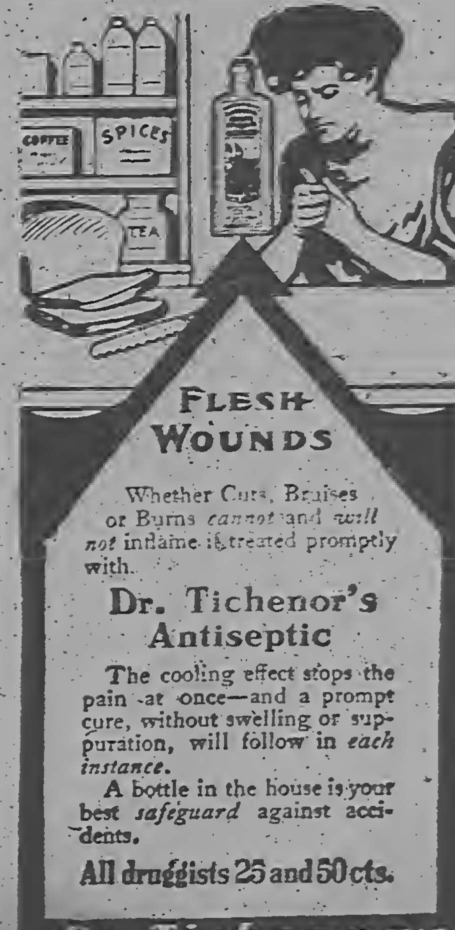
[illegible] Bobby was conscious that she was hugging him [illegible]

[illegible] ever tell—do you, Gypt?" he answered, shaking his head very slowly and looking longingly towards the pond [illegible] and Gypt wagged his tail as much as to say, "They never could."—*Miss Nell Milburn, in Central Methodist.*

[illegible]

[illegible] amend the [illegible] of the [illegible] State, as to give the Federal courts jurisdiction in all such cases. [illegible] have introduced [illegible] the United States to vote on such amendment to the constitution. [illegible] polygamy [illegible] the United States, and [illegible] Federal courts only. [illegible] of local [illegible] United States [illegible] the State, [illegible] vile and [illegible] the United States had [illegible] brave enough and strong enough to speak out on the [illegible] them by calling [illegible] that [illegible] rality.

Mr. [illegible] *Philadelphia* [illegible] man to [illegible] personal [illegible] and study as a newspaper man and by his [illegible] of [illegible] in its [illegible] he has [illegible] gatherings, [illegible] one of the [illegible] Chattanooga, April 21-23.



FLESH WOUNDS

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Dr. Tichenor's Antiseptic

The cooling effect stops the pain at once—and a prompt cure, without swelling or suppuration, will follow in *each instance.*

A bottle in the house is your best *safeguard* against accidents.

All druggists 25 and 50 cts.

Dr. Tichenor's Antiseptic.
ASK ANY ONE WHO HAS EVER USED IT

Christian Advocate.

REV. JNO. W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.
CHAS. O. CHALMERS, Publisher.

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PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. W. W. Drake, Rev. N. E. Joyner, Rev. J. M. Henry.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton, Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

TO OUR FRIENDS.

Many of our subscribers are still behind on their subscriptions. We hope they will remember that the 1st of April will soon be here, and that unless they pay up we will be compelled by the Postoffice authorities to cut them off, else continue the paper to them at our cost. This latter we are not able to bear, and we will hate very much to strike their names from our list, for many of them are good for the amount, and friends of the paper, but just a little thoughtless about paying up to date.

Will our preachers kindly call attention to the ruling of the Postmaster General, and urge the brethren to pay before the 1st of April?

THE MISSION PROBLEM IN LOUISIANA.

There may be other sections of Southern Methodism than Louisiana that have peculiar mission problems. We are not acquainted with them. We know Louisiana has. Large sections of the State are inhabited by a French-speaking population. The people are nominally Roman Catholic, but being widely scattered and away from the towns they do not have that priestly oversight common to Romanists in the cities. Very many of them are accessible to Protestant ministers. Our Church has a mission to them which is very promising. Other missions among them might be established if we had French-speaking preachers and sufficient money to sustain them in the work. In the address of Rev. J. M. Henry before the recent New Orleans District Conference he gave the brethren much information, and clearly pointed out the possibilities of the field.

Besides the many French-speaking people in the State, there are thousands of Italians. Many of them have been here for years, and they keep on coming, a ship-load or two almost every month. They are widely scattered, but in many neighborhoods and large plnatations they may be found in sufficient numbers to justify the attention of the Church. The new-comers and very many of those who have been in this country for years could not be reached except by persons who speak their language, or through an interpreter. We imagine it would be easier to reach the children than the adults among these people. And we dare say that here in New Orleans the whole time of half-dozen missionaries could be profitably employed in hunting up and instructing the neglected little ones among these people.

These Italians in a little while are going to be citizens and voters, and do their part towards electing the men who will make our laws. They should be started right. Nothing can better help to this end than to impress them with the truth of our religion and the sanctity of our Sabbath. We do not suppose they know anything about the holiness of the Lord's day, or of the vital importance of personal piety. Work among them here in our midst is quite as much mission work as going to them in their native land. If the Church feels it necessary to establish missions in Rome and throughout Italy, as it has done, and succeeded, there is no reason why we should not try to save the Italians at our doors.

How to reach the Italians and French-speaking people with our gospel is the missionary problem for Louisiana. The necessity for the work is being laid on the conscience of the Church. When once the duty is realized there will be a beginning. Some man somewhere, maybe, some consecrated woman, will learn the language, and offer for the work. There is no reason why the authorities of the Church should not move at once and call for volunteers. There is no reason why the brethren who control in Louisiana should not make a start, and secure the assistance of those who manage the connectional funds.

There is nothing in the constitution or laws of the General Board of Missions forbidding the appropriation of funds for opening and sustaining foreign missions among our population of foreign birth. So we have reason to believe. This being the case, our Board of Missions at its meeting in May should be impressed with the peculiar mission problem of New Orleans and Louisiana, and urged to make a sufficient appropriation to enlarge the work among the French, and to inaugurate it at several points among the Italians.

If Protestants are to do any work among these people Southern Methodists should begin and do its share. The sooner we begin the better.

SPIRITUAL ANARCHY.

When men deny the validity of marriage contracted outside the Roman Catholic Church, or solemnized by others than Roman Catholic clergymen, we need not be surprised at any position they take in regard to Protestantism, however extreme or absurd it may be. And yet we confess to feeling something like a shock in reading in the *Times-Democrat*, a few days since, the outline of a sermon preached by a reverend father in one of the Churches of this city. This father solemnly warned his hearers that "Protestantism is spiritual anarchy." What did he mean, and why did he say that? An anarchist is looked upon as the most dangerous of all men—as not only a hater of all law, but ready, whenever occasion offers, to take the life of any citizen against whom he may cherish ill will, or who by wicked councils may be doomed to death.

To charge Protestants with spiritual anarchy is equivalent to saying they are opposed to all spiritual rule, and to the authority of God and his Son. What basis has this reverend father for such a charge!

That Protestants are opposed to the Church of Rome is true. But that they have their own Church, with its rules and regulations and its doctrines which they believe and reverently obey is equally true. That they enjoin obedience to the State, and exhort peace among men, and do as much to build up Christ's kingdom and preserve the integrity and safety of the State as any men on earth cannot be denied. As an individual we undertake to say that the best people we ever knew, the most law-abiding, the happiest and the most prosperous, lived in sections which were wholly Protestant—sections in which Romanism was unknown.

A more slanderous utterance was never made than by this son of Rome, who had the hardihood to say that Protestantism is "spiritual anarchy." To convince himself of the slander that he has perpetrated he has but to go into the homes of the representative Protestants of this city. He can do it easier than that: Let him walk about the streets and open his eyes, and look at the thousands of clean-handed and clean-hearted men and women who uphold the laws and morals of the land. They are not servants of Rome, but they love God and keep his commandments.

SEASHORE CAMP GROUND.

As a matter of interest we transfer to our columns from the *Picayune* what was said in regard to Seashore Camp Ground, about which much interest has been excited in recent weeks because of the efforts of Mississippi authorities to tax the property:

"In the minds of some of the trustees of the Camp Ground there has been a conviction that as a Church this valuable piece of property was not utilized to its best advantages. Believing this at the fall meeting a resolution was passed authorizing the president to appoint a commmittee of three members of the Board to confer with a like committee from the Board of Trustees of Seashore District Training School, with a view of getting a school located on the grounds and unifying the interest of the Camp Ground and District Training School. The Committee met the Training School Trustees and they prepared a plan for a school, which was adopted and which commits the Trustees of the Camp Ground to the school enterprise. It is now only necessary for the three District Conferences to ratify the action of the Board to make it effective. If this is done it will incidently settle all questions as to taxation of the grounds and as to the right of the Church to hold the property, as there is no limitation on the amount of property a Church can hold for school purposes on the Camp Ground constitution, nor is there any question as to the property being exempt from taxation if used for school purposes. Some are not in favor of this school being placed on the grounds."

It seems to us that it would be eminently proper to establish such a school at Seashore. It could be located inside the encampment, or if need be, on the land outside, for there is abundance of room. It is an ideal place, and an ideal training school could well be maintained.

PERSONALS.

Rev. E. S. Lewis has prepared an excellent programme for the "Missionary Institutes" to be held for the Winona District; one at Moorhead, March 31; the other at Stewart, April 9-10. We thank Brother Lewis for copies.

Rev. O. G. Halliburton, who took a supernumerary relation at the last session of the Mississippi Conference on account of feeble health, has improved, and is now giving himself to evangelistic work. For the present he is located in Birmingham, Ala.

The New Orleans District Conference was enlivened and edified by the presence of several visting brethren, members of the Louisiana Conference: Rev. C. B. Carter, Rev. J. M. Henry and Rev. N. E. Joyner. Prof. Weber, president of Centenary College was also present.

Bishop Charles H. Fowler, of the Methodist Episcopal Church, died at his home in New York on the 20th of this month. He had been in feeble health for some time, but the immediate cause of his death was heart failure. He was seventy-one years of age, and had been a Bishop since 1884.

Rev. W. G. Harbin began a series of meetings with Rev. J. W. Tinnin at Hammond, on March 15. He has been doing some earnest and faithful preaching and to larger congregations than usual in our Church. He is hopeful of a good work. He is accompanied in the services by Prof. R. N. Jeffrey, a fine singer, who adds greatly to the interest of the meeting.

Bishop Ward is a great favorite with our Churches in New Orleans. They are always pleased to see him, and hear him gladly. His presence at the District Conference was an inspiration. The brethren look upon him not only as a faithful, but a wise and efficient general superintendent. He presides with ease, and listens attentively to what the brethren have to say.

Rev. J. W. Chisolm, writing from Raleigh, Miss., under date of March 16, says he is encouraged in his work. On the Sunday before he received one person into the Church by baptism and four by certificate, and baptized three babies. He has received eleven members since Conference. Brother Chisolm reports one thing that no other preacher has done in a long while—the holding of a Church Conference.

Dr. John R. Nelson, one of the missionary secretaries, ever faithful to the interests committed to his care, attended the District Conference last week. He made a strong plea for the inauguration of mission work among the Italians now coming to New Orleans and Louisiana in such large numbers. Rev. J. M. Henry spoke at length to the same point, but included the French people, thousands of whom live in the bounds of the Crowley District.

Our Church edifice at Hammond has been greatly improved in appearance by the addition of a couple of coats of paint, for which the Church is indebted to Dr. E. L. McGehee, Sr., and wife, and one of their sons, of New Orleans. Two of their sons, Dr. Lucius and Dr. E. L., Jr., who have charge of the Sanitarium at Hammond, are prominent members of our Church at that place, and the family naturally feel an interest in the little band of Methodists who are struggling hard to keep up the Church. The good people at Hammond feel very grateful to those who have thus remembered them.

MARY WERLEIN MISSION.

The report of the Mary Werlein Mission for 1907 was made out by the pastor and handed in to the Conference by Dr. Parker, the presiding elder, but by some means was misplaced and failed to appear in the Annual Conference minutes. This is to be regretted, as the Mission had a very good report—all the obligations for the year having been met.

R. F. HARRELL, Pastor.

REV. J. M. BARNES DEAD.

Rev. J. M. Barnes, a superannuate, who was admitted in 1881, died on the 17th, at his daughter's home, in Nettleton, Miss. A good man of God, a sound, strong preacher, and a faithful pastor, has gone to his reward. His wife died about three weeks ago.

Listen, laymen of Southern Methodism. Do you not hear the sounds of war? Does there not come to your ears the tread of gathering armies? Can you not hear the shouting of the captains, and the heartening cheers of the lengthening columns? It is the army of your brothers, North, South, East, West, rallying and girding for battle. They are about to vindicate their citizenship in the kingdom of heaven. Will you violate the traditions and deny the heritage—to finish that sentence would convey a doubt that would be next to treason.

Vision, aspiration, is the first essential.—James M. Taylor.

NEW ORLEANS DISTRICT CONFERENCE.

Bishop Ward opened the New Orleans District Conference Thursday morning, March 12. The first departure from the customs of recent years was a resolution that the business of the Conference be directed by the chairman. The first result of this resolution was to limit the committees to the ones on license, recommendation for orders, admission to the Annual Conference and public worship. All business was discussed in open Conference.

On each special theme the Bishop called the roll of the charges. There was a roll-call on the spiritual state of the Church, on finance, and on young peoples' work. After each roll-call there was a general discussion. The discussion over the spiritual state of the Church and what could be done to improve it was close akin to a love-feast.

The names of the following local elders were called, and their characters passed: Jno. B. Kent, W. G. Evans, J. M. Beard, H. H. Ahrens, and F. Mathies.

The names of the following local preachers were called, their characters passed, and their licenses renewed: L. E. Wicht, R. L. Schroeder, Hugh Jamieson, T. V. Peters, and R. F. Harrel.

L. E. Wicht was recommended to the Annual Conference for deacons' orders. T. V. Peters was recommended to the Annual Conference for admission on trial.

Felicity Street Church was selected as the place for holding the next session of the District Conference.

Missions was the dominant theme of the Conference, and there were a number of very strong appeals made. The Conference missionary secretary, Rev. N. E. Joyner, Rev. Jno. R. Nelson, D.D., the Home Mission secretary of the Mission Board, and Rev. J. M. Henry, presiding elder of the Crowley District, were among the speakers. The story of the work of the French Mission in the Crowley District was a revelation.

The call for reports of the American Bible Society developed the fact that at this time New Orleans has no Bible Depository for that Society.

The report of the trustees for the Seashore Camp Ground developed a very earnest and able discussion. The report called for the transference of the property into the hands of trustees authorized to organize a Training School in connection with the other two districts now holding rights in this property. The following resolution was adopted:

Resolved, That the report of the trustees be accepted, and that the trustees be instructed to proceed along the line therein suggested, provided that the charter submitted be revised on the following points:

(1) That the clause reciting the name and purpose of this corporation shall specify the character of this institution, making it a training school and not a college.

(2) That the charter shall specify the right to hold camp-meetings, Chautauquas, and training schools.

(3) That they shall not create a debt upon the property.

The following trustees were elected for the Seashore Camp Ground for the ensuing year to represent this district: W. B. Thompson, A. S. Daniels, S. H. Meyer, Dr. E. L. McGehee, R. J. Anderson and John A. Pharr.

The following Licensing Committee was elected to hold office until the session of the next Annual Conference: Rev. J. A. Rice, D.D., Rev. J. E. Wray, D.D., Rev. H. T. Carley, Rev. W. W. Holmes, Rev. A. S. Lutz and Rev. C. D. Atkinson.

The following lay delegates were elected to the Annual Conference: A. S. Daniels, S. H. Meyer, W. B. Thompson and R. J. Anderson. The alternate delegates were: Chas. D. Chalmers, J. A. Woodville and W. W. Carre.

The president of Centenary College was very much in evidence, and made a very strong address in the interest of the Church college, ably seconded by Bishop Ward.

The entertainment of the Conference by Second Church was delightful, and one very interesting element was the postprandial speeches that came after the noon refreshments. In the [illegible] and the [illegible] discussions, and in the manifest presence of the Spirit, this Conference seemed more what they have fancied John Wesley's early Conferences with his preachers might have been.

Part of the aftermath of the Conference was a mass-meeting of all our Churches in the city at Rayne Memorial Church on Sunday night, and the taking of steps to organize a Methodist Union for the city. The congregation undertook to raise five hundred dollars to match a similar amount already pledged by the Conference board. It is hoped that the General Board of Missions will place another thousand alongside the thousand so secured, with which aggressive mission work can be undertaken in this city for the ensuing year.

New Orleans Methodism is facing to the front, and a forward note has been sounded.

H.

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NEW ORLEANS PREACHERS' MEETING.

Bishop Ward, of Houston, Texas, was present and made an address.

Dr. Nelson, of the Mission Board, also addressed the Meeting.

Dr. Sawyer, Conference evangelist, read a good paper on the subject of the "City."

Rev. N. E. Joyner, presiding elder of the Alexandria District, was a welcome visitor.

The pastor of Parker Memorial and Felicity Street Churches announced revival services to begin in their Churches soon.

A revival is in full progress at Louisiana Avenue Church.

A layman will be appointed from each Church to look after the balance on the missionary pledge made at the rally at Rayne Memorial Church on last Sunday evening.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary That will save trouble all around.

ALFRED N. SMITH, born Dec. 23, 1853, died in Wesson, Miss., Jan. 1, 1907. His parents died when he was very young, and he was reared by an aunt, who lives three miles west of Brookhaven. He professed conversion under the ministry of the Rev. A. F. Watkins, D.D., by whom he was received into the Methodist Episcopal Church, South. He and his faithful wife, Mrs. Mattie Smith, moved to Wesson, Miss., promptly identifying themselves with our Church at that place. Naturally timid, they were both transformed by a deeper work of grace, and both could pray or testify in public and were ready for every good word and work. There was a family altar in their home. They faithfully and habitually tithed their income. The wife was an active member of the Woman's Missionary Societies, and her husband was an honorary member of each. They found the tithing to be a means of grace and a source of joy. They were diligent in visiting the sick and the strangers. Brother Smith made a good class-leader and one of the best stewards our Church in Wesson ever had. No one doubts the piety, the sincerity or the integrity of himself and his wife. Every home in that town, regardless of denominational lines or preferences, was open to them. Just a little while before he died his wife began singing "Nearer, my God, to thee," and he joined her in the song, and soon fell on sleep, and was with God. Precious will his memory ever be to me. One of the joys of heaven will be to meet him who has gone before.

T. L. MELLEN.

Little EVA CLYDE PRADAT was born Sept. 3, 1898; was burned to death Dec. 25, 1907, at her home near Woolmarket, Miss., aged 9 years, 3 months and 22 days. She was a faithful little Methodist, a bright little Sunday school scholar. Little Eva, as other little girls, was in ecstacy over what old Santa Claus had brought her on Christmas morning, standing before an open fire-place with her doll and little tea-set, preparing to visit some of her little neighbor friends and inspect their gifts. Her dress caught fire, and before assistance could reach her she was burned beyond recovery. Although she had the best of attention and a kind father's nursing and loving mother's prayers, just as the sun was sinking on Christmas day she bade farewell to earthly things and went to heaven. It seemed as if the parents could not give her up. But God loves little children, for he says, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." "Mother, don't worry," were her dying words. Then, mother, grieve not for little Eva, for she is happy with our blessed Savior in heaven, and some sweet day, by and by, she will stand at the pearly gates to welcome you home. Loving father, little Eva has departed from you, it is true, but only for a season. Be faithful, be true, for in heaven little Eva is waiting for you. Let us be faithful to God, and join little Eva where there is no parting. Lovingly,

L. FAYARD.

Sister SUSAN A. BOLAND departed this life at Big Creek, Calhoun County, Miss., Dec. 19, 1907. She was born in Lexington County, South Carolina, Aug. 17, 1822, and was married to E. W. Boland, Dec. 18, 1844, who preceded her to a heavenly home only a few years ago. Her married life was an exceedingly happy one, and was noted for peace, contentment and faithfulness to the duties it involved. Her deportment was kind and gentle. No one was ever offended at anything she said or did, but in her meek and unselfish way she reared her children, assisted her husband and contributed to the establishment of a joyous, happy home. She seemed to live for the good of others, especially those Divine Providence had committed to her care. The death of her devoted husband left her lonely and sad, but she looked forward to the day when they would meet again, and the day of her hope has come. She was the mother of nine children. Some preceded her to the better land, others are on the way. In the community where she lived all loved her, and no one will be missed more than Aunt Susie Boland. She rests beside those she loved so well, but she lives in the memory of those who know her here.

R. M. DAVIS.

Mrs. FANNIE NEVILLE YANCY was born March 9, 1850, in Hinds County, Miss., and departed this life Jan. 25, 1908, at Flora, Miss. Sister Yancy was a great sufferer, also having known much sorrow. She was called on to mourn the loss of a husband and three children. She knew for weeks before she died that the end was drawing near. She was prepared for it, and that same Christian fortitude with which she had met all the other trials of life, did not forsake her in this. The Arm, almighty, upon which she had leaned for comfort and strength, did not fail her in this hour of her supremest need. She fell asleep sweetly in Jesus and awoke amid the glorious acclaim of the redeemed. It can be truly said of her, "She fought a good fight, she kept the faith." Her soul's supremest concern was no afterthought with her. Early in childhood she had given herself into the keeping of her Lord. We laid her away under the sod in the beautiful cemetery in Jackson, Miss., on Sunday, Jan. 26, surrounded by a large circle of sorrowing friends and relatives, to await the resurrection trump. May God's rich blessings rest upon the devoted and sorrowing daughter and friends left to mourn her loss.

J. J. SMYLIE, Pastor.

Miss AMMA W. HUEY, daughter of Mr. and Mrs. W. G. Huey, was born in Sumter County, Ga., March 22, 1886; died Feb. 13, 1908, at Pelican, La. She was converted and joined the M. E. Church, South, 1903, and lived a consistent member until death. Several hours before she died she realized that she was going, and called the family to her bedside and bade each good-by, saying: "Don't cry; I am going home." It is consoling to the bereaved to know their loved one has gone to her home on high. A short time before she died she asked her sister to play "Nearer my God to Thee." As earthly things grew dim, and as she passed through the valley of death she wanted to get nearer to God. She thought of her friends who were absent. To them she sent words of appreciation, or a last good-by. Funeral services were held at the Methodist Church by the writer. After services her body was laid in the cemetery, there to rest till the resurrection morn, when the dead in Christ shall be raised incorruptible. Her pastor,

A. H. PARKER.

ALBERT BERNARD SAUCIER was born Nov. 2, 1864, and died Jan. 7, 1908. He was married to Miss Sarah Walker on June 24, 1886. Unto them were born nine children, seven of whom, with his widow, survive him. He was a loving husband and father, "one that ruleth well his own house." In his home the ministers of Christ were always welcome. He was a conscientious citizen; always an advocate of civic righteousness. He was converted at seventeen years of age at New Prospect Camp meeting in Jackson County, Miss., joined the Methodist Episcopal Church, South, and was for years a steward and Sunday school worker. He received the blessing of entire sanctification in 1894 under the minstry of his pastor, Rev. H. C. Brown. He was one of the charter members of, and until his death, the secretary of the Board of Managers of the McHenry (Miss.) Holiness Camp ground. He lived a holy life, and was faithful until death. During his last sickness Jesus seemed so near him he would often repeat, "precious Savior," "Christ is all and in all to me," and his last words were, "bless God." On whom will his mantle fall?

W. W. HOPPER.

TRIBUTE OF RESPECT.

Whereas, our heavenly Father has called from our midst one of our brightest and most punctual members to join the holy angels in singing his praise; therefore, be it,

Resolved, That in the death of JOSIE ELKINS, while we recognize the goodness of God, we deeply mourn our loss and realize that the Flora (Miss.) Sunday school has lost a bright and faithful member, and one whose face and kindly greetings will long be remembered by her classmates and teachers. Be it

Resolved, That though our dear little friend has "crossed over the river" and left us for a time, we have the hope that some day we shall find her at the beautiful gates waiting and watching for us. Be it

Resolved, That we extend to the sorrowing friends and relatives the heartfelt sympathies of the Sunday school, and pray that the blessings of heaven may rest upon them in their great sorrow.

Resolved, further, That a copy of these resolutions be sent the family, and be spread upon the Sunday school record, also a copy be sent the New Orleans Christian Advocate for publication.

DR. F. J. JIGGITTS,
MRS. J. C. ROSS,
MRS. O. R. FORE,
Committee.

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REVIVAL AT LIBERTY, MISS.

Dear Dr. Boswell: We are praying, planning and working for a revival of religion—pure, genuine, "old-time religion," religion that counts; religion that makes people honest, truthful, liberal, thoughtful, yea, Christ-like.

We expect to begin our meeting the first Sunday in May. Rev. Walter G. Harbin, of Greenville, Miss., is to do the preaching. Rev. J. M. Lewis, of Oakridge, Miss., is to lead the singing. Rev. O. S. Lewis, of Mayersville, Miss., will be with us, and will render valuable assistance, if circumstances favor. Last year we did not have a meeting of days here in Liberty. Circumstances did not favor it. We sold our Church and lot early in the year, gave possession in August. Did not get into our new Church until the first Sunday in December—hence we could not well have a meeting.

The town of Liberty is one hundred years old. It came near dying a few years ago, and our Church came near playing out. Membership got very small. From $50 to $70 was all she could pay her preacher at one time. The Church, as well as our town, is on rising ground. Last year our church paid her pastors $240. We now have a beautiful house of worship, well seated, and will soon have spendid lights in it. We want the prayers of all good people. We know there is power in prayer. There are people here—plenty of them—who, though members of some Church, are not as consecrated to God and his service as they ought to be. We want them saved to the uttermost. We expect Brother Harbin to come to us in the fullness of the blessing of the gospel of Christ. We want him to find us, the people here, ripe for the occasion, ready for action.

Brethren, pray for us. We need your prayers. God bless every one who remembers us while at the throne of grace. H. P. LEWIS.

Liberty, Miss.

PREACHERS' INSTITUTE.

Columbus District.

To be held at West Point April 15-16, 1908.

Wednesday, April 15—8:30 a. m., Devotions.

The Minister:

His Divine Call—Dr. T. C. Wier, R. H. B. Gladney.

His Preparation—Q. A. Oats, J. A. Poe.

His Message—Dr. J. W. Shoaff, W. S. Harrison.

The Demands of the Age Upon Him—T. H. Dorsey, S. L. Pope.

What He Should Study and What He Should Know—J. E. Thomas, W. C. Galceran.

11 a. m.: Preaching—Q. A. Oats.

2 p. m.: Devotions—J. E. Thomas.

The Office of the Holy Spirit in the Preparation and Delivery of the Sermon—D. W. Babb, J. E. Thomas.

What Kind of Preaching Do the Church and the World Demand at the Present Time?—R. H. B. Gladney, W. R. Gourdelock, J. N. Hall.

The Prayer-Meeting—S. L. Pope, T. M. Brownlee, J. L. Nabors.

Pastor's Relation to the Sunday School—E. D. Worsham, W. C. Galceran.

8 p. m.: Preaching—Dr. J. W. Shoaff.

Thursday, April 16.

8:30 a. m.: Devotions—D. W. Babb.

The Pastor [illegible]—T. H. Dorsey, A. P. [illegible], T. M. Brownlee.

How Shall We [illegible] Young People? [illegible] Poe.

The Pastor [illegible] His [illegible]—J. N. Hall.

(2) His [illegible] Woman's Work—D. W. Babb, Q. A. Oats.

(3) How to Develop the Missionary Spirit—J. A. Poe.

The Meaning and Promise of the Laymen's Missionary Movement—Judge Frank A. Critz.

11 a. m.: Preaching—R. H. B. Gladney.

2 p. m.: What of the Present Status and Outlook in the Different Mission Fields: Korea?—Dr. J. W. Shoaff; Japan?—J. E. Thomas; Cuba?—Q. A. Oats; Brazil?—J. A. Poe.

L. M. LIPSCOMB

MONINE CHILL TONIC

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ANNUAL SESSION OF MISSISSIPPI CONFERENCE LEAGUERS.

To the Presiding Elders, Pastors and Epworth Leaguers of Mississippi Conference:

The Sixth Annual Session of the Mississippi Conference Epworth League will convene June 18, continue through Sunday, 21st, in Gulfport, and I am very anxious that no meeting conflict with this, and to this end I am addressing this letter. At the meeting of the League Board during the Annual Conference at Jackson they tried to fix the meeting so as to not conflict with any other meeting that had already been arranged for, and requested that none of the presiding elders fix their District Conferences or that any of the pastors fix their protracted meetings at this time, so that all can go. You will notice that the date this year is earlier than heretofore, and this was done at the suggestion of those that [illegible].

The League Board asked Dr. H. W. Featherstun, Rev. J. M. Morse and myself to arrange the programme, and any suggestion you wish to make will be gladly received. We wish to make it the best Conference we have ever had from every standpoint, and earnestly ask your co-operation in doing this. It is in the mind of the committee to make it [illegible] inspiration and blessing, and [illegible] some of the Bishops, some one from the missionary rooms, and some of the best department [illegible]. Please bear this in mind and begin now to arrange [illegible] and have your League represented.

Watch the columns of the Advocate for another letter with reference to a plan we are working on to further the interest of the League movement. Now is a good time to organize an Epworth League, if you haven't one in your church. You will have all of the spring and summer to get it going so as to run through the next winter. The following are the officers, and if you need some help call on [illegible] secretary or any [illegible] that is near you, [illegible] Smith & [illegible].

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Epworth League

PRAYER-MEETING TOPIC.

GEO. V. MORRIS.

The Awakening of China and the Gospel Opportunity. Acts xi, 19-26; Ps. ii. (Missionary Topic to be presented by Mission Study Class.

Scripture Reference: Acts xi, 19-26 (the text). This is the early persecution and consequent spread of the Church, first among the dispersed Jews, but at length in the city of Antioch among the Greeks. Here Barnabas and Paul preached and confirmed the Church. Psalm ii This is one of the great missionary Pslams. The psalmist has a wonderful vision of the spread of the kingdom of Christ.

A Talk About the Lesson: "Am I genuinely interested in the cause of missions?" is a question we ought to ask ourselves at the outset. It will not be easy to lead the meeting if you are not. The meeting will be comparatively uninteresting to others present if they are not. I would advise the reading of some good book on the broad theme of missions. Then "The Uplift of China" ought to be looked into, and Dr. Wm. Brewster's new book on the same country, both issued by our Book Concern. By the way, have you a missionary study class in your chapter? A good class will create interest rapidly.

The Topic: Ask some one to present a very brief historical outline of China—about three minutes in length. Request another to present the geography, the size, the population, and a mere hint at the manners and customs. Of course, nothing but the simplest sketch can be given in three minutes. To illustrate: The empire proper with its eighteen provinces and its five dependencies has considerably more area than the United States, together with Alaska and the Hawaiian Islands. Bishop Bashford gives the population in round numbers, to be four hundred million.

A third person ought to be given three minutes in which to present the principal religions of China, together with their rites and peculiarities—Confucianism, Buddhism, and Taoism.

The leader himself ought to give a brief history of missions in the Celestial Empire, especially since the Boxer uprisng, closing with an estimate of the most pressing, immediate needs in men, money, and prayer. All of this last talk ought not to occupy more than from five to eight minutes, the whole speaking not to require more than from fifteen to eighteen minutes. Long, tiresome speeches will kill a meeting. Get as many as possible to express themselves in some way in favor of pushing the work in China.—*From Western Christian Advocate.*

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CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p. m.; Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 978.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street: Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; 'phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

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During the last six weeks the Iowa Nursery Co., of Des Moines, Iowa, has been offering in the columns of this paper some exceptionally big bargains in trees and nursery stock. Many have accepted their offers and were astonished with the excellent stock as well as the quantity they obtained for the price.

Those who have missed these bargains should write immediately to this reliable Nursery Co. and ask you to send one of their bargain circulars and catalogues. Their bargain circular contains many fine assortments such as $10 worth of fruit trees for $3.97, a $100 fruit orchard for $3.48, 75 grape vines and choice of 300 shrubs for $2.48 and several other good lots at prices that cannot be equally anywhere.

In addition to offering such big values, they give you an absolute guarantee that all stock purchased from them is true to name and high grade and if any shrubs or trees fail to grow, providing it is not due to neglect or weather conditions, they will replace them free of charge and without argument. Write for their bargain circular to-day. Address:
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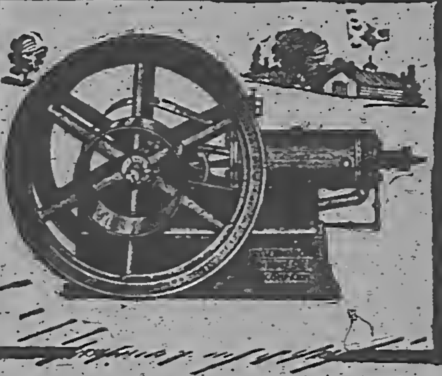

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As a matter of fact, the farmer has as great need of a reliable power as the mechanic.

Take the average barn for illustration. Locate one of the simple, dependable I. H. C. gasoline engines, such as is shown here, outside the barn door, or within the barn, for that matter, and what a world of hard labor it will save! You will have a power house on your farm.

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The old way was to use the horses in a tread power or on a circular drive, to operate a complicated system of gear wheels.

The consequence was that most of the hard power jobs were hand jobs.

I. H. C. engines, being so simple, so efficient, so dependable, and furnisbing abundant power at so little cost, have established a new order of things.

Any one who will carefully consider the matter must see that they are money makers and money savers.

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QUARTERLY CONFRENCES.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST—SECOND RND.

(In Part)

Summerville and Eden, at Bela	Mar 28, 29
Tront and Jena, at Jena	Mar 30,
Bunkie	Apr 4, 5
Lecompte, at Lecompte	Apr 6,
Verda and Atlanta, at St. Maurice	Apr 10,
Colfax and Montgomery, at C.	Apr 11, 12
Pineville, at Holloway's P.	Apr 18, 19
Master's Chapel	Apr 25, 26
Boyce, at Eden	May 2, 3
Pollock, at Tioga	May 6,
Selma	May 9, 10
Boeuf River	May 11,
Chicot, at Ward's Chapel	May 16, 17
Opelousas, at Opelousas	May 18,
Alexandria, at First Church	May 23, 24
Alexandria, West End	May 24, 25
Simmsport, at Woodside	May 30, 31
Dry Creek, at Hopewell	June 5,
Glenmora, at Forest Hill	June 6, 7
Natchitoches	June 11,

The District Conference will convene in Natchitoches June 12-14.

N. E. JOYNER, P. E.

Alexandria, La.

SHREVEPORT DIST.—SECOND RND.

Keatchi, at Longstreet	Apr 4, 5
Grand Cane, at Stonewall	Apr 11, 12
Pelican, at Mitchell	Apr 18, 19
Wesley, at Davis Spring	Apr 24, 25
Coushatta, at Campti	Apr 26, 27
La Chute, at Atkins	May 2, 3
Mansfield Circuit	May 9, 10
Zwolle, at Noble	May 16, 17
Mansfield	May 17, 18
Many	May 23, 24
Ida, at Ida	May 30, 31
Shreveport, Texas Ave.	June 1, 2
Shreveport, First Church	June 3,
Shreveport, Noel Memorial	June 4,
Pleasant Hill	June 6, 7
Greenwood	June 8, 9
Hornbeck	June 13, 14
Leesville	June 14, 15
Bon Ami	June 20, 21
De Ridder	June 21, 22
Mooringsport	June 24, 25
Provencal	June 27, 28

Our Annual Preachers' Meeting and Missionary Institute will meet at Mansfield Monday night, May 18, and close Wednesday night. We want each pastor to bring at least three laymen and as many of the good women as possible.

T. J. WARLICK, P. E.

BATON ROUGE DIST.—SECOND RND.

Wilson, at Pisgah	Apr 11, 12
Clinton	Apr 12, 13
Ethel, at New Hope	Apr 18, 19
Jackson	Apr 19, 20
Baker, at Brookstown	Apr 25, 26
Zachary and Slaughter, at Z.	Apr 26, 27
Port Vincent, at Huffs	May 2, 3
Ponchatoula, at Springfield	May 3, 4
Hammond	May 5,
Independence, at I.	May 6,
Amite City	May 7,
Franklinton, at Angie	May 9, 10
Mt. Hermon Ct., at Mt. H.	May 11,
Kentwood	May 12,
St. Helena, at Wesley	13,
St Francisvill, at Star Hill	16, 17
Pinegrove, at Montpelier	May 23, 24
Liveoak, at Alford's	May 30, 31
East Feliciana, at Clear Cr.	June 6, 7
Melville, at Cottonwood	June 13, 14
Newroads	June 21, 22
Baton Rouge, First Church	June 28, 25
Baton Rouge, Second Ch.	June 28, 29

R. W. TUCKER, P. E.

ARCADIA DIST. — SECOND RND.

Bienville, at Burk Place	Apr 4, 5
Simsboro, at Salem	Apr 8,
Homer	Apr 11, 12
Haynesville, at New Salem	Apr 14,
N. Bossier, at Walker's Ch.	Apr 18, 19
Benton, at Alden's	Apr 20,
Haughton, at Doyline	Apr 25, 26
Gibsland, at Athens	Apr 27,
Arcadia	Apr 28,
Jonesboro, at Jonesboro	May 3, 4
Vernon, at New Prospect	May 9, 10
Bernice, at Bernice	May 11,
Lisbon, at Harmony	May 12,
Minden	May 16, 17
Ringgold, at Andrews'	May 18,
Ruston	May 19,
Lanesville, at Pine Grove	May 23, 24
C. Valley, at C. Valley	May 26,
Winnfield	May 31, June 1

District Conference will be about the last week in July. Preachers, please take notice and make no conflicting appointments.

BRISCOE CARTER, P. E.

CROWLEY DIST—SECOND ROUND

Crowley	March 29
Prudhomme	April 5
Rayne	April 5
Grand Chenier	April 12
Eunice	April 19
Morgan City	April 26
Patterson	April 26
Sulphur and Vinton	May 3
Lake Charles	May 3
Lake Arthur	May 17
Jennings	May 24

J. M. HENRY, P. E.

MONROE DIST.—SECOND ROUND

Bastrop, at Bastrop	Mar 22, 23
Rayville, at Rayville	Mar 28, 29
Gilbert, at Crowville	Mar 29, 30
Monroe, at M.	Apr 4, 5
Winnsboro, at Boeuf Prairie	Apr 11, 12
West Monroe, at Faulk Ch.	Apr 18, 19
Lake Providence, at L. P.	Apr 25, 26
Farmerville, at Marion	May 2, 3
Brookland, at Sardis	May 9, 10
Eros, at Indian Village	May 16, 17
Merrouge, at M.	May 23, 24
Mangham, at Little Creek	May 30, 31
Harrisonburg, at Jonesville	June 6, 7
Florence, at Holly Grove	June 13, 14
Downsville, at Douglas	June 17,
Waterproof, at St. Joseph	June 20, 21
Floyd, at Midway	June 27, 28

J. E. DENSON, P. E.

NORTH MISSISSIPPI CONFERENCE

CORINTH DISTRICT—SECOND R'N'D.

Guntown and Baldwyn, at Pleasant Valley	Apr 4, 5
Mantachie Cir., at Oak Grove	Apr 11, 12
Belmont Cir., at New Hope	Apr 18, 19
Tishomingo Cir., at Salem	Apr. 25, 26
Wheeler Ct., at Double Spgs.	May 2, 3
Marietta Ct., at Blythes C.	May 9, 10
Myrtle Ct., Ebenezer	May 16, 17
Blue Spgs., at Liberty	May 23, 24
New Albany Ct., at Wells C.	May 30, 31
New Albany Sta., at New Albany	May 31, June 1
Booneville Ct., at Blackland	June 6, 7
Jonesboro Ct., at Brownfield	June 13, 14
Rainey and Faulkner Ct., at Marvin	June 20, 21
Ripley and New Hope, at Wier's	June 27, 28

District Conference will be held at Baldwyn, Miss., July 14, 15, 16.

BEN P. JACO, P. E.

COLUMBUS DIST.—SECOND ROUND

Columbus Ch., at Pinegrove	Apr 4, 5
Starkville	Apr 11, 12
Starkville Ct., at Lebanon	Apr 18, 19
Shuqualak, at Center Valley	Apr 24,
Winstonville, at Macedonia	Apr 25, 26
Macon	May 2, 3
Mayhew, at Mayhew	May 9, 10
Mathiston, at Double S.	May 16, 17
Crawford, at New Bethel	May 23, 24
Sturges, at Bethel	May 30, 31
Brooksville	June 6, 7
Hebron	June 13, 14
Cedar Bluff	June 20, 21

District Conference will be held at Mathiston July 1, 2, 3.

L. M. LIPSCOMB, P. E.

OXFORD DISTRICT—SECOND RND.

Randolph Ct., at Washington	Apr 2,
Toccapola Ct., at Salem	Apr 4, 5
Charleston Ct., at Oakland	Apr 11, 12
Grenada Sta.	Apr 13,
Grenada Ct., at Sparta	Apr 18, 19
Potts Camp Ct., at Bethlehem	Apr 25, 26
Red Banks Ct., at Wesley	May 1,
Ashland Ct., at Ashland	May 2, 3
Paris Ct., at Bruner's	May 9, 10
Water Valley Ct., at Pleasant R.	May 15,
Coffeeville Ct., at Goshen	May 16, 17
Waterford Ct., at Harris C.	May 30, 31

The District Conference will meet in Holly Springs May 19, 20, 21.

J. E. CUNNINGHAM, P. E.

GREENVILLE DIST—SECOND RND.

Arcola, at Hollandale	Mar 29, 30
Shelby, at Merigold	Apr 4, 5
Clarksdale, at 11 a.m.	Apr 12,
Lula, at Lyon, at 8 p.m.	Apr 12,
Boyle, at New Salem	Apr 18, 19
Benoit, at Beulah	Apr 26, 27
Alligator, at Duncan	May 1,
Coahoma, at Dubbs	May 3, 4
Tunica	May 4, 5
Cleveland Sta.	May 10, 11
Cleveland Ct.	May 11, 12
Rosedale	May 14,
Gunnison, at Hillhouse	May 16, 17
Friar's Point	May 17, 18
Greenville	May 23, 24
Jonestown, at Belen	May 30, 31
Robinsonville	June 1,
Shaw	June 7, 8
Glen Allan and South Greenville	June 10,

The District Conference will be held at Cleveland May 27-29.

R. A. MEEK, P. E.

ABERDEEN DIST. — SECOND RND.

Verona, at Palmetto	Mar 28, 29
Tupelo	Apr 5, 6
Buenavista, at Macedonia	Apr 11, 12
Okolona	Apr 19, 20
Prairie, at Mulder	Apr 24,
Amory and Nettleton, at N.	Apr 26, 27
Vardaman, at Hurrican	Apr 30,
Bonds, at Nebo	May 1,
Pittsboro, at Pittsboro	May 2, 3
Houlka, at Asbury	May 9, 10
Palestine, at Ebenezer	May 14,
Pontotoc, at Chesterville	May 23, 24
Pontotoc, at Chesterplile	May 23, 24
Nettleton Ct., at Union	May 30, 31
Okolona Ct. at B. Chapel	June 6, 7
Aberdeen	June 9,
Fulton	June 12,
Smithville	June 13, 14

J. H. MITCHELL, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Apr 4, 5
Como	Apr 11, 12
Senatobia	Apr 18, 19
Mt. Pleasant, at Marshall Ins.	Apr 25, 26
Olive Branch	May 2, 3.
Byhalia, at Emory	May 5,
Cockrum, at Independence	May 7,
Pleasant Hill, at Baker's C.	May 9, 10
Wall Hill, at Grubb Hill	May 12,
Hernando and Hinds, at H.	May 16, 17
Coldwater	May 18,
Harrison, at Bethel	May 21,
Courtland, at Wesley's C.	May 23, 24
Batesville	May 31,
Eureka	June 4,
Tyro, at Tyro	June 6, 7
Arkabutla	June 13, 14
Longtown, at Longtown	June 16,
Crenshaw	June 17,

W. M. YOUNG, P. E.

WINONA DIST.—SECOND ROUND.

(In Part.)

Greenwood	Mar 29, 30
Schlater, at Sunny Side	Apr 4, 5
Eupora, at Eupora	Apr 8, [illegible]
Winona Station	Apr [illegible]
Indianola, at Fairview	Apr 18, 19
Moorhead, at Sunflower	Apr 25, 26
Webb, at Cherry Hill	May 2, 3
Winona Ct., at Bluff Spgs	May 7,
Inverness	May 9, 10

E. S. LEWIS, P. E.

DURANT DIST. — SECOND ROUND.

Louisville	Apr 4, 5
Ackerman Circuit	Apr 10
Chester, at Pisgah	Apr 11, 12
McCool	Apr 17,
Rural Hill	Apr 18, 19
Durant Station	Apr 21,
Pickens, at Goodman	Apr 25, 26
Lexington Station	May 2, 3
Ebenezer Circuit	May 9, 10
Vaiden, at Kilmichael	May 16, 17
Black Hawk	May 23, 24
Kosciusko Circuit	May 28,
Sidon, at Tchula	May 30, 31

S. M. THAMES, P. E.

Mississippi Conference.

MERIDIAN DIST.—SECOND ROUND.

(In Part).

Central Church, Meridian, at 8 p.m.	Mar 31,
East End, at 8 p.m.	Apr 2,
Fifth Street, 8 p.m.	Apr 3,
Shubuta, at Quitman	Apr 5, 6
Waynesboro	Apr 12, 13
Scooba, at Wahalak, 3 p.m.	Apr 14,
Leakesville, at Adamsville 11 a.m.	Apr 17,
Buckatunna, at Stateline	Apr 19, 20
Daleville, at Chapel, 11 a.m.	Apr 22,
Binnsville	Apr 26, 27
Lauderdale, at Mt. Hebron, 11 a.m.	Apr 30,

The District Missionary Institute will be held April 7 and 8 at Central Church. The District Epworth League Conference will be held at Central Church Apr. 9.

W. C. BLACK, P. E.

VICKSBURG DIST.—SECOND ROUND

Utica, at Bear Creek	Mar 14, 15
Lorman, at Mt. Gomes	Mar 21, 22
Harriston, at Mispah	Mar 28, 29
S. Warren, at Shiloh	Apr 4, 5
S. Wash., Vicksburg	Apr 11, 12
Hermanville, at Sarepta	Apr 18, 19
Silver City, at S. C.	Apr 30,
Satartia, at Satartia	May 2, 3
Oak Ridge, at Redwood	May 9, 10
Port Gibson, at P. G.	May 13,
Rocky Springs, at Cayuga	May 23, 24
Edwards, at E.	June 1,
Anguilla, at Grace	June 4, 5
Rolling Fork, at Cary	June 6, 7
Vicksburg, C. Street	June 13, 14
Bolton, at Raymond	June 20, 21
Mayersville, at Shiloh	June 27, 28

District Conference will be held at Edwards May 27-30.

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—SECOND ROUND.

(In Part.)

Gloster	Apr 5, 6
Liberty, at Woodland	Apr 11, 12
Hamburg, at Roxie	Apr 19, 20
Homochitto, at Salem	Apr 25, 26

J. T. LEGGETT, P. E.

SEASHORE DIST.—SECOND ROUND.

Pearlington and Logtown, at Logtown	Apr 4, 5
Bay St. Louis	Apr 6,
Americus, at Tanner's Ch.	Apr. 9,
Lucedale, at Crossroads	Apr 10,
New Augusta, at McLean	Apr 11, 12
Vancleave, at Mt. Pleasant	Apr 16,
Mosspoint	Apr 17,
Escatawpa, at Caswell Spgs.	Apr 18, 19
Pascagoula	Apr 20,
Brooklyn and Bond, at Garaway Chapel	Apr 25, 26
Longbeach	May 2, 3
Pass Christian	May 4,
Biloxi, Main Street	May 5,
Gulfport, Twenty-fifth Ave.	May 6,
Gulfport, Twenty-ninth	May 7.
Howison and Saucier	May 9, 10
Carriere, at Nicholson	May 14,
Lumberton	May 15,
Hattiesburg, Broad St.	May 16, 17
McHenry and Wiggins, at supper.	

M. L. BURTON, P. E.

JACKSON DIST.—SECOND ROUND.

Brandon, 7:30 p.m.	Mar 29,
Fannin, at Goshen Spgs.	Mar 31,
Collins, at Ora	Apr 5, 6
Braxton, at D'Lo	Apr 7,
Seminary	Apr 8,
Sharon, at Camden	Apr 11, 12
Deasonville, at New Hope	Apr 14,
Magee, at Oakvale	Apr 18, 19
Florence, at Wesleyana	Apr 25, 27
Madison, at Pocahontas	May 2, 3
Yazoo City	May 3,
Flora, at Bentonia	May 9, 10
Pinola, at Harrisville	May 20,
Terry, at Spring Ridge	May 23, 24
Jackson, Capitol St.	May 27,
Benton, at Tranquil	May 30, 31
Eden, at Phillips	June 2,
Canton	June 6, 7
Lintonia, at Anding	June 13, 14
Mount Olive	June 20, 21

A. F. WATKINS, P. E.

NEWTON DIST.—SECOND ROUND.

Lake, at Lawrence	Apr 4, 5
Shiloh, at Johns	Apr 11, 12
Bay Springs, at Holders	Apr 18,
Montrose, at Montrose	Apr 19, 20
Chunky, at Last Gape	Apr 25,
Newton	Apr 26, 27
Homewood, at High Hill	May 2, 3
Vossberg, at Philadelphia	May 9,
Laurel	May 10, 11
Fifth Avenue	May 10, 11
Rose Hill, at Garlandsville	May 16,

JAS. M. WEEMS, P. E.

MOXINE CHILL [illegible]
Only Tonic—[illegible]

BROOKHAVEN DIST.—SECOND RND.

Columbia	[illegible]
[illegible] Springs	Apr [illegible] 5
Hazlehurst	Apr [illegible] 6
[illegible]	May 11, [illegible]
Mag[illegible]	Apr [illegible]
[illegible] at Mt. Pleasant	Apr 18, 19
[illegible] Norfield, at Norfield	Apr 19, 20
[illegible]	Apr 25, 26
[illegible]	May 2, 3
[illegible]	May 3, 4
[illegible]	May 6, 10
[illegible]	May 11,

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25 DOSES 25 CENTS
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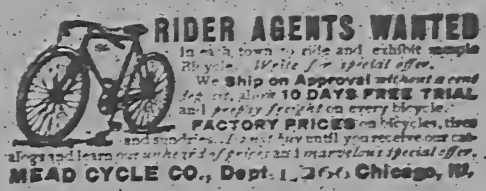
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FISHING FOR SOULS.

BY REV. THEODORE L. CUYLER, D.D.

Jesus Christ commissioned his servants to be fishers of men. His command to Peter was, "Launch out into the deep." Peter's reply was that they had toiled all night and caught nothing. "Nevertheless, Lord," he says, "at thy word I will let down the net." He was despondent, but not despairing. The command of his Lord is enough to rally his faith. To the eye of faith many things are clear that to the eye of sense are exceedingly dark. Faith sets the bow of Peter's little smack towards the deep water; the fish are there and not in the shoal water near the shore. So out into the deep they pull; down goes the net, and, lo! such a multitude of fishes are enclosed that two boats are required to bring the abundant haul to land.

Here is a lesson for pastors, Sunday school teachers, parents, and all who long for the salvation of souls. Perhaps last year was not a year of success. Failure in any good undertaking is a calamity; it often breaks the back of a weak Christian's courage. Failure has a reason for it; and it is enough to stir every honest heart to the solemn inquiry: Whose fault was it?

The first duty of faith is to make a new venture. Christ's command is to "launch out," and make the effort. I would not make too much of a word which originally had only a local and temporary meaning, but that word "deep" has a great spiritual significance. There must be a deep down faith in our hearts, and a deep, insatiate desire for the salvation of souls. Shallow interest, shallow praying catch no fish.

The minister who longs to convert souls must lay hold of the deep truths of God and strive to penetrate the depths of the heart before him. Down in the bottom of the uncovered heart is the lurking depravity, the besetting sin, or the unbelief that keeps the sinner from Christ; and the truth must go deep to reach the roots. My brother, you will need strong doctrine to do this. Phillips Brooks well said that "No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience." Preach all the doctrine your Bible gives you.

Fishing for souls is a personal work. It is not confined to the pulpit; every man or woman who possesses faith and an ardent love of Jesus should engage in it. It is not a professional business, restricted to a few and to be done in a set fashion. Nor is it to be accomplished by a whole Church employing a huge net to bring a multitude of converts at a single draught. Sometimes a powerful revival does this, but conversions follow individual effort. The pastor often accomplishes as much in a friendly conversation as by an hour of public preaching. The Sunday school teacher can reach his or her scholars most effectively by a private visit. Personal work does the business.

There must also be preparation by the fisherman if much fish would be caught. Those Christians who, in their daily conduct live nearest to Christ, will win the most converts to Him. Let us launch out into the deep, friends, and let us remember that the secret of success on Galilee was that Jesus was on board.

(From The Evangelist.

Marriages.

On Feb. 9, 1908, by Rev. A. H. Parker, Mr. WILL T. SCOTT to Miss KATIE SMITH, both of De Soto parish.

On Jan. 30, 1908, at the parsonage, Raleigh, Miss., by Rev. John W. Chisolm, Mr. HOMER BRYANT and Miss AMANDA BENSON.

On March 1, 1908, at the home of the bride's father, by Rev. John W. Chisolm, Mr. T. J. BOYKIN and Miss LULU MAYFIELD.

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James L. Cabell, M. D., A. M., LL. D., *former Prof. Physiology and Surgery in the Medical Department of the University of Virginia, and Pres. of the National Board of Health:* "BUFFALO LITHIA WATER in *Uric Acid Diathesis* is a well-known therapeutic resource. It should be recognized by the profession as an article of Materia Medica."

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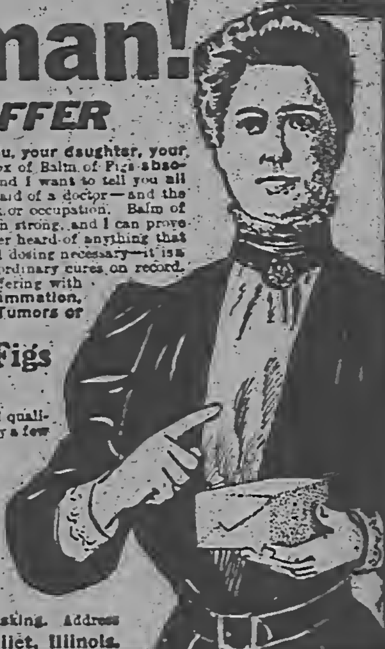

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READ MY FREE OFFER

My Mission is to make sick women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures woman's ailments; and I want to tell you all about it—just how to cure yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is just the remedy to make sick women well and weak women strong, and I can prove it—let me prove it to you—I will gladly do it, for I have never heard of anything that does so quickly and surely cure woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with any form of Leucorrhea, Painful Periods, Ulceration, Inflammation, Displacement or Falling of the Womb, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you its splendid qualities; and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me to-day, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address
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PROMPT DELIVERY.

Sunday School

By W. B. Campbell.

LESSON FOR MARCH 29.

TEMPERANCE LESSON.

Proverbs xxiii: 29-35.

Golden Text: "At the last it biteth like a serpent and stingeth like an adder." Prov. xxiii, 32.

When the day set apart for a temperance lesson comes around, those whose homes are in part of our land are differently affected from those who live in another. It depends on whether the battle between evil and good has been fought and won. There are some who stand in the enemies' country, and wait with eager longing for tidings of the advance of the army of deliverance. Teaching the children in the Sunday school from a Scripture passage is the beginning, that is, the beginning of the day's service. The subject is taken up by the minister from the pulpit; from that men are set to thinking, and all through the week the subject is discussed. Men have come to know that the conflict is actually between Satan and Christ.

The temperance movement was weak in its incipiency, and it had a hard struggle for many years. It was like a man trying to live a good life without God's help. Frances E. Willard sent out the battle cry when she inserted the word "Christian" in the name, "Woman's Christian Temperance Union." After that the great cause began to attract the attention of thinking men and women. There has always been a conflict between Satan and the Son of God. It began in the garden where man was made and lived in the image of God. Satan was told then that the seed of the woman would bruise his head. The war has continued. Whenever there is a decided gain in the number of victories for the right, Satan is then all the more active. When the Lord was about to begin his mission of preaching the kingdom of God, Satan was alert and with the effrontery, entirely his own, tried the power of the temptation on the blessed Son of God. Defeat does not dishearten the arch fiend. If he does not succeed in one line of attack, he resorts to another. His final complete overthrow is certain. Jesus saw it as the ultimate result of his mission, when at the return of the seventy they told him of the power they had over unclean spirits. Jesus saw the larger result, even from a small beginning, when he said to them, "I beheld Satan as lightning fall from heaven." After the Lord went back to his home in heaven Satan's weapon against "the little flock" was persecution. Jesus had told his disciples to expect it, and about the time the last one of the twelve died, Christians were persecuted everywhere that the gospel had been preached. Martyrs's blood is mixed with the soil of every country of the eastern hemisphere.

Satan saw how useless persecution proved to be, and how the number of believers seemed to be added rather than diminished, looked around in sheer desperation for another weapon to be more effective against the uplifting of mankind, and he found it. If this weapon were not so powerful we would think it wonderful. It is a thing tangible, of the earth, earthly; yet by its power the Holy Spirit can be driven from man's heart. It can be transferred from place to place in vessels; yet, by its power man can lose the reason God has given by which we decide good or evil. It is made to assume such alluring forms that it is brought into the most elegant and refined company without fear of offence, while just around the corner it has placed a man in such case that he takes the life of his fellow man. What a thing it must be that can change the fond love the son has for mother, and give blows instead. Nothing is too difficult to accomplish with this weapon—that is, if there is evil enough in it. Children must not ask for bread, however hungry, if there is only money enough in the house for some of this power for evil.

This horrible thing is the foundation of every evil work and the list of evils springing therefrom can be found in the Scripture. (2 Timothy iii, 2-7.) The pitiableness of this matter is that there are those calling themselves men that have arose as champions of this evil, that have contributed an enormous sum of money to fight aginst those who out of love for their fellow men are trying to save them. Yea, and are effecting a strong organization; going into a campaign with such zeal and determination as that of our forefathers, when contending for the principles on which our government is founded. O, the shame of it, that here in our own beautiful Southland, the valor of our best men and sympathy of our heroic women must be called into action against an organized movement that combats all that is true, noble and good. The two armies are in battle array. The army of the invasion bears the banner of the cross; the resisting forces can have no set ensign, for if you cease to contend against intemperance, and make the issue horse-racing, lottery or gambling of any kind, no soldier would step out of ranks; for he is there to contend against anything that would make for law-abiding, sober citizens. In the Sunday school to-day there can be made no better use of the designated temperance lesson than to teach of temperance victories in Mississippi, and the inevitable conflict that is to take place in Louisiana.

Set forth intemperance as the weapon used by Satan to bring woe, sorrow and wounds without cause on mankind. Show them how the arch-fiend cannot only make use of his power unseen, but how he can make men work for the ruin of their fellow men. As for individual teaching, there is a most powerful lesson from the words of St. Paul, as he, by inference, says that the Spirit will not abide in the heart of him who drinks.

"Be not drunken with wine, wherein is excess; but be filled with the spirit." Ephesians v, 18.

Let us put on the "armor of God" and be ready "in season and out of season" to "reason of righteousness, temperance and of judgment to come."

PROGRAMME OF THE MISSIONARY AND EPWORTH LEAGUE INSTITUTE OF THE MERIDIAN DISTRICT, CENTRAL CHURCH, MERIDIAN, APRIL 7, 8, 9, 1908.

First Day, 3:30 P. M.

Devotional Exercises, Rev. H. J. Maddox.

Objections to Foreign Missions stated and answered, Rev. J. D. Ellis.

The Aim and Significance of the Student Volunteer Movement and of the Young Peoples' Missionary Movement, Rev. W. O. Sadler.

The Sunday School and Missions, Rev. F. B. Ormond.

The Value and Importance of Education in the Foreign Field, Prof. J. C. Fant.

The Best Methods of Raising Missionary Funds, D. S. Harmon.

Prayer and Missions, Rev. W. A. Hayes.

7:30—Sermon, Rev. M. M. Black.

8:30 p. m.—Reception by the Epworth Leaguers of Meridian.

Second Day 9 A. M.

Devotional Exercises by Rev. R. H. Kleiser.

Our Opportunity in the Far East, Rev. H. L. Norton.

Missions and Church Extension, Rev. L. E. Alford.

The Value of Medical Missions, Rev. J. L. Redd.

Missions in Catholic Countries, Rev. D. G. W. Ellis.

The Home Field—Its Problems and Prospects, Rev. T. B. Clifford.

The Laymen's Missionary Movement, L. P. Brown.

The Inadequacy of the Non-Christian Religions, Rev. J. E. Carpenter.

3 p. m.—Devotional Exercises, Rev. B. W. Lewis.

Triumphs of Missions, Rev. J. W. Ramsey.

Money and Missions, J. E. Watts.

The Work of the Woman's Home Mission Society, Mrs. T. B. Clifford.

Woman's Work in the Foreign Field, Mrs. R. M. Hand.

Epworth League in Missions, Fourth Department, W. D. Hawkins.

7:30 p. m.—Sermon, H. M. Ellis.

Third Day, 9 A. M.

Devotional Exercises, C. H. Poythress.

9:30 a. m.—Devotional Department; Purpose, Meeting, Programme; How Made and of What Composed; Preparation, External, Internal.

10:30 a. m.—The Need of a League in the Country, Rev. L. F. Alford.

10:45 a. m.—The Charity and Help Department, Its Purpose and How to Accomplish it.

11:35 a. m.—The Epworth League and the Social Life, Mrs. A. J. Teter.

Afternoon, 2:30.

Devotions, Rev. J. A. [illegible].

2:45 p. m.—Literary Department, Purpose, How Accomplished—(a) Literary and Social Meetings, Programme, [illegible] (b) Library, (c) Study of [illegible] and Doctrines of the Church, (d) Bible Study, Quiet Hour, (e) Reach the Non-Religious.

[illegible] Purpose, [illegible]

3:45 p. m.—Report from Chapters and Pledges from Churches without Leagues.

4:15 p. m.—The Junior League, Its Purpose, and How to Accomplish it; Meeting, Programme, Preparation.

5:10 p. m.—Final Word.

7:30 p. m.—Epworth League Rally—Several short, live speeches will be made by a number of wide-awake Leaguers of the District.

The League Institute will be conducted by W. D. Hawkins, C. H. Poythress and Mrs. T. B. Clifford.

As this is to be a joint meeting, all who are to attend are expected to be present at the opening session and remain to its close.

All pastors, president of Leagues, two delegates from each League, and two representatives from each Church where there is no League, are entitled to and are expected to attend; and the pastors of the district are urged to see that these delegates are elected and attend.

Bring your note book and pencil with you.

Several of the Conference officers will be present.

Send names of your delegates to C. H. Poythress, P. O. Box 548, Meridian, Miss., and homes will be provided for all who attend.

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MISSISSIPPI CONFERENCE MID-YEAR MEETING.

The Mid-year Meeting of the Mississippi Conference Board of Missions will be held in Centreville on June 15, 16, 17. A programme carrying the names of some of the most prominent mission workers of our church will be published in due time.

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If you will only let me do it. I will prove much ***In One Week's Time*** if you will let me do it at my expense, if you will only sit down and write my Company to send you a dollar bottle ***Free Of Charge.*** I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a ***real*** Rheumatic Remedy will do. Read our offer and write to us immediately.

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Choice Selections

HOW SHE KEPT HER YOUTH.

Some one once asked a woman how it was she kept her youth so wonderfully. Her hair was snowy white, she was eighty years old, and her energy was waning; but she never impressed one with the idea of age, for her heart was still young in sympathy and interest. And this was her answer: "I know how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand and did not allow them to bore other people. I tried to find any work that came to hand congenial. I retained the illusions of my youth, and did not believe 'every man a liar,' and every woman spiteful. I did my best to relieve the misery I came in contact with, and sympathized with the suffering. In fact, I tried to do to others as I would be done by, and you see me in consequence reaping the fruits of happiness and a peaceful old age."—*Exchange.*

TRAIN BOYS TO BE ORDERLY.

"It is a curious fact," commented a man recently, "that almost no mother realizes the importance of bringing her son up to orderly habits. She impresses upon her daughters from the time they are old enough to recognize any responsibility the necessity to keep their rooms tidy, put away articles after use, and care for their belongings at all times. The boy, however, is exempt from any similar requirement, not only in his own room, but throughout the house. He reads newspapers and throws them on the floor, gets up from a divan, leaving the cushions packed and shapeless, without the slightest reproof; the only notice taken of the occurrence indeed being to ask a sister, if he has one, to pick up the one and straighten the other. The women on the family follow in his footsteps all day long, removing whatever disorder he creates. Yet there is no business occupation upon which that boy will presently enter in which order is not a fundamental necessity. Girls, on the other hand, do not, as a rule, suffer so seriously from a lack of order, or at least, consequences are not so continually disagreeable and costly as is the case with boys." —Exchange.

SPEAKING TO THE KING.

Day by day, as we turn the pages of our Yearbook to read the letters that come from afar, we are reminded of the many who dwell not "among their own people," but have made themselves strangers for Christ's sake, and who send their most urgent message, "Pray for us." We would gladly respond to their call; but how shall we know what to ask for them, so far away, and in such varying circumstances?

Paul, that old-time missionary to the Gentiles, gives us some hints that modern missionaries will not pronounce "out of date." Will you turn to them in your Bible?

"Pray that utterance may be given unto me, that I may open my mouth boldly." Eph. 6, 19.)

Pray that God would open a door. (Col. iv. 3.)

Pray that the word of the Lord may have free course, and be glorified. (2 Thess. iii. 1.)

And what about the spiritual needs that missionaries share with all other Christians? He who knows the hearts of his servants, better even than Paul did, said to one of them: "I have prayed for thee, that thy faith fail not." More than all else, the missionary needs the cheerful trust that, in spite of disappointment and delay, can say with Judson, "The prospects of foreign missions are as bright as the promises of God."

Let us remember that our missionary friends carry with them their own human refinements of social and intellectual life, and their interest in the questions of the day. They leave behind them most of the helps upon which we depend as a constant stimulus to Christian activity. Giving out to others, day by day, their own hearts grow very hungry for spiritual food. That the promised presence of Christ may make up a thousandfold for all that they thus miss may be one of the petitions of our prayer.

In social life they are at most stations shut up to a small circle of associates, not always naturally congenial, with few of our abundant resources for relaxation, and often in a depressing and unwholesome climate. There are difficulties and anxieties and temptations peculiar to the work of the evangelist, the teacher, the physician, the mother, the housekeeper, the new recruit, and the veteran, that we can appreciate only as we become familiar with the different phases of missionary experience.

And let us never forget to include in our prayers the native workers, on whose faithfulness so much depends, and the converts to the Christian faith, many of whom are outcasts from "among their own people," because they have accepted the gospel.

With such thoughts in mind, did you ever pray through your magazine? Try it for one month, with pencil in hand and a map before you. Note every request for prayer. Turn every expressed need into a petition, every reported success into a thanksgiving. Follow the travelers as they journey. Weep with the mourners over the closed grave. Such study will soon furnish abundant answer to our question, "What shall we ask for?" and it will unseal some lips that have been silent at the hour of prayer.

For ourselves, let us fulfill in our lives the conditions of effectual prayer set down by our Lord: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—*Fannie C. Nelson in Central Methodist.*

A RESOLUTION FOR EVERY MORNING.

"I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking, cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and childish faith in God."

This is the get-together age. The Laymen's Missionary Movement is a most significant illustration of that spirit. One of the best features of the Chattanooga Conference, April 21-23, will be the bringing together of so large a body of representative laymen. For men who are like-minded to know each other, is a great gain. The touch of elbows in the ranks inspires courage.

WINONA DISTRICT.

There will be two District Missionary Institutes held, as follows, viz: Moorhead, March 31; Stewart, April 9-10. The preachers from Carrollton east will go to Stewart. Those from Greenwood, west and north, will go to Moorhead. Programmes issued in a few days.

E. S. LEWIS.

Winona, Miss.

NOTICE.

The Winona District Conference will be held in Eupora, May 27-28. The opening sermon will be preached on the evening of the 26th by Rev. John Ritchie.

E. S. LEWIS.

Winona, Miss.

A WORD TO THE BOYS AND GIRLS.

Will the District Coference be held this year in your town or community? If so, you will have a chance to make some money very easily in a good cause. Write to Box L, Raleigh, N. C., and you will learn how. We mean exactly what we say. We make the same proposition to any grown-up boy or girl.

BOARD OF MISSIONS.

To the Pastors of the Mississippi Conference: The General Board of Missions ends its financial year March 31, 1908. It bases its appropriations for the next year on the receipts for the year just closing. To bring the contributions from our Conference to the same figure as last year, we must have, within the next two weeks, $545.13. If this amount be received, it means that, so far as our Conference is concerned, there need be no retrenchment in the foreign work. But what of the advance move that should be made and would be made if the money were just sent in?

Will not each one of you send me a check for some amount, however small, to help make up this $545.13? You surely will not fail in this time of great need.

Please be prompt, but post your remittance on the 31st, if you cannot do so sooner.

W. L. LINFIELD,

Treasurer Board of Missions, Mississippi Conf.

Oh, that a golden thread of holiness may run throughout the whole web of this year!—Philip Henry.

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NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, Editor
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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5393.

Glances at the World.

The anti-prohibition papers are publishing everything they can get hold of that in anywise reflects on the work of prohibition. They are especially happy in making public the sad predicament of Mobile—which city they tell us will be obliged to cut its appropriations for public schools, and possibly discontinue some important work, all because the law now compels saloons to close at nine o'clock in the evening, and will shortly enforce the prohibition law. The revenues from the liquor traffic will be cut off, and leave nothing to take its place. As a remedy for this calamity it is seriously proposed by somebody to tax the Churches, preachers and others who have brought about prohibition to supply the lost revenues. That would be nice, indeed! The next thing, we will likely be told that the saloon men will make an effort to get the Churches and preachers to reimburse them for the loss of their business. Had these fellows heeded the warning given years ago they would have been spared their present distress. What they laughed at as a dream is now a reality. "The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."

* * *

An organization has been formed in New Orleans, one object of which is to suppress race-track gambling. The move in that direction has been made none too soon. The thing is not only evil in itself, but particularly demoralizing in New Orleans, as racing is conducted on Sunday as well as in the week days. The racing season covers three months—the late fall and winter—the most favorable season in this climate for the business, and at the time when it is too cold in the north. The season, being so favorable and so long, naturally brings from the North, and other sections as well, thousands of persons who do little else than follow the races and gamble. And in these crowds are pickpockets, thugs and thieves of all sorts. We learn since the agitation against the gambling began that it is prohibited by the State constitution, but has never been interfered with because the legislature has never enacted a law to carry the provision of the constitution into effect. The gentlemen who are steering the business seem determined, and have announced that they will make no compromise by conceding a Racing Commission to regulate the business. Their purpose is to put an end to the whole thing. The good people of the State will uphold them.

* * *

Will the Panama canal be finished in a reasonable time, and what will it cost? We clip the following from the *Inter-Ocean* bearing on the subject: "The estimated cost was $144,233,358, out of which $24,038,893 was allowed for sanitation, police, engineering, etc., leaving $120,104,405 for actual construction. By the end of next June fifty months out of 120 allowed for the work will have elapsed. We shall then have spent for all purposes, including the $8,000,000 recently allowed in advance of formal action by Congress, $87,608,508. Assuming the miscellaneous expenditures at four-tenths of the $24,000,000 allowed, or $9,600,000, we find there is left $78,000,000 for canal construction. This is 65 per cent of the $120,000,000 for actual digging and building. Will 65 per cent of the work be done by the end of next June? Will that much of the Gatun dam be ready? Will four of the six twin locks be complete? Will the 35,000,000 of the 54,000,000 cubic yards of excavation in the Culebra cut have been made? There is no reason to believe that more than 17,000,000 yards will have been excavated at Culebra. Not a block of stone has been cut for the locks. If anything has been done on the Gatun dam it is only within the last few weeks. And at the present rate of expenditure we shall reach the end of $120,000,000 along in the autumn of next year, with less than one-third of the work done."

* * *

The following information concerning the fish industry as conducted by the United States fisheries is given in one of our exchanges: "Fish and fish eggs to the exact number of 2,511,397,377 were distributed in the waters of the United States last year, according to the annual report just issued of the bureau of fisheries. Nearly nine-tenths of the output of the fish cultural stations of the government consist of the important commercial species, notably salmon, shad, whitefish, pike perch, yellow perch, lake trout, cod, pollock, flatfish, and lobsters. The fresh-water species are planted by the bureau in the large coastal streams and the great lakes, and the marine species in the inshore fishing grounds of the Atlantic. The cultivation of game fish of the interior waters is also an important part of the national bureau's work. Upon applications indorsed by a Senator or Congressman the bureau supplies such fish for public streams, lakes, and ponds, fishing preserves, private ponds, and streams. The fish most extensively cultivated for this purpose are landlocked salmon, several species of trout, grayling, bass, crappie, sunfish, and catfish. The fish are delivered free to the applicant at the railway station nearest the place where they are to be deposited. Last year the bureau received 6,346 applications for fish, nearly all for the game species. The demand, especially for bass, crappie, and catfish, is greater than the bureau can meet with its present resources. It does not attempt to supply any applicant with more than a liberal brood stock."

* * *

A New York doctor has come forward with a scheme to put an end to crime by operating on the physical man. This time the surgeon's saw and knife are not to be called into requisition, but the Xray is to be employed. This doctor affirms it has been discovered that the application of the Xrays makes reproduction of the species impossible; in other words, persons to whom the Xrays are applied are sterilized. This being the case, he says, "I am in favor of the enactment of legislation that would permit such application to be made to all persistent offenders against the laws." It appears from this that he does not propose to make criminals good, but to keep them from leaving the brood of criminals behind them, vainly supposing that when they are dead, if they leave no children, crime will come to an end. This doctor goes on to say: "It was discovered by accident, quite recently, that the Xray possessed qualities of sterilization," Dr. Hammond explained. "Those who discovered it were its first victims, the doctors who spend hours each day using the rays. The experiments upon animals followed. The idea came to me then that there was an ideal method for carrying out the plan of sterilizing criminals, which has been urged from time to time. That the world will come to such measures as a general and accepted proposition is certain, and I think we are ready for it now. Not only criminals, but the insane, the physically incompetent and those afflicted with tuberculosis should be prevented from perpetuating their deficiencies, in my opinion. Personally, I do not know that these effects of the Xrays are permanent, but if they are I will be glad to cooperate with both physicians and lawmakers to put them into use." The sun may not move, but the world does!

LOAN FUND DAY.

I desire to ask all the Methodists of North Mississippi to observe Sunday, May 10, as Loan Fund Day.

We are celebrating the twenty-fifth anniversary of our birth as a Church Extension Society—a silver jubilee—and we want to add $100,000 to our Loan Fund. Already one-fourth of the amount is pledged. If you have no cash to give, make a subscription payable Nov. 1, 1908.

Listen: We have a Loan Fund of $250,000, which is loaned to Churches at 4 per cent for one, two or three years, sometimes for five years. This enables many a Church to build a better house than they otherwise could build.

But the calls for help from this fund are so urgent and so numerous that we ought to have at least half a million dollars to meet the demands. Our own Conference has loans amounting to about $10,000 now. Brethren, please give the people a chance. Yours,

T. W. LEWIS,
Of the Church Ex. Board.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

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MEMORABILIA.

BY WM. RICE SIMS.

Southern Methodism has produced a galaxy of pulpit orators probably unrivaled by any similar group in the world's history. This statement is not prompted by any pride of sectionalism. It is not the outgrowth of sectarian bigotry. I have heard most of the world's great orators, as reputations go, in the past three decades. Methodist preachers have outclassed them all with the possible exception of Joseph Cook and Henry Ward Beecher; and in their case standards are so variant that comparison is like trying to measure a gallon of molasses with a yard-stick.

Some reminiscences come to me to-day that may be worth noting down.

In my childhood I had the great privilege of hearing a sermon by Marvin, in the old Church at Woodville. It was a historic building—not so great or splendid a setting as Macaulay gives to the hall of parliament in his eloquent description of the trial of Warren Hastings; but notable, for all that. Specially notable to me. Our plantation home used to be six miles south of the little town. On Sunday morning my father would have a pair of little Texas mustangs hitched to a light vehicle, bundle my two older brothers and me into the "trap," and drive those six miles at a gait that would make automobiles look to their laurels. We always stayed to Church. Mother came later to attend the regular preaching service, and sat in the pew with us children. Father never sat with us. He always sat back on the little odd-cornered stairway that led to the gallery on the east side of the Church. At Sunday school we, as members of the infant class, were marshaled around the pulpit railing. Twenty or thirty of us gathered there with good old Mother Lewis as our teacher. It was a far foreseeing genesis of infant class methods, kindergarten work and object lessons. Sometimes she brought us pictures, and we bore them home with all the pride of a Grecian victor at the Olympic games. Sometimes, in the warm spring days, when the jasmine was scenting woodland and meadow, she brought us strawberries—think of it, ye moderns, who are serving luncheon in the basement of your Churches—yes, actually strawberries, enough to go around the whole class. What mattered the stray splotches of juice? The cushion on which we sat was a deep brown-reddish hue, and the stains didn't show at all. We carried the berries home, but in a more covert manner than we did the pictures.

Then the songs she taught us, "I'll Away to the Sabbath School," "I'm Glad I'm in this Army," and a score of others. We stood and sang these, while the more aged and less privileged portion of the school could only sit and listen, now and then with furtive handkerchief laid against moist eyes, as Mrs. Lewis would draw out some tender answer from the children as to why they loved Jesus, and whether they were praying for their parents. But I am getting garrulous. I set out to talk about sermons. Who knows but that these juvenile impressions are among the greatest of all sermonic effects? "Forbid them not."

One Sunday morning as Sunday school was closing we noticed an unusual influx of visitors. The regular Church members were coming in; but with them came people from all the other Churches in town. Soon the Church was so crowded that father came and took us up into the gallery to make room for the guests. I was crowded back some three rows from the front. It was much of a mystery to me; the only solution came through the whispering gallery of children that Marvin was to preach. My first recollection is of a sweet musical voice reading a hymn, in which occurred the line,

> "I saw one hanging on a tree
> In agonies and blood."

Then came a long prayer, doubtless very fervent, which came near putting me to sleep, for I knelt, while many of the people about me sat bolt upright. Then came another hymn, which I don't remember. Then came the sermon—which, also, I don't remember, except a single climax. I was jammed up by the side of a prominent lawyer, whom I had thought as incapable of emotion as a grindstone. Suddenly I saw him weeping. He would not confess to it by taking out his handkerchief—how quick childhood is to notice such things—but, like Longfellow's "Village Blacksmith," he needs must brush away a tear. That aroused my curiosity. I pressed forward to see the preacher who could make him cry. In the old box pulpit that stood against the south wall of the Church I saw a face that startled me. It was like the picture of Christ on my Sunday school card. He was saying some words in a foreign tongue. Since then I have learned that they were "Eloi, Eloi, lama sabacthani"; but immediately he gave the English translation. His hands were flung wide in unconscious but eloquent gesticulation, as though they were nailed to the cross; and then he uttered those words: "My God, my God; why hast *thou* forsaken me?"

The preacher paused and leaned upon the pulpit. The congregation was dissolved in tears. In the light of more recent years of study and of memory it has seemed to me almost as if I then had the privilege of what the medieval monks were wont to term "the beatific vision." So far as childish impulse and inspiration were concerned, I had seen Jesus nailed to the cross, a sacrifice for the sin of the world.

Indianola, Miss.

A MISSISSIPPI METHODIST MATRIARCH.

BY BISHOP CHARLES B. GALLOWAY.

In a modest white cottage across the street from my home in Jackson, Miss., there has lived for sixty-five years a rarely gifted little woman, who was at once a saint, a model mother and home-keeper, and a genuine Christian philosopher. Into that home she came during the early years of her married life, while the capital city of Mississippi was itself yet young, and there reared a large family, sending some of them to the battles and burdens of life with a mother's blessing, and gently laying others to the sleep that knows no waking. She lived to the great age of three and eighty years, and though all the friends of her early life had gone on before, she fell asleep, deeply lamented by a large community. There was in many households a genuine sense of personal and positive bereavement. It was not the going away of one who had lingered as a sort of social and affectionate reminiscence, but the loss of an active and positive force in Church and community life of a growing city.

Some of the infirmities of age she never knew. While the little body became frail and grew to helplessness, her mind never lost its alertness or vigor, and in conversation she was never circumstantial or reminiscential. For garrulousness or tediousness she had little patience and scant respect. She lived in the throbbing, stirring present, and not in the shadowy, idealized past. Her sympathies were with living issues, and on her table were the freshest books and magazines of the day.

Born in the city of Boston, Jan. 30, 1824, and the descendant of a Revolutionary hero, Gen. Benjamin Lincoln, she came to Jackson, Miss., in 1838, and here spent her useful and beautiful life. Many of the sturdy virtues of her Puritan blood were strikingly illustrated in the strength and heroism of her Christian and womanly character. In June, 1842, she was happily married to Mr. Wm. J. Brown, who soon became a prosperous merchant, whose home she blessed and sanctified with a wifely devotion and matronly wisdom unknown except among the elect of our Lord.

Her life was consecrated to God at an early day, and all through the intervening years of light and shadow, up to the fair morning when she gently slipped away, there was never any abatement of zeal or withholding of service, or lack of spiritual fervor. In the sacred home circle, in the Sunday school, and in the general work of the Church she wrought with the same steady hand and wise heart and serene faith.

To many of us her cottage home was a sort of spiritual Mecca, where we received more than we could possibly give. There many a depressed heart was genuinely refreshed, and many a doubting one was made brave and strong. She knew the Lord's secret, and had tested all the verities of our Christian faith by the experiences of an eventful life. Her cheerful smile dispelled gloom, and her hopeful tones made it impossible to complain or repine.

Hers was the habit of cheerfulness, and she exacted the same from all the family. This was a fixed rule in the household: if a child was sick enough to complain it must go to bed; if able to sit up, it must be cheerful as a duty to all the rest. If that rule could be generally observed, how much brighter and happier would be our Lord's beautiful world!

Deeply pious and a diligent student of God's Word, she was free from any suggestion of "cant," either in manner or tone of voice. Her's was a spiritual modesty that shrank from boasting—a beautiful humility that was a stranger to vanity of spirit or extravagance of speech. Too sacred were her heart's secrets for the world's dull ears; only to a few kindred spirits did she talk of things too holy almost for translation into human language. Her consistent and beautiful life testified more eloquently than any words the lips could employ. As a great Wesleyan minister in England happily said, she felt that "there ought to be some sacred secrets between the soul and God."

She illustrated, as perfectly as any one I ever knew, the indescribable "beauty of holiness." It refined and chastened the features of her lovely face, gave a strange melody to the tones of her gentle voice, and a divine modesty to her manners that often reminded me of the artist's conception of those who minister near the throne. In such a presence wickedness looked so ghastly, and even a sinister motive hunted for a hiding place.

She had a gentleness that was synonymous with greatness, with never an intimation of weakness or timidity. Firm as the everlasting hills in her fidelity to Christian principle, her faith was never in a state of panic. Out of every condition of seeming discouragement she believed a way—even a high-way—would be opened. Who can estimate the influence in a community of such a steady soul! Her's was a faith strong enough to wait patiently *on the Lord*.

Children trained under the eye and tutelage of such a mother could not fail to know their Lord. They all became members of the household of faith, one of them, the Rev. H. C. Brown, of the Mississippi Conference, consecrating himself to the work of the ministry. No mother was ever more profoundly revered by her children, and through the eternities they will rise up and call her blessed.

Jackson, Miss.

THE SUREST PREVENTIVE.

The baptism of the Holy Ghost is the surest preventive of doctrinal difference and difficulty among Christians. Under that divine influence the right things are emphasized.

I wanted to repeat this reminder through your columns, my dear Dr. Boswell.

O. P. FITZGERALD.

Seabreeze, Fla.

CHURCH BUILDING A NECESSITY.

BY BISHOP JOSEPH S. KEY.

A more careful review of the appeal of our Board of Church Extension for the increase of our Loan Fund moves me to add this exhortation.

The rapid growth of our Church makes church building a necessity, and the prosperity of the people demands larger and more costly church homes. Time was when any shelter that gave protection from the weather was sufficient. That day has passed. We must build the best churches if we hold the best people. And these are those to be benefited by this Loan Fund.

A church building to cost $20,000 or *more* can ask a donation, but will be immensely encouraged and helped by a loan of $5,000, to be returned when the new church is finished. Such a timely help will add double its amount in local gifts.

It is well to realize fully that we have reached the period of large things in our church work. Expansion is in the air. Education, travel and observation have broadened us and call for larger things. Our people are building better homes; cities and towns enlarging their business houses, and other people building more attractive churches, and our Board recognizes the demand on us to enlarge.

To meet this necessity and hold our place at the front of the advancing column, we call for this increase.

I am sure our broad-minded, consecrated membership will appreciate this call and rally to it.

ABERDEEN DISTRICT.

With his characteristic zeal and ample supply of common sense, Rev. J. H. Mitchell, the popular presiding elder, is leading to success the forces of the district. Through sunshine and rough weather, on fast-running trains or on horseback over tenacious earth, he reaches his appointments on scheduled time.

An evangelistic effort that will touch every point in the district is being planned. The poor and out-of-the-way places are to be supplied [illegible] Rev. W. S. [illegible] learn.

[illegible] Clark proves [illegible] in his [illegible] large and [illegible] their Sunday [illegible] is broken [illegible] while the brick [illegible] nearly completion.

W. [illegible] Church [illegible] enterprise at Houlka. A new parsonage and a Church nearly completed testify to his [illegible] labors. He is a strong preacher and faithful pastor, and well deserves the high esteem in which he is held by his people.

Montpelier appreciates her returned pastor, which is evidence that their hearts are in the right place. B. B. Sullivan is a good preacher, for he wins men to God.

The beautiful town of the sainted Bishop Paine proves a pleasant pastorate for W. E. M. Brogan. In the midst of his arduous labors he finds time to invoke the muses, who are pleased to yield their secrets, and Aberdeen is the happy possessor of the preacher poet.

The new man, warm-hearted, energetic and resourceful, will succeed at Tupelo. Tupelo is always [illegible] and that enterprising town and religious Church will furnish him an inspiring field.

W. L. Burt has recovered from the sprained ankle and is quietly doing the work of Okolona Circuit.

M. A. Burns is doing well and is pleased with Buena Vista, and they with him.

Rev. A. P. Sage, of Houston, who for many months has been confined to his room and bed, has had no perceptible change in his condition during the winter. He patiently waits; never complains. Greetings from the preachers make glad the heart of that weary soldier.

Fraternally, G.

PLEASANT HILL, LA.

Dear Dr. Boswell: As this is my first year on the Pleasant Hill charge I have deferred writing anything in regard to my work until I could have time to become better acquainted with the people. In 1879, twenty-nine years ago this month, I attended school at old Pleasant Hill in the Pierce and Paine College building, which was at that time the property of the M. E. Church, South. I was licensed to preach that same year on this charge, but this is my first experience as preacher-in-charge of this work. Some of the people here I have known for a number of years; many are here that I have never known before; some few here yet that I attended school with twenty-nine years ago; some have died, others moved away, new people have moved in. Those who are living have experienced many changes since 1879. Some of our people are very clever and generous, and some are real zealous Christians, while others are very far from being what they ought to be. At the last session of the Louisiana Conference I was appointed by Bishop Ward to the Bon Ami charge; but on account of family affliction I was compelled to ask for a change, so my presiding elder, Rev. T. J. Warlick, willingly and gladly granted me my request and sent me to the Pleasant Hill charge. At the time it looked as though I was making a considerable sacrifice financially, as the Bon Ami charge has been paying much more than the Pleasant Hill charge. As soon as the people found out that I was to be their pastor for this year they expressed themselves in words as though they were well pleased, and they have proved that they meant what they said by the way they have treated us since coming here. Since coming here the people of Pleasant Hill have shown their appreciation by giving us a pounding, which has been greatly appreciated by the inmates of the parsonage. I arrived here in time to preach the first Sunday in January, and we had a very delightful service, which all seemed to enjoy. Soon after arriving here I began to plan in my mind to hold a series of services at Pleasant Hill, which I soon saw was greatly needed.

Our first Quarterly Conference embraced the first Sunday in March, but on account of sickness our presiding elder did not come until Monday, which was the day appointed to hold the Quarterly Conference. He sent Rev. T. M. Finley to preach for us on Sunday, who is a local preacher in our Church, and holds his membership at Texas Avenue Church, Shreveport, La. The people were delighted with Brother Finley's sermon and expressed a willingness to hold our meeting at this time, so we held prayer-meetings the following week as preparatory work for the revival, and the second Sunday in March we began our revival service in the Baptist Church at 3 o'clock p. m. The first week we had sickness, some deaths, disagreeable weather and a street carnival to contend with, but it seemed to be the Lord's time. So we just continued on in spite of the hindrances, and towards the close of the first week the Lord manifested himself in great power. The interest continued on as long as the meeting lasted. The people here say that it was the best meeting that they have ever experienced in the town of Sodus. The people went day and night, rain or shine. A number of people were saved and reclaimed, quite a number promised to erect family altars and read their Bibles daily. We had eighteen accessions to the Church. Brother Finley preached some most excellent sermons. He captured the people at the beginning, and held them until the close.

The board of stewards have fixed the assessment for ministerial support at $800, near-

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ly $300 above or more than it was last year, and I believe that it will be paid. So you see, Mr. Editor, we are on the up-grade. Come up to our District Conference, which is to be held at Grand Cane, and we will give you a chance to spread yourself. H. J. BOLTZ.

HER SUNSET ROCK.

She lived on a remote farm, four miles from the nearest village and sixteen miles from a town of any size. Her work was the hard, monotonous toil of any farmer's wife of her time. Her accomplishments included spinning, which was a necessary art to her, and she was a needle woman who wrought so well that her handiwork has been kept for later generations as valued heirlooms. She brought children into the world and reared them all to honored and useful manhood and womanhood. There was a house almost overflowing, and yet, when an old, blind, widowed aunt was left alone in the world, she had time to spare for her care and a corner under her roof for shelter.

No wonder that she needed a daily hour for "strengthening"; the wonder rather is that in her day and generation she saw the need and found the way of meeting it. Just before sunsetting she took the time to go up onto the hill across from her house, and there, from the viewpoint of a high rock, night after night, year out—except when storm stayed her—she watched the sunset and studied the beautiful pageant of the sky, coming back, with renewed courage and uplifting, to take up once more her homely cares.

She wasn't of Mary Wilkin's New England, this woman who recognized and loved the beauty of nature, and found rest and strength in the changing colors of the sunset sky, but that there were such women crops out now and again in some bit of family history. This woman's sentiment was so strong and her habit so settled that it has come down through three generations as a matter of comment.

Although her home was on a hillside, there was no view from the house itself because of a rise of ground at the back, another hill in front, and woods on both sides. It was as shut in as though it was in a valley, and seemed to epitomize her own life. Most women of her time, possessing such a strong sense of the situation, would nevertheless have regarded it as hopeless, and let it prey upon health and spirits, as many did, to their mental undoing. But this woman was of stronger fiber. Against her need she set her own artistic nature and satisfied her love of beauty in the one thing which was within her reach, and in it found her cheer and her inspiration. When her great-grandchildren told me the story I couldn't help saying, "So, you have inherited a sermon." And, as heritages go, it isn't a bad one.—*Penelope, in The Boston Advertiser.*

Listen, laymen of Southern Methodism. Do you not hear the sounds of war? Does there not come to your ears the tread of gathering armies? Can you not hear the shouting of the captains, and the heartening cheers of the lengthening columns? It is the army of your brothers, North, South, East, West, rallying and girding for battle. They are about to vindicate their citizenship in the kingdom of heaven. Will you violate the traditions and deny the heritage—to finish that sentence would convey a doubt that would be next to treason.

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I pay you to give samples to your friends, and neighbors. Write to-day for particulars, to E. W. VACHER, New Orleans, La.

WHO WAS THE HAPPIEST?

It was a bright February day. The sun shining on the snow made it sparkle like millions of diamonds. The sky was radiant, and the air full of frosty delight.

The boys of the Church Academy were out on the hillside, coasting. You might have heard their merry shouts from far away, as, starting from the top of the hill, they went flying down its snowy surface, and across the broad meadow beyond.

The hero of the afternoon was Jack Harrington. His bob was the longest and went the fastest. All the boys were eager to have a turn with him and his obliging disposition made him very popular.

On one of the return trips up the hill, Jack caught a glimpse of a sad face looking from the window of a cottage near by.

"I say, boys," he cried, "let's ask Tim Lawson to have a ride; I don't believe he ever has any coasting."

The others rather demurred. "He's so lame. You'd have to carry him up the hill," some one observed.

Jack paid no attention to this objection. Somehow he felt drawn by the longing look in the face of the lame boy. Striding across to the cottage, he threw a handful of snow at the window, calling cheerily:

"Come out, Tim, and have a coast."

Tim raised the sash, and leaned out, smiling. "Oh, thank you, Jack! I've been watching you fellows all afternoon. The going down would be easy fun; but coming up is the rub, you know," and the boy's pale face flushed painfully.

"Never mind about that," answered Jack. "There are enough of us to see you up all right. Just get ready, and come along."

Kindness is contagious. The other boys now joined in the invitation so heartily that, almost before he knew it, Tim was out on the hillside, bounding through the snow on Jack's fine bob.

At the close of the afternoon it was a very different looking Tim whom the boys escorted back to the cottage, from the pale, sad-faced lad at the window. His eyes were sparkling, and his face aglow with happiness.

But the faces of his companions were even happier, still; as on the way home they talked over a plan just formed, which was to take turns in drawing Tim to the academy on their sleds every morning.

"To think, boys, that he has been kept home from school, because he couldn't walk through the snow!" exclaimed Jack.

And a look of satisfaction deepened in his face as he remembered the words:

"It is more blessed to give than to receive."
—*Caroline A. Waters, in Southern Churchman.*

NOT ONE CENT.

One of our pastors who worked up with great care the envelope system of contributing was astonished and grieved to have several men return the list of objects with this comment opposite the item of Foreign Missions: "Not one cent." That such persons may realize the actual significance of their words, let us state their position in detail. What it involves is this:

Not one cent for saving a soul outside of the United States.

Not one cent for giving the Bible to other nations.

Not one cent for revealing a God of love except to Americans.

Not one cent for making Christ known as a Savior of all mankind.

Not one cent for teaching the world the morals of Christ.

Not one cent for healing the sick beyond our borders.

Not one cent for education where it is needed the most.

Not one cent for anything which we as Americans are not to get something out of.

Not one cent in attestation of our faith that we have a universal religion.

Not one cent for fulfilling the very purpose of Christ in redemption.

Not one cent for obeying the last command of Christ.

No, these men did not think what they were saying when they wrote those words.—Missionary Herald.

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CHURCH ATTENDANCE.

Let parents and Sunday-school workers be admonished that they are failing in their duty to Christ and the church unless they indoctrinate the young with the truth that church attendance is as needful for the young as for the old. It must be kindly emphasized that Bible instruction imparted to children by earnest but superficial and immature Sunday-school teachers cannot stand as a substitute for the pulpit exposition of the Scriptures by an ordained and trained minister of the gospel. Neither can the Sunday-school supply the atmosphere generated by divine worship in the house of God.

Moreover, church attendance inculcates the three R's so essential to moral culture — Reverence, Righteousness, Responsibility. Neither the public school not the Sunday-school can take the place of this higher instruction. Let the family pew in the church be a family pew in deed as well as name, with the entire household in it every Sunday.—Selected.

There are about 500,000 laymen in our Church. These men enlisted and combined, can do great things. The meeting to be held at Chattanooga, April 21-23, is the outcome of a distinct effort to mobilize this great army. It will be a council of war, at which the plan of the world's greatest campaign will be studied. It is expected that from 1000 to 2000 of the loyal and capable of Southern Methodism will here join hands and hearts for a great advance.

FANCY POULTRY, ETC.

Fancy Poultry, Pedigreed Dogs, Cats, Canaries, Parrots, Guinea Pigs, Rabbits, and Pet Stock of every description; Cyphers, Incubators and Feed at Factory prices, may be had by writing to H. W. Blanks & Co., New Orleans, La. Their catalogue sent free. Write to them.

W. F. M. S.

ANNOUNCEMENT.

The Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, will hold its thirtieth annual session in First Church, New Orleans, La., May 1-7, 1908. Preliminary meeting of officers and managers and workers' conferences, May 1, at 3 p. m. Opening session at 8 p. m.

Names of delegates and visitors should be sent promptly to Mrs. W. W. Carre, 1922 State street, New Orleans, La.

Application has been made for railroad rates, and although no definite answer has been received, yet all who expect to attend are urged to secure the usual certificate from railroad agents at starting point, or at the nearest point within the territory of the Southern Passenger Association, as no reduction will be allowed on any road unless one hundred certificates are signed by the secretary.

Let Friday, April 17, be observed as a day of prayer for the blessing of God on this session of the board.

MISS MARIA LAYNG GIBSON,
President.
MRS. A. L. MARSHALL,
Recording Secretary, pro tem.

NOTICE.

The twenty-ninth annual session of the Woman's Foreign Missionary Society of the North Mississippi Conference will meet in Senatobia, Miss., June 13-17. Delegates will please send names to Mrs. Corrie Wright, Senatobia, Miss. A full attendance is desired.

MRS. S. M. THAMES, Conf. Pres.
MRS. M. L. HOSKINS, Rec. Sect.

W. H. M. S.

MISSISSIPPI CONFERENCE.

Dear Sisters: The Fourteenth Annual Session of the Woman's Home Mission Society will convene at 8 o'clock p. m., April 14, in Jefferson Street Church, Natchez. The railroads will grant a rate of one and a third plus twenty-five cents if 100 tickets are sold. When purchasing tickets ask for two certificates.

"In animation and inspiration, in oneness of purpose, in sanguine and undaunted faith in the success of our work, and lastly, in the splendid and unsurpassed personnel of those in attendance, the meeting held last year in Court Street Church, Hattiesburg, outshone and eclipsed any previous meeting of the Conference.

We have seventy-four auxiliaries and should have from one to four delegates from each of them. If your local treasury does not contain sufficient funds to defray the expenses of your delegate, make it up some how, but don't fail to send the delegates.

The success of the work depends largely upon the knowledge and the vision we have of the field and its needs. No auxiliary should be content to leave the planning to a few, for the execution will be much more pleasant and satisfactory if all have a voice in making the plans for the year's work. And, sisters, please don't say you can't come on account of that eternal question: "Wherewithal shall we be clothed?" We do not go up to the annual meetings for a dress parade, but to do God's work. Let us be sufficiently consecrated to forget self, and carefully and prayerfully plan for the success of our Zion.

To our good sisters of Natchez we would whisper a word: You show us the highest compliment you can pay when you invite us into the most intimate domestic part of your home. So please give us "pot luck," so that you, free from this care, may come out to the meetings and enjoy the feast which we have prepared for you.

The ministers are cordially invited. In fact, they are expected. We appreciate their wise counsel, and their presence is an inspiration.

Let us come up to the fourteenth annual session an hundred strong, and let the brethren help swell the number. Yours in the work,

MRS. CHAS. R. MCQUEEN,
Rec. Sec. W. H. M. S. Miss. Conf.
Merridian, Miss.

MISSISSIPPI CONFERENCE HOME MISSION SOCIETY.

The fourteenth annual meeting of the Mississippi Conference Home Mission Society will convene in Jefferson Street Church, Natchez, Miss., Tuesday, April 14, 1908. Important matters will come before the Conference, and auxiliaries are urged to send full delegations of their strongest and most consecrated women. Names of delegates and visitors must be sent to Mrs. R. E. Bost, Natchez, Miss.

MRS. T. B. HOLLOMAN, Pres.
MRS. C. R. MCQUEEN, Rec. Sec.

CONFERENCE BOARD OF MISSIONS, LOUISIANA ANNUAL CONFERENCE.

February 27 to March 21, 1908, received for

FOREIGN MISSIONS.

Lecompte, Rev. R. H. Harper	$57.00
Crowley, Rev. W. W. Drake	60.00
Parker Memorial, Rev. C. D. Atkinson	52.00
Mary Werlein, Rev. R. F. Harrell	10.00
Alexandria, Rev. H. R. Singleton	132.00
Opelousas, Rev. A. W. Turner	97.00
Trout and Jena, Rev. P. M. Brown	45.00
Chicot, Rev. S. S. Bogan	57.00
First Church, Rev. J. E. Wray	175.00
Minden, Rev. R. H. Wynn	100.00
Summerville, Rev. H. W. Cudd	7.35
Total	$792.35

DOMESTIC MISSIONS.

Mary Werlein, Rev. R. F. Harrell	29.75
Rayne Memorial, Rev. J. A. Rice	100.00
Donaldsonville, Rev. E. P. Craddock	16.00
First Church, Rev. J. E. Wray	75.00
Patterson, Rev. J. F. Patterson	23.00
Ponchatoula, Rev. W. Schuhle	34.50
Total	$278.25

Received for Foreign Missions	$792.35
Received for Domestic Missions	$278.25
Grand Total	$1070.60

W. B. THOMSON, Treas.
231 S. Rampart Street, New Orleans, La.
March 21, '08.

While the Chattanooga Conference represents the laymen of the Church, it will be gratifying to those men of the ranks to know that several of our chief pastors have promised to be present at the Laymen's Missionary Conference at Chattanooga. Our Bishops are enthusiastic in their advocacy of this movement and have everywhere lent their voices and influence to it. Their presence and counsel in the Conference will count for much in the success of the gathering.

NOTICE.

The Durant District Conference will convene at Kilmichael May 21-23, 1908. Preaching Thursday night by Rev. K. A. Jones.

S. M. THAMES, P. E.

Durant, Miss.

It is only where the inner life of communion with Christ sets the pace, and the outward life keeps step with that, that the progress of either is wholesome.—Alexander Maclaren.

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THE COLOSSUS OF THE RAILWAYS.

The Pennsylvania Railroad's annual report presents the corporate principle under its most favorable aspect. Whether we take magnitude of operations, skill of management, or the almost prophetic instinct with which lines of policy have been laid down, this institution is without a rival in the whole world. The credit of other systems, like the Chicago and Northwestern, is beyond reproach, but their revenues seem small by contrast. With 11,175 miles of track, Pennsylvania's earnings for 1907 amounted to $326,785,526. Ten years ago the earnings were but slightly in excess of $136,000,000. Every item in the balance sheet is colossal. For instance, the cash in bank on Dec. 31 stood at $37,385,672.37; the materials on hand had cost nearly sixteen millions; forty millions had been spent on the New York Tunnel; the assets included securities of other corporations aggregating $223,000,000. Among the current liabilities, one finds an allowance of more than $20,000,000 for accrued pay rolls, traffic settlements with other roads, and the like. In truth, the Pennsylvania's statement reads more like the budget of a sovereign state than the dry record of a private business concern. In the March of 1907 sixty millions were borrowed on notes having three years to run; the empire of Japan recently appealed to European financiers for a much smaller sum, and the appeal was without result. The Pennsylvania's capital stock and funded debt to-day total more than $585,000,000. These figures, too, have an imperial look.

Conservative investors were startled when Mr. Cassatt and his colleagues launched their grandiose plans for the reconstruction of the lines and the access to New York city by tunnel. It was thought, and naturally thought, that such expenditures would bankrupt the richest railway treasuries. But the actual event is beginning to justify the dreams of these supreme captains of industry. During the congestion which crippled the country's commerce throughout the boom, the Pennsylvania alone was able to discharge its duty to the public with perfect ease. The cost of service has been brought down to the minimum, while passengers and freight are carried with a promptness which savors of the unreal. With its splendid terminals in New York complete, the Pennsylvania will get a rich return on the huge sums sunk in the enterprise. It is an open secret that the Pennsylvania long ago abolished rebates and similar preference which have cast a cloud upon most of our common carriers and depleted their income. We can thus understand why dividends have been fully earned on the larger capitalization and why the list of shareholders lengthens from month to month. A thousand shares of this premier security may be sold in a block without appreciably affecting the price, and it is well known that the Pennsylvania Railroad can float issues in France, though the Paris Bourse is closed to other American railways. It is probably quite correct to say that public ownership would never have become a problem, even in the academic sense, if this record were general instead of being, to all intents and purposes, unique.—New Orleans Times-Democrat.

Remember always thine end, and that time lost never returns.—Thomas a Kempis.

MISSIONARY INSTITUTE, SEASHORE DISTRICT, MISSISSIPPI CONFERENCE.

The Missionary Institute of the Seashore District met in Main Street Methodist Church, Biloxi, March 17 and 18. The works on the district were fairly well represented, there being sixteen or eighteen of the pastors present, with representatives from the women's societies.

Biloxi has become quite a convention city for the Methodists on the coast, and upon this occasion, as previously, the homes of the people were open for our entertainment, which was cordial indeed. Pastor Van Hook's most serious complaint was lack of "preachers to go around." That Protestantism and Methodism especially, is growing in this territory is conspicuously evident. While Protestantism has had a struggle to obtain a footing on this coast, through the diligence and sacrifices of those who have led the Methodists hosts, we have grown steadily and surely, so that it has come to pass that from the lowest place a decade ago the seashore has taken the highest in the Conference. Rev. M. L. Burton has proven himself a worthy successor of his indefatigable predecessors, and will leave impressions as deep and large as his immediate forerunner.

From the comments made and supplements suggested by the presiding elder, it was very manifest that he had not left all of the work of procuring information to those appointed to prepare papers. Almost without exception every one who had been designated to prepare a paper came with manuscript, and received the plaudit "well done" from the elder.

Beginning with the work in the Sunday school and League, the subject of missions was discussed, with reference to its connection with every department of the Church.

Rev. H. M. Ellis, Conference missionary evangelist, who had just returned from the great meeting of the Young Peoples' Missionary Movement in Pittsburgh, was present and gave the Institute members a most interesting account of the work planned by that body.

The Woman's Home Mission work was represented by Mrs. J. W. Thompson, who read a paper of most excellent character and force; and the Woman's Foreign Missionary work in a paper by Mrs. C. F. Carroll of equal thought and value. Both of these papers were requested for publication in the NEW ORLEANS CHRISTIAN ADVOCATE, and we trust will not escape the eyes of any of your readers. One of the most interesting features of the session was a talk from Miss Boykin, who is employed by the Woman's Home Mission Society in connection with the work on the coast. Her work, while difficult, is well in hand, and from all reports is making a fine impression. Nursing the sick, helping the needy, praying with the dying, conducting funeral services, and last, but not least, teaching in wayside Sunday schools, she is doing a marvelous work. If the ladies of that Board can only see possible to give her a helper in the work, the cause will prosper more greatly still.

Brother W. M. Williams came in at the last hour, but was full of enthusiasm and suggestions for the more systematic maintenance of the Orphans' Home, over which he presides.

Brother W. B. Jones sat at the secretary's table and will doubtless supplement what I have written of this very interesting and helpful meeting.

T. B. HOLLOMAN.

March 25, 1908.

The Laymen's Missionary Conference at Chattanooga April 21-23 will furnish an opportunity for hearing some of the distinguished laymen of the country. Such an opportunity under such favorable circumstances does not come many times in a lifetime.

MILLSAPS COLLEGE NOTES.

The work is moving along smoothly, although every one feels the effects of the warm weather.

Dr. J. A. Moore, who has been unwell for several weeks, is improving rapidly and it is hoped he will soon be well.

The orators are writing their speeches, and the whole campus wears an air of earnest preparation for Patriots' Day in April.

Dr. W. F. Tillett of Nashville, is to preach the commencement sermon the first Sunday in June and deliver the annual address on Tuesday following.

Rev. Charles Lane, of Georgia, is holding the annual revival services at the College this week. He is a speaker of unusual power, and the services are accomplishing much good.

The young men who belong to the Glee Club are rendering splendid service in the meeting now in progress by helping in the singing. These young fellows are a credit to the College.

Everybody was glad to see Bishop Galloway when he returned from Tampa the other day. He is the friend of everybody, and the Millsaps boys are always glad when he comes to the College.

"IN JOURNEYINGS OFT."

A journey through some sections in north Mississippi is good for the blues. I am not afflicted with this malady very often, but sometimes I have a little touch of it. I went to Sardis and Batesville the same day. I found Brother Gaines in splendid favor with his people, and he firmly believes that Sardis will have a new Church soon. Charlie Moss has things his own way at Batesville. I got some good subscriptions and secured the promise of some five boys at both places.

I spent three days during the week with Brother Bowlin in Calhoun County. They told me that no Millsaps representative had ever been in the County before. I spoke at Calhoun City on Wednesday night, Pittsboro Thursday night, and at Big Creek Friday night. Calhoun County has more home-raised mules, cotton and bad roads than any County I have seen lately.

The next Sunday found me in Aberdeen and Amory, and with such royal fellows as Brogan and Shipman I could not help having a great time. At Amory my friend, Brother E. D. Gilmore, gave me a subscription of $120 for himself, wife and little son; other friends subscribed, making the total $203. At Aberdeen we secured $500, making the subscription [illegible] there.

At present the subscription list for the Endowment Fund amounts to $40,200. It must reach $60,000 by the end of this Conference year. Won't all our friends come to the help of the College now?

Again I urge our friends to send me what is now due. About $5,000 is now due or past due, and if we had this amount now we could invest it at great profit. I ask once more that the brethren of the ministry call attention to this request.

T. W. LEWIS.

LORENZO DOW SUGGESTED FOR THE PRESIDENCY.

It may be of interest to the readers of the ADVOCATE to know that Lorenzo Dow was seriously suggested for the Presidency of the United States [illegible] which Andrew Jackson held that position. We append the item given below in an [illegible] Port Gibson (Miss.) news [illegible] HAWKINS.

From the *[illegible]*.—We stated some time since that a paper in Virginia and another in Kentucky had nominated the Rev. Lorenzo Dow as a candidate for the Presidency of the United States. Mr. Dow, we perceive, has, in a letter to the editor of the New York *Commercial Advertiser*, declined the nomination. We subjoin the note:

TO THE PUBLIC.

"Having noticed a piece in sundry papers—going the rounds—nominating by intimation L. Dow for the next President of the United States, etc.,

"Fellow citizens, I should [illegible] offer myself as a candidate for the presidency, viewing my natural and acquired talents adequate to the approaching awfully important station, from '33 to '37, though a public character for thirty-five years, and have some little acquaintance with men and things experimentally. And I hope that no other native citizen will offer, who is not fully qualified for that important trust in that period of time.

LORENZO DOW.

THE LAYMEN'S MOVEMENT.

Dear Advocate: It seems to me that our laymen are not as wide awake as they might be. Why may they not gather in small numbers at a [illegible] of points and discuss the possibilities of the movement? And why do not our leaders open the way for our leading laymen to prosecute a vigorous campaign for larger things?

I hope that Mississippi will be largely represented at Chattanooga in April, but a more important phase of this work is here at home. Our Baptist brethren are setting us a noble example. There is a prominent Jackson layman who goes out every Sunday somewhere, usually accompanied by a professor from Millsaps College, and he discusses the large plans which his church is projecting.

I do not mean to criticise our laymen, nor to complain at our leaders, but simply to suggest that we begin to make the most of the present opportunity.

T. W. LEWIS.

NOTICE.

To the Members of the Louisiana Annual Conference:

Dear Brethren—The second Sunday in April is set apart by Conference resolution as Veterans' Day. Let all take a free-will offering to increase the endowment fund for our superannuates. We have noted [illegible] the slow accumulation [illegible] ten years [illegible] of $2,000 in this fund. This has grown very slowly because so few of our pastors have carried out our Conference resolution. Why not comply with the request of the Conference and give the laymen a chance to enlarge this fund?

S. S. KEENER,

Chairman Joint Board of Finance.

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The Home Circle.

THE MESSENGER OF SPRING.

Far from the south the martin flies,
Swift on his widely spreading wings;
Sleek is his coat, and glossy black;
Glad is the song he wildly sings.

When in circuitous wheelings round
The pole with swinging, pendant gourds,
Reared in farmyards year to year,
Or round the village-house of boards,

He darts and lights with flutter free,
And chatters in excess of life.
We know that spring has come at last,
And winter winds have ceased their strife.

Now yellow jasmine flowers sweet,
With dogwood blooms will reappear,
And cover o'er the scrub pine bush
In streaming gold of the newborn year.

Now banks of roads, worn down with age,
With violets will be o'erlaid,
In all the exquisite tracery
Of many a marking, many a shade.

And brooklet banks in meadow green,
And dales where darker shadows lurk,
Display the beautiful art of God,
And show his lovely handiwork.

R. H. HARPER.

AN OLD GAME WITH A NEW NAME.

When Bertha Chapin gave a party one game was played that greatly amused and mystified the children. Aunt Ruth called it "Magic," and although she said it was an old game which she had played when she was a little girl, none of the guests knew anything about it.

Aunt Ruth went out of the room, telling the others to select something in plain sight. As soon as they had decided what it should be, they were to call her back.

When she came Carl Chapin asked her questions.

"Is it the rug?" he began.

Aunt Ruth gazed intently at the floor, and then answered, "No."

"Is it the fireplace?"

"No."

"The painting over the piano?"

After a close look at the picture, Aunt Ruth again said, "No."

"Bertha's dress?"

"No."

And so the questions ran on, every answer being the same.

"How does she know?" began to be asked here and there.

Finally the question came: "Is it the clock?"

"No," answered Aunt Ruth again.

"Is it Betty Graeber's sash?"

All the children were on the alert now for that was the object they had chosen.

Aunt Ruth went over to Betty, felt of her sash ribbon, and said: "Yes."

"Oh, how can you tell?" they chorused.

"Do you want me to try it again?" Aunt Ruth smiled.

"Yes, if you please," and "Oh, I wish you would!" came from one and another.

So something else was decided upon, and the questions and answers went along as before, only this time the girls and boys watched more closely to see if they could discover Aunt Ruth's secret way of knowing the object they had chosen. But they could not.

"Is it my shoe?" Carl asked at last, putting forward his foot and showing a handsome tie of patent-leather.

"No," said Aunt Ruth.

"Is it 'The Birds' Christmas Carol' in the bookcase?"

"Yes," replied Aunt Ruth, "that is it."

Everybody was puzzled—that is, everybody but Carl. He laughed.

"Try it once more!" they pleaded.

But no one guessed the secret even then.

"You will have to tell us," Grace Chapin said. But the rest did not want to be told. "We want to find out for ourselves," they declared.

"Let Grace go out," somebody suggested.

Carl looked at Aunt Ruth. She scribbled a few words on a bit of paper, and handed it to Grace as she left the room.

"Oh, you've told her the way to do it!" Norton cried. "Let me ask the questions."

But Carl said he was afraid that his brother wouldn't do it right; so with much laughing the play went on.

Grace guessed the right thing, just as quickly as Aunt Ruth had, and then as nobody could solve the mystery, Carl told:

"I name something that is black in color just before I come to the object chosen," he said; "that's all there is to it."—Zion's Herald.

THE CROWNING OPPORTUNITY FOR MOTHERS.

Though not well read in "child study," I have heard or read a good deal about it, and may venture, I think, without being ridiculous, to speak to one thing as having struck me most in the whole science. That is, the truth, proved by long experiment, that the heart (not the head) is impressed and rapidly shaped for life during the first four years of childhood.

This, noticed by Christian mothers and acted upon, cannot but save multitudes of souls—to know that the cross words and acts indulged in around the cradle are not only taken in by the babe, but made forthwith a part of its very being, forming its character, planting the undying seeds from which that whole long, eternal life is to grow, is now growing. You cannot sensibly say, even from your own limited observation, "It does not understand," for apparently it does not understand the English language, and yet you see it taking in and using the English language with a speed which most of us grown students envy.

The point that I would make at the moment is that few of us have been able to believe this superlative strength of babyhood and little-childhood influences; because it had not been made distinct that it is the moral impressions that last, not the impressions on the memory. We have seen so much forgetting, so much evident shallowness of hold of our orders and arguments and teachings, that we, not separating mind tenacity from heart tenacity, have not known how to believe much in the formation of permanent character in wee tots.

But believe it now, if you possibly can convince yourself deeply of it, and pray to act upon it. Never feel again that nobody sees your tantrum or your deceit or your injustice, because no one is present but very little folks; you have in them the most awe-inspiring audience possible to have; if you are their mother you are using your terrible responsibility to ruin them fast, to mold them into bad men and women.

And when a few years, or months later you try to teach them the lessons of God and righteousness, you will have, if you have allowed yourself, or others, to put before them year in and year out—the long years of early childhood—these ungodly wicked object lessons—you will have to reform their poor little injured characters, just as an almost hopeless rogue in a rescue mission has to be reformed, and possibly in no less degree.

All this sounds too strong to be true, but is it? Is it?

Almost beyond this is the assertion of a teacher of little beginners and "primaries" in Sunday school that she has had real, indeed great, success in guiding and coaxing small children into habits of actual unselfish acts. This to me is very astonishing [illegible] could ever, much less [illegible] the wish [illegible] gave its own pleasure [illegible] their child. I can only say [illegible] it, and I believe her [illegible] has remarkably [illegible] has turned these children [illegible] life. Surely it [illegible] are ever [illegible] likewise.—M[illegible] Advocate, N. Y.

THE CANDY HABIT.

Generations of parents have been claiming that candy is injurious to the health of children, causes their teeth to decay, impairs digestion, etc. Many children have wondered why so good a thing as candy should be so injurious that it is doled out to them. Now comes a physician in the December issue of the *Woman's Home Companion* who says: "Give children plenty of pure sugar, taffy and [illegible] and they will have little need of cod-liver oil. In short, sugar is, after meat, bread and butter [illegible], our next most important and necessary food." And he also says: "The only thing that can take the place of sugar here is beer or wine. It is a significant fact that the free lunch counters run in connection with bars furnish every imaginable thing except sweets. [illegible] They know their business. The more sugar and sweets a man takes at a meal the less liquor he wants. Conversely, nearly every drinking man will tell you that he has lost his taste for sweets. The more candy a nation consumes the less [illegible]." The children would hail the conversion of the parents of this land to the view that candy is not harmful, but "when eaten in [illegible] around the close or shortly after a meal, is a harmless and often beneficial addition to our diet."—Selected.

Our laymen should make a note of time and place of the Laymen's Missionary Conference, and allow no other engagement to get in the way of it. It promises to be a notable meeting from every standpoint. The opening hour is April 21st, 7:30 p.m., in the great auditorium, Chattanooga, Tenn., closing April 23rd.

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THE PASTOR.

No man can take the place of the pastor. He is by all odds the most important man in the Church. He "holds the key to the situation" in everything that pertains to the welfare of his flock. If he is faithful in all things—preaching the Word, visiting the sick, ministering to the needy, and looks carefully after the spiritual and temporal interests of the Church—he wins and holds the affections of his people. The Bishop, who comes only on special occasions, is welcomed and reverenced, but not loved as is the pastor. The presiding elder, who occupies a unique position in the Church, and for certain reasons has gained the title of "beloved," may after a long while secure the attachment of the people to a limited extent, and they may prefer his preaching to that of the pastor, but he can never usurp his place in their affections.

Men may differ and dispute about the "divine right" of Bishops, and about the desirableness and utility of presiding elders, but there can be no difference of opinion as to the place and purpose, and right of the Christian pastor. He is God-given and God-sent. This is the belief of all true Churches, whether the pastor comes to them under the congregational form of government, having been duly called, or is appointed after the Episcopal method. He deserves all he receives at the hands of the people.

These things being true, the pastor should leave nothing undone to attach his people to him. In gaining their love he gains their confidence, and thus lays the foundation for usefulness. If a pastor has neither the love nor confidence of his people, his ministry will be barren. Nothing could be more distressing to a good man.

In saying one should leave nothing undone to secure the love of his people, we do not mean that he should be a flatterer or a pretender, nor literally "make himself all things to all men." We have seen what we thought was a great strain on the part of preachers to commend themselves to persons whose good opinion was worth having. We have also seen a sacrifice of all ministerial dignity and propriety. These preachers had been educated, or were trying to educate themselves, in the art of pleasing men—not seeming to realize that what pleases a few disgusts many. And to make one's self all things to all men will ruin any man who undertakes it.

We knew a man who literally applied St. Paul's words. He was "hail-fellow well met" with all acquaintances who would allow it. He would joke and laugh with them, would drink liquor with them, and did not hesitate to go into liquor saloons. These fellows seemed fond of him, and he could get from them anything he desired; but they cared nothing for his preaching, and had little confidence in him as a man of God. The very things he laid hold of to win men, as he said, tended to destroy their confidence in the ministry and keep them from Christ. An intelligent man can find plenty of ways of winning men's confidence without resorting to doubtful, if not harmful expedients. If his honest and proper efforts fail, he will not sacrifice himself nor bring a reproach upon the cause he represents.

The Scriptures clearly enjoin upon the Church the duty of "esteeming the ministry highly in love for the work's sake." This the Church will always do if the preacher shows himself loyal to the Master and zealous in promoting his cause. Who can estimate the results of such a man's labors? The people will not only love him for the work's sake, but having reaped his spiritual things they will minister to him their carnal things. He will be sure of a comfortable living at their hands.

Labor for souls should be the great aim of the pastor. In this he should spend his energies and never weary of his zeal. This should be manifest to all men. Is this not the secret of the success of modern evangelists? They profess love for souls, and labor in their behalf. And under the impression that an evangelist can more readily reach and influence the people, too many pastors let the stranger take their crown. We have known pastors to call on the evangelist before making direct effort themselves to save the people. The pastor who does this cuts the ground from under his feet and will not only suffer himself, but will see his Church suffer likewise.

When once the evangelist secures the reins and drives as he likes, the pastor need not expect to have an easy time in again securing control. In the great revivals the pastor is the man to look after and secure the interest of the Church, no matter how many persons profess religion under the evangelist. If the interest of the Church is not advanced by the revival, the conversions amount to nothing.

CURING CRIME BY SURGERY.

Again the idea of curing crime by surgery has bobbed up and is going the rounds. It is assumed that all forms of "degeneracy" is the result of disease of the brain, and that if the brain can be reached and cured, the patient or victim will be restored to a normal condition. In other words, thieves, robbers, and all other sinners of whatever class or character can be made good—moral and law-abiding—by sawing into the skull and doctoring a particular part of the brain. We have no doubt that such surgery can be effectively applied, and put an end forever to crime in any given case. It would be as effective as curing a dog of sucking eggs by cutting off his tail just at the back of his ears.

Of course, all such notions of curing crime proceed on the principle that the brain exclusively controls human action, and that there is no such thing as natural depravity—that a diseased brain, not a corrupt heart, is responsible for all crime against humanity. God is thrust altogether aside, for no man can believe in such a theory who believes in God and his revelation.

An absurder theory, general in its application, was never propounded. That certain forms of insanity may be cured by surgical operation we are ready to admit, but we are not ready to admit that all forms of sin are traceable to a disease of the brain. We can readily see how a young man like Harry K. Thaw, predisposed to insanity, can be crazed under great provocation, and on the impulse of the moment kill the man he looked upon as the persecutor of his wife; but for the life of us, we cannot see how his victim, Standford White, who purposely and deliberately arranged, and gorgeously furnished apartments for the lure and ruin of young girls, and did actually accomplish his hellish purpose, can be regarded in any sense as possessing a diseased brain. He belonged to one of the classes of sinners described by St. Paul in the first chapter of his letter to the Romans. The surgeon's saw or knife could not reach his case.

If all forms of crime, or all forms of degeneracy, whether resulting in overt crime or not, are traceable to a diseased brain, then the gospel, as the remedy for degeneracy and its consequences, is useless. Nothing but sawing open the heads of sinners and cleaning out their brains will save them. And if that will do it, certain sinners that afflict society should at once be compelled to submit to the operation. Boards of health compel citizens to do things they do not always like. Vaccination is compulsory. In New Orleans the screening of cisterns is obligatory, and dairymen dare not sell adulterated milk. The public health is at stake. These things are forced upon the people to prevent disease. Why not force them to submit to surgical operations to cure their maladies, moral diseases, that afflict and grieve society?

Would it not be nonsense to talk about curing drunkenness by boring into the drunkard's brain? Would it not be the veriest folly to send surgeons into the red-light and restricted districts of our cities to cure libertines, and redeem the thousands of fallen women? Yet if crime is the result of a diseased brain, and there is no other way to restore the unfortunates to "their normal state," there is just as much reason and necessity for operating on their brains as on the brains of a thief or a burglar, or a highway robber.

None but men who "do not like to retain God in their knowledge" talk after this fashion. But God lives and grace reigns, and if the world is ever to be purified and saved from sin and crime, it is not to be done with saws and knives and probes, but by the gospel of his Son.

THE REVIVAL IN THE CITY.

For several weeks past evangelistic services have been carried on in New Orleans under the auspices of the evangelical churches, Rev. M. F. Ham, of Kentucky, doing the preaching. Until this week the services have been conducted in the various Churches. They are now being held in a temporary tabernacle, made to seat four or five thousand persons. On Sunday evening last it was nearly filled. The papers have been giving daily accounts—not so much of the meetings, as of Mr. Ham's preaching. They have printed abstracts of the sermons, but as far as we have observed, said little about the results achieved. They have been so uniformly silent on this point that we were about to conclude there was nothing to report. Mr. Ham talks much about the wickedness of the city, and of the whisky devil in particular; and it is suggested that why the papers say nothing about results, the managers do not want the facts made public. From this we infer that the gospel as preached by Mr. Ham is making inroads into Satan's kingdom not at all pleasing to Mr. Story and those under his command.

We are assured by brethren who take part in the exercises that much good has been accomplished. Conversions have occurred in the Churches, and members received by the pastors. It is expected that in the tabernacle, there being access to so many more people than can get into the Churches, the results will be greater; and Sunday night's work justified the expectation, as about forty persons professed conversion. The tabernacle is in the down-town district, and hundreds of persons will attend who would not go many blocks to a Church.

The revival, we suppose, is but begun. May it go on until thousands are saved. The signs are good. Satan is using the columns of the daily papers—one or two—to vilify Mr. Ham. His emissaries are overdoing the thing. We have never seen anything in print dirtier than an article in the *Times-Democrat* a couple of weeks ago, and two articles in the same paper of Sunday last. Possibly the *Times-Democrat* knows that it is a good way to advertise Mr. Ham and his meetings, and thus shows its desire to help along the good cause.

THE SUNDAY SCHOOL CONVENTION.

From all accounts, those we have seen in the papers, and those we have heard from individuals, the State Sunday School Convention at Baton Rouge last week must have been an occasion far above ordinary interest. It was largely attended by delegates from all sections of the State, representing the Sunday schools of all the evangelical Churches. The programme as carried out was of more than ordinary interest, and the speakers manifested the deepest interest in the subjects discussed. It was by all odds, we have been told, the most successful convention ever held in the State. For this Mr. T. V. Ellzey, the State secretary, deserves the greatest credit. He worked for it intelligently and enthusiastically. To the good people of Baton Rouge also, who opened their homes to the members, and made them welcome, much is due. The chief speaker was Mr. Marion Lawrence, the general secretary for the United States. He captured the crowd. The convention peldged $6,500 to carry on the work. This indicates the strong hold the Sunday school cause has on the hearts of the people.

PERSONALS.

Rev. W. B. Lewis, of Moss Point, in passing through the city last week, called at the ADVOCATE office. The editor was out of the city, and failed to see him, which is greatly regretted.

We have received a card announcing the marriage of Mr. C. A. Spragins to Miss Mary Louise Dickson, of Dallas, Texas. The happy event occurred on March 19. They are at home at Gainesville, Texas.

Rev. W. L. Graves says: "Church prospers in Houston (Miss.). My fourth year here is proving to be the most pleasant and successful of them all." We thank Brother Graves for notes from Aberdeen District.

Rev. Carroll Varner, of Knoxville, Tenn., sends us a good article on "The Preacher's Use of Books." In an accompanying note he says: "Southern Methodism is at a high tide in Knoxville now."

We had a long and pleasant talk with Dr. F. N. Parker, of the New Orleans District, last Monday. He reports the work throughout the District in a prosperous condition. The prospect in the city is brighter than it has been for two or three years.

The publisher desires the postoffice address of S. A. Hilton. The name and money came to hand, but nothing to indicate where the writer lives, or where the paper should be sent. Will the pastor who knows the writer please call his (or her) attention to this.

Rev. A. A. Bernard, writing from Cotton Valley, La., tells us of the affliction of his wife, who has been sick ever since Conference. But he keeps at work, and is doing well, one nice, commodious Church having been erected this year at Spring Hill. The building is greatly prized by him and his people.

Rev. A. R. Hoffpauir, pastor at Ringgold, La., is in deep affliction on account of the death of his wife. She passed away in the afternoon of March 25, at the home of her father. She was buried at Bethel Church on the 27th, Rev. F. P. Moss officiating. We sympatise with our brother in his affliction, and ask for him the prayers of the Church.

We call special attention to the communication of Rev. T. W. Lewis in regard to Millsaps College. We hope every subscriber will read it, and, if indebted to the endowment fund, will respond immediately. Two Churches have within the past few days made reports—Drew and Greenwood, through Brothers J. J. Beck and Rowan Thayer. Drew sent $86.50, and Greenwood $238.50.

Rev. E. W. Cain, in his third year at Itta Bena, Miss., is being blessed greatly in the work. He has paid his assessment ($50) for Domestic Missions, and will soon pay the claim for Foreign Missions. Last month seventeen members were received, with more in prospect. Sunday, March 29, he began a series of meetings, with Rev. W. S. Lagrone to do the preaching. He will inform us of the outcome in due time.

Chaplain Jno. A. Randolph, of the North Mississippi Conference, and wife, announce the engagement of their daughter, Gertrude, to Mr. Louis Lowrance Wright, of Dallas, Texas. Mr. Wright is a prominent business man of Dallas, and an official member of one of our leading Churches in that city. Miss Gertrude is the younger daughter of Chaplain and Mrs. Randolph, of the U. S. Army, now stationed at Fort Harrison, Montana.

During the past week the following brethren have sent us ecouraging lists of subsceibers: Rev. W. W. Moore, Montrose, Miss., 12; Rev. Edgar Blizzard, Red Banks, Miss., 24; Rev. M. H. Moore, Sharon, Miss., 32; Rev. R. W. Evans, Boonville Circuit, 20; Rev. C. C. Griffin, Daleville, Miss., 25. In the next issue the publisher promises to give the names of all who have sent five or more subscribers. We thank these brethren, one and all, for their active interest in behalf of the paper.

The following from the *Carrollton (Miss.) Conservative* will be read with interest: "Bishop C. B. Galloway was a guest in the home of Mr. J. R. Bingham this week. His many friends were delighted to see the Bishop in the enjoyment of good health. There was universal regret that the bishop did not preach while here. Bishop Galloway has accepted an invitation to deliver the commencement address at the University of Mississippi next June. He has chosen a subject dear to Mississippians, and no doubt the address will be a notable deliverance, and will, if such a thing be possible, add to the Bishop's already great reputation for breadth of view, lofty statesmanship, and oratory of the first rank."

Rev. W. G. Harbin, engaged for two weeks and more in a meeting at Hammond, La., has met with some success. "Congregations have been large and apparently interested. The preaching has been strong and forceful, and a few persons have professed conversion." Several have been added to the Church, who will prove to be very valuable members. Prof. R. N. Jeffrey is leading the singing, and does it well. He understands music, and has a fine voice. The choir also has the assistance of a lady visitor from Illinois, Miss Perdue, who charms everybody with her music. She is a delightful singer. Later: The meeting closed Monday night, and Brother Harbin spent Tuesday and Tuesday night in New Orleans. We acknowledge a pleasant call.

NEW ORLEANS PREACHERS' MEETING.

Every pastor was present at 10:30 a. m. Monday, the 30th, with the exception of Dr. Rice and Brother Harrel.

The following pastors reported additions to his Church membership during the past month: Foster, 3; Townsley, 3; Lutz, 1; Holmes, 9; Sims, 5; Carley, 12; Wray, 13; Atkinson, 3.

A revival meeting is in progress at Parker Memorial Church with Rev. A. S. Lutz as preacher and Mr. I. N. Niebergal as singer.

First Church had a record-breaking attendance at Sunday school last Sunday, 215. The best in five years.

The word "growth" tells the story of great work being done at Epworth Church under the direction of Pastor Sims.

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Rev. W. W. Holmes, of Louisiana Avenue Church, made his report to the Preachers' Meeting with the word "hopeful."

Rev. J. L. Sutton sees moral improvement in the boys of his institution.

The ladies of Second Church will organize a Foreign Missionary Society.

Mr. T. V. Ellzey, secretary of the State Sunday School Association, stated that he would spend six weeks in Oklahoma in the interest of the work there. He will leave in about ten days.

Rev. A. S. Lutz, pastor of Felicity Street Church, read a very learned and interesting paper on "Sociology" at the Meeting. The paper provoked a very interesting discussion.

AN APPEAL TO OUR PEOPLE.

May I ask all the pastors in the two Mississippi Conferences to read the enclosed appeal to their people during April.

Brethren, please do not neglect this, whatever else you may have on hand, be sure to read this statement to your people, and let them know about their own College.

To the Methodists of Mississippi—Greeting: Millsaps College is now on the eve of great things. First—A revival of genuine religion is sweeping through the entire College, and more than forty boys have been converted. Second—The College authorities are raising the curriculum to conform to the demands of the Commission of Education. Third—We are in sight of the hundred thousand dollars, which will make our endowment fund more than a quarter of a million dollars. If we can collect the five thousand dollars now due on the College subscription, we can secure a large part of the funds promised us from outside sources. We must have the money by May 1, 1908—*thirty days hence*—or we Mississippi Methodists will lose a great opportunity and fail to redeem a sacred pledge.

Dear friends, you who know yourselves to owe the College any amount, and you who have not yet given anything to this forward movement, please send me a contribution at once, and help us save the day.

T. W. LEWIS.

Jackson, Miss.

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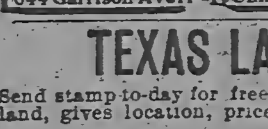

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary That will save trouble all around.

LEVI ROBERTS was born in Alabama, in the year 1841, and died at Tioga, Louisiana, March 10, 1908, aged 67 years and 3 months. He came to Louisiana before he was grown. In his young manhood he was converted, and joined the Methodist Episcopal Church, South. He was a man of quiet, even temper, a Christian of simple, trusting faith; full of love to God and man. He was never known to harm any one, either in word or deed. He filled the office of steward and trustee in his Church for a number of years, always faithful to any work the Church might place upon him. He was married to Miss P. Crawford, at the age of twenty. This union was blessed with twelve children, three of whom crossed over before their father. Brother Roberts was a kind and devoted husband, an affectionate father. For several months he was confined to his room, and suffered most painful bodily affliction; but through all in the great battle of life he triumphed at the last. His death was like his life had been—calm, as one falling asleep. His life was well spent in the service of his loved ones. I would say, weep not as those who have no hope, for husband and father has just gone on before. He will be there watching and waiting for you. May the Lord comfort the bereaved ones.

G. D. PURCELL, P. C.

SWEPSON T. HARKEY, son of Rev. David Harkey, was born on a farm on the Tombigbee River, near an old town called Wheelen, about twenty-five miles southeast of Tupelo, Nov. 13, 1849. On the 4th of September, 1888, he was married to Miss Minnie Lovina Patrick, daughter of Mr. Jas. W. Patrick, in St. Joseph, Mo. From this union two sons and one daughter, with the wife, survive the departed. It was my privilege to know Brother Harkey for more than twenty years, and a man who lived more for others it has never been my lot to know. This charactistic of his nature was largely in evidence when he was but a youth, caring for his widowed mother and sisters to the neglect and forgetting himself. Heroically he labored to educate his sisters, and when this was well done it was then he seemed to think of himself, and well did he prepare for life's business and battles. He loved his Church, and was a zealous worker, taking a lively interst in all that pertained to her prosperity. The Quarterly Conference, District and Annual Conferences he had been officially connected with for years. He was treasurer of the Board of Missions of the North Mississippi Conference at the time of his death. He was a man of broad and liberal views, aggressive in every department of Church work. This part of our Conference will feel his loss most keenly. His was an ideal Christian home, and how he did love his home, and planned and worked continuously for the happiness and comfort of his loved ones. Truly a great light has gone out of that home. How strange are the ways of our Father. Indeed we see through a glass darkly; we know only in part; but we will know by and by. A noble wife, two sons and a sweet little daughter must breast the storm of life, without the counsel of this strong, good husband and father. He waits and watches. Will we disappoint him? God forbid. We will press toward the mark.

W. S. SHIPMAN.

RESOLUTIONS OF CONDOLENCE.

Whereas, in his infinite wisdom, God has seen fit to remove from our Sunday school our most beloved, highly esteemed and very efficient co-worker, Miss OLA KEARNEY, and translated her to that brighter home beyond the skies; be it, therefore,

Resolved, first, That in her death the Flora (Miss.) Sunday school and the Methodist Church has sustained an irreparable loss, and the community at large a useful and charitable member; one who was ever ready with cheerful heart and willing hand to minister to the sick, comfort the distressed, and alleviate the wants of the poor and needy. In the Church she did abound in labors, always a help-meet to her pastor, and a most active member of the Woman's Home Mission Society.

Resolved, second, That we tender to the bereaved family our deepest and most heart-felt sympathies, for we know that in the home she will be most sadly missed. We can only point them to the Comforter, who alone can sustain them in this sad hour of bereavement.

Resolved, third, That we, as a Sunday school, invoke the Divine guidance of our Father in carrying forward the work she has laid down, and that her mantle may fall on some one of our members who may exercise the same zeal and earnestness in the work as did she.

Resolved, fourth, That the chancel rail be draped in mourning for a period of thirty days in loving memory of our dear departed sister.

Resolved, fifth, That a copy of these resolutions be sent to the family and be spread upon the minutes of the Sunday school record, also a copy be furnished the New Orleans Christian Advocate for publication.

MR. W. E. HARRIS,
MRS. O. R. FORE,
MRS. J. C. ROSS,
Committee.

MISSISSIPPI CONFERENCE MID-YEAR MEETING.

The Mid-year Meeting of the Mississippi Conference Board of Missions will be held in Centreville on June 15, 16, 17. A programme carrying the names of some of the most prominent mission workers of our church will be published in due time.

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THE SIGN OF A BROKEN HEART.

By Prof. T. Berry Smith.

I strolled one day on a busy street,
 Feeling no sense of care,
And somehow fell to reading the signs
 That swung in the vagrant air;
At length I came to a sign so strange
 It verily made me start,
'Twas the lurid sign of a shop for wine
 In the shape of a broken heart.

Amazed to find so cruel a sign
 On a street in a Christian land,
I wondered what kind of a heart he had
 Who such an emblem planned;
And I looked to see in the faces round
 The fruitage of his mart;
Lo! many a sign of the shop for wine—
 The sign of a broken heart.

A woman came—a faithful wife—
 The while I stood and mused,
And led her staggering husband home
 With [illegible] confused.
Her face was one of the saddening signs
 Marking that busy mart.
'Twas the speaking sign of that shop for wine—
 The sign of a broken heart.

Then came a mother seeking her boy,
 Whose feet had entered there;
And, oh, how care-worn was the face
 Beneath her silvering hair!
She knew too well—and wore the sign
 Of that busy street apart—
'Twas the eloquent sign of that shop for wine.
 The sign of a broken heart.

Not far away was a cheerless hut
 By time and tempest scarred,
Where barefoot children, wearing rags,
 Were playing in the yard;
The faces of those little ones
 Were tell-tale like a chart,
They showed the sign of the shop for wine—
 The sign of a broken heart.

I was roused by the signs of the sad, sad eyes,
 Of children and mother and wife,
I knew they were made at the shop with the sign
 Of the broken core of life;
And then and there in my soul I swore,
 As a man to do my part
Till no shop for wine could make such sign—
 The sign of the broken heart.

St. Louis Christian Advocate.

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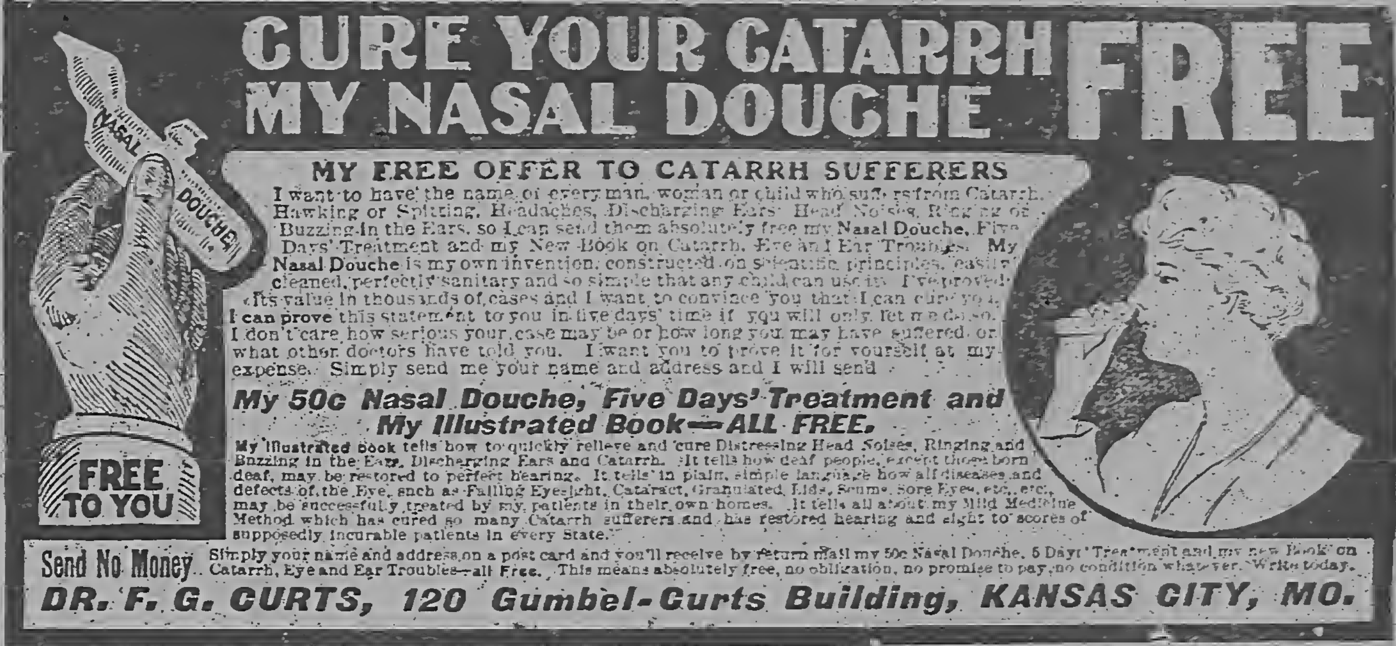

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A PAYING FARM BROPOSITION.

One of the best paying farm propositions an ambitious man can take hold of is cattle feeding, either for market or for milk.

Now that agricultural science has given us an insight into the actual principles which lie at the foundation of the business, it is a mere matter of applying them in daily practice to get good profit for ourselves. Feeding corn meal or any combination of feeds, won't necessarily make beef or produce milk. Your steer or cow has got to digest and use its ration or the manure heap will be the richer and you the poorer. In other words, the simple act of feeding doesn't always produce results.

Here is where farm science comes to the rescue. The new idea on feeding tells us, first of all that the steer or cow is like a machine, and that the feed each gets is raw material which we wish to turn into flesh, fat or milk. Now if your steer or cow, as machines, don't work properly, a greater or less percentage of your feed is bound to be wasted. That is, animal digestion must be absolutely right if the greatest gain is to be made.

But it's impossible to keep the stomach and intestines working right when they are constantly forced beyond natural limitations, and that is what every feeder of live stock is doing when feeding for market or for milk.

From which it follows that anything capable of continuing the digestive function in healthy activity during the weeks or months in which the fattening process is going on, will solve the problem to the feeder's satisfaction.

Experiment has proved conclusively that a preparation containing true tonic elements, blood builders and nitrates (which are well known as cleansing the system) is an actual necessity in the cattle business. In fact, the greatest success is impossible without it. Just as well expect to preserve your own health, and stuff with rich food for a period of months, as to expect your stall-fed steer or cow to do so.

The "food tonic" idea has come to stay in the cattle-feeding business—success depends on it. Your animals must be "toned up" and strengthened by these mild elements which great medical writers like Professors Winslow, Quitman and Finley Dun recommend as beneficial. Give it to the horses, it will make them fatter and more salable. Lambs grow faster, swine fat quicker—indeed, all live stock profit depends upon this tonic.—Southern Cultivator.

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Sunday School

By W. B. Campbell.

LESSON FOR APRIL 3d.

Subject: Jesus the Good Shepherd. John x, 1-18.

Golden Text: "The Good Shepherd giveth his life for the sheep." John x, 11.

Jesus had spoken of his countrymen as of sheep having no shepherd, and it was often said of him that, as he looked on those assembled to hear his words, he was moved with compassion. The man that was born blind had been excommunicated from the congregation because of the bigotry of the Pharisees, thus adding to the spirit of discouragement and unrest that marked the character of the common people. A leader and a guide for these people must of a necessity be of a different character and capacity from those who had so long held that position. See with what readiness the blind man acknowledges the authority and office of him who had given him sight! Also see the bitter envy of the rulers and of the Pharisees, as they questioned the man and his parents. The contrast must have been in the mind of the Lord as he continued his exhortation: "He that entereth not by the door of the sheepfold, but climbeth up some other way * * *" What was this door by which a man must enter in order to be a shepherd of the sheep? We know that it means to us that a man must be called of God to preach his word; have the same mind that was in the Master, and the same that he instilled into the hearts of the twelve disciples. The Pharisees had it not, and could not understand what it was. Jesus told Nicodemus what it was, but he could not receive it. It is the blessed Spirit that urges entire consecration to God's service. He that entereth by this door is the shepherd of the sheep.

Jesus puts himself before this wondering and confused people as the Good Shepherd. He it is that calleth his own sheep by name. Where he leads his sheep will follow. Are there any that desire to be shepherds in this day and time, and in that desire they climb up some other way? This would apply to teachers in the Sunday school, as well as to preachers. Then we can learn from this lesson how one can lead his class, as the Good Shepherd leads his sheep. Are you one of his sheep? The text is: "His sheep hear his voice" and also heed. "If ye love me, keep my commandments."

How needful that the sheep have a shepherd. A sheep is a thoughtless and careless animal. It is an animal that possesses a curiosity that often leads it into danger. We are much like the sheep in this, and in that we are easily led. Jesus meant that we had all these weak points, and needed constant care, when he made the comparison.

Let us be of the trusting sheep, that know not the voice of strangers. All fear will flee away from those who follow the Shepherd. The psalmist was certain that the Lord was his Shepherd before he said "I will fear no evil."

Now, as Jesus was telling of the good shepherd and the stranger, and the difference between them, they could not understand. The apostles themselves did not fully understand their mission until after the day of Pentecost.

We of to-day are the sheep of greatest responsibility, for to us has been preached the "gospel with the Holy Ghost that came down from heaven." We understand when the Good Shepherd says, "I am the door: by me if any man enter in he shall be saved." *Any man*, however great a sinner, he may be saved. However much he may be shunned because he has been a great sinner, he shall be saved. Why? Only because there is "none other name under heaven given among men whereby we must be saved," and it is Jesus that saves; our part is faith.

There is perfect security under the care of our good Shepherd. "Though I walk through the valley of the shadow of death, I will fear no evil." Even in the presence of enemies perfect composure is ours "If God be for us, who can be against us?"

The teachings of the Pharisees savored of death. They had no words of comfort describing mansions all fair and bright, where the redeemed forever dwelled with God as their eternal Father. Jesus' words lightens this gloom. "I am come that they—my sheep—might have life and that they might have it more abundantly."

All the way through life, with all its cares, sorrows or mistakes; all the way, even down to the dark valley, our Good Shepard "goeth before" his sheep. He has been touched with a feeling of our infirmities. O brother, sister, do not lose heart, if thou dost slip with thy feet! The good Shepherd is ever ready to help. He will even leave the ninety and nine and go far over the mountain in search of the one that is lost. O there has been done so much to bring the wanderers in. The gracious invitation! The promise of help and strength, and all without cost. What is ours to do in return for all this love and kindness? Only trust and obey. Salvation is free, free to all. To him that would desire to make a return for this goodness of God, to him there is waiting an eternity in which to serve in endless praise. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will," and "his will is to believe on him whom he hath sent."

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Boyce, at Eden	May 2, 3
Pollock, at Tioga	May 6,
Selma	May 9, 10
Boeuf River	May 11,
Chicot, at Ward's Chapel	May 16, 17
Opelousas, at Opelousas	May 18,
Alexandria, at First Church	May 23, 24
Alexandria, West End	May 24, 25
Simmsport, at Woodside	May 30, 31
Dry Creek, at Hopewell	June 5,
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Many	May 23, 24
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Shreveport, First Church	June 3,
Shreveport, Noel Memorial	June 4,
Pleasant Hill	June 6, 7
Greenwood	June 8, 9
Hornbeck	June 13, 14
Leesville	June 14, 15
Bon Ami	June 20, 21
De Ridder	June 21, 22
Mooringsport	June 24, 25
Provencal	June 27, 28

Our Annual Preachers' Meeting and Missionary Institute will meet at Mansfield Monday night, May 18, and close Wednesday night. We want each pastor to bring at least three laymen and as many of the good women as possible.

T. J. WARLICK, P. E.

BATON ROUGE DIST.—SECOND RND.

Wilson, at Pisgah	Apr 11, 12
Clinton	Apr 12, 13
Ethel, at New Hope	Apr 18, 19
Jackson	Apr 19, 20
Baker, at Brookstown	Apr 25, 26
Zachary and Slaughter, at Z.	Apr 26, 27
Port Vincent, at Huffs	May 2, 3
Ponchatoula, at Springfield	May 3, 4
Hammond	May 5,
Independence, at I.	May 6,
Amite City	May 7,
Franklinton, at Angie	May 9, 10
Mt. Hermon Ct., at Mt. H.	May 11,
Kentwood	May 12,
St Helena, at Wesley	13,
St Francisvill, at Star Hill	16, 17
Pinegrove, at Montpelier	May 23, 24
Liveoak, at Alford's	May 30, 31
East Feliciana, at Clear Cr.	June 6, 7
Melville, at Cottonwood	June 13, 14
Newroads	June 21, 22
Baton Rouge, First Church	June 28, 28
Baton Rouge, Second Ch.	June 28, 29

R. W. TUCKER, P. E.

ARCADIA DIST.—SECOND RND.

Bienville, at Burk Place	Apr 4, 5
Simsboro, at Salem	Apr 8,
Homer	Apr 11, 12
Haynesville, at New Salem	Apr 14,
N. Bossier, at Walker's Ch.	Apr 18, 19
Benton, at Alden's	Apr 20,
Haughton, at Doyline	Apr 25, 26
Gibsland, at Athens	Apr 27,
Arcadia	Apr 28,
Jonesboro, at Jonesboro	May 3, 4
Vernon, at New Prospect	May 9, 10
Bernice, at Bernice	May 15,
Lisbon, at Harmony	May 16, 17
Ruston	May 18,
Minden	May 19,
Ringgold, at Andrew's	May 20,
Lanesville, at Pine Grove	May 23, 24
C. Valley, at C. Valley	May 26,
Winnfield	May 31, June 1

District Conference will be about the last week in July. Preachers, please take notice and make no conflicting appointments.

BRISCOE CARTER, P. E.

CROWLEY DIST—SECOND ROUND

Prudhomme	April 5
Rayne	April 5
Grand Chenier	April 12
Eunice	April 19
Morgan City	April 26
Patterson	April 26
Sulphur and Vinton	May 3
Lake Charles	May 3
Lake Arthur	May 17
Jennings	May 24

J. M. HENRY, P. E.

MONROE DIST.—SECOND ROUND

Monroe, at M.	Apr 4, 5
Winnsboro, at Boeuf Prairie	Apr 11, 12
West Monroe, at Faulk Ch.	Apr 18, 19
Lake Providence, at L. P.	Apr 25, 26
Farmerville, at Marion	May 2, 3
Brookland, at Sardis	May 9 10
Eros, at Indian Village	May 16, 17
Merrouge, at M.	May 23, 24
Mangham, at Little Creek	May 30, 31
Harrisonburg, at Jonesville	June 6, 7
Florence, at Holly Grove	June 13, 14
Downsville, at Douglas	June 17,
Waterproof, at St. Joseph	June 20, 21
Floyd, at Midway	June 27, 28

J. E. DENSON, P. E.

NORTH MISSISSIPPI CONFERENCE

CORINTH DISTRICT—SECOND R'N'D.

Guntown and Baldwyn, at Pleasant Valley	Apr 4, 5
Mantachie Cir., at Oak Grove	Apr 11, 12
Belmont Cir., at New Hope	Apr 18, 19
Tishomingo Cir., at Salem	Apr. 25, 26
Wheeler Ct., at Double Spgs.	May 2, 3
Marietta Ct., at Blythes C.	May 9, 10
Myrtle Ct., Ebenezer	May 16, 17
Blue Spgs., at Liberty	May 23, 24
New Albany Ct., at Wells C.	May 30, 31
New Albany Sta., at New Albany	May 31, June 1
Booneville Ct., at Blackland	June 6, 7
Jonesboro Ct., at Brownfield	June 13, 14
Rainey, and Faulkner Ct., at Marvin	June 20, 21
Ripley and New Hope, at Wler's	June 27, 28

District Conference will be held at Baldwyn, Miss., July 14, 15, 16.

BEN P. JACO, P. E.

COLUMBUS DIST.—SECOND ROUND

Columbus Ch., at Pinegrove	Apr 4, 5
Starkville	Apr 11, 12
Starkville Ct., at Lebanon	Apr 18, 19
Shuqualak, at Center Valley	Apr 24,
Winstonville, at Macedonia	Apr 25, 26
Macon	May 2, 3
Mayhew, at Mayhew	May 9, 10
Mathiston, at Double S.	May 16, 17
Crawford, at New Bethel	May 23, 24
Sturges, at Bethel	May 30, 31
Brooksville	June 6, 7
Hebron	June 13, 14
Cedar Bluff	June 20, 21

District Conference will be held at Mathiston July 1, 2, 3.

L. M. LIPSCOMB, P. E.

OXFORD DISTRICT—SECOND RND.

Randolph Ct., at Washington	Apr 2,
Toccapola Ct., at Salem	Apr 4, 5
Charleston Ct., at Oakland	Apr 11, 12
Grenada Sta.	Apr 13,
Grenada Ct., at Sparta	Apr 18, 19
Potts Camp Ct., at Bethlehem	Apr 25, 26
Red Banks Ct., at Wesley	May 1,
Ashland Ct., at Ashland	May 2, 3
Paris Ct., at Bruner's	May 9, 10
Water Valley Ct., at Pleasant R.	May 15,
Coffeeville Ct., at Goshen	May 16, 17
Waterford Ct., at Harris C.	May 30, 31

The District Conference will meet in Holly Springs May 19, 20, 21.

J. E. CUNNINGHAM, P. E.

GREENVILLE DIST—SECOND RND.

Shelby, at Merigold	Apr 4, 5
Clarksdale, at 11 a.m.	Apr 12,
Lula, at Lyon, at 8 p.m.	Apr 12,
Boyle, at New Salem	Apr 18, 19
Benoit, at Beulah	Apr 26, 27
Alligator, at Duncan	May 1,
Coahoma, at Dubbs	May 3, 4
Tunica	May 4, 5
Cleveland Sta.	May 10, 11
Cleveland Ct.	May 11, 12
Rosedale	May 14,
Gunnison, at Hillhouse	May 16, 17
Friar's Point	May 17, 18
Greenville	May 23, 24
Jonestown, at Belen	May 30, 31
Robinsonville	June 1,
Shaw	June 7, 8
Glen Allan and South Greenville	June 10,

The District Conference will be held at Cleveland May 27-29.

R. A. MEEK, P. E.

ABERDEEN DIST. — SECOND RND.

Tupelo	Apr 5, 6
Buenavista, at Macedonia	Apr 11, 12
Okolona	Apr 19, 20
Prairie, at Mulder	Apr 24,
Amory and Nettleton, at N.	Apr 26, 27
Vardaman, at Hurrican	Apr 30,
Bonds, at Nebo	May 1,
Pittsboro, at Pittsboro	May 2, 3
Houlka, at Asbury	May 9, 10
Palestine, at Ebenezer	May 14,
Pontotoc, at Chesterville	May 23, 24
Pontotoc, at Chesterpille	May 23, 24
Nettleton Ct., at Union	May 30, 31
Okolona Ct. at B. Chapel	June 6, 7
Aberdeen	June 9,
Fulton	June 12,
Smithville	June 13, 14

J. H. MITCHELL, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Apr 4, 5
Como	Apr 11, 12
Senatobia	Apr 18, 19
Mt. Pleasant, at Marshall Ins.	Apr 25, 26
Olive Branch	May 2, 3
Byhalla, at Emory	May 5,
Cockrum, at Independence	May 7,
Pleasant Hill, at Baker's C.	May 9, 10
Wall Hill, at Grubb Hill	May 12,
Hernando and Hinds, at H.	May 16, 17
Coldwater	May 18,
Harrison, at Bethel	May 21,
Courtland, at Wesley's C.	May 23, 24
Batesville	May 24,
Eureka	June 4,
Tyro, at Tyro	June 6, 7
Arkabutla	June 13, 14
Longtown, at Longtown	June 16,
Crenshaw	June 17,

W. M. YOUNG, P. E.

WINONA DIST. — SECOND ROUND.

Schlater, at Sunny Side	Apr 4, 5
Eupora, at Eupora	Apr 8,
Winona Station	Apr 12, 13
Indianola, at Fairview	Apr 18, 19
Moorhead, at Sunflower	Apr 25, 26
Webb, at Cherry Hill	May 2, 3
Winona Ct., at Bluff Spgs.	May 7,
Inverness	May 9, 10
Itta Bena	Mar 15, 16
Carrollton, at Smith's Chap.	Mar 21, 22
Greenwood	Mar 29, 30
Schlater, at Sunny Side	Apr 4, 5
Eupora, at Eupora	Apr 8,
Winona Station	Apr 12, 13
Indianola, at Fairview	Apr 18, 19
Belzoni, at Belzoni	Apr 24,
Moorhead, at Sunflower	Apr 25, 26
Webb, at Cherry Hill	May 2, 3
Inverness, at Lawrence D.	May 9, 10
Ruleville, at Sandy Bayou	May 16, 17
Winona Ct., at Bluff Springs	May 20,
Minter City, at Glendora	May 23, 24
Mars Hill, at Bethesda	May 30, 31
North Carrollton, at Poplar Springs	June 6, 7
Tom Nolen, at Lebanon	June 9,
Slate Spgs., at Spring Hill	June 10,
Vance, at Marks	June 13, 14

The District Conference will be held in Eupora May 26-28. Opening sermon May 26, 7:30 p.m. by Rev. John Ritchie.

E. S. LEWIS, P. E.

DURANT DIST. — SECOND ROUND.

Louisville	Apr 4, 5
Ackerman Circuit	Apr 10
Chester, at Pisgah	Apr 11, 12
McCool	Apr 17,
Rural Hill	Apr 18, 19
Durant Station	Apr 21,
Pickens, at Goodman	Apr 25, 26
Lexington Station	May 2, 3
Ebenezer Circuit	May 9, 10
Vaiden, at Kilmichael	May 16, 17
Black Hawk	May 23, 24
Kosciusko Circuit	May 28,
Sidon, at Tchula	May 30, 31

S. M. THAMES, P. E.

Mississippi Conference.

MERIDIAN DIST.—SECOND ROUND.
(In Part)

Central Church, Meridian, at Fifth Street, 3 p.m.	Apr 3,
Shubuta, at Quitman	Apr 5, 6
Waynesboro	Apr 12, 13
Scooba, at Wahalak, 3 p.m.	Apr 14,
Leakesville, at Adamsville, 11 a.m.	Apr 17,
Buckatunna, at Stateline	Apr 19, 20
Daleville, at Chapel, 11 a.m.	Apr 22,
Binnsville	Apr 26, 27
Lauderdale, at Mt. Hebron, 11 a.m.	Apr 30,
Eucutta, at New Hope	May 2, 3
DeKalb, at New Hope, at 11 a.m.	May 6,
North Kemper, at Mellen, 11 a.m.	May 7,
Matherville, at Hiwanee	May 9, 10
Seventh Avenue, 7:45 p.m.	May 13,
Enterprise, at Stonewall	May 16, 17
Pachuta, at De Soto, 11 a.m.	May 22,
Waynesboro Ct., at Big R.	May 23, 24
South Side, 8 p.m.	May 26,
Vimville, 11 a.m.	May 27,
Middleton, at State Line	May 30, 31

The District Missionary Institute will be held April 7 and 8 at Central Church. The District Epworth League Conference will be held at Central Church Apr.

W. G. BLACK, P. E.

VICKSBURG DIST.—SECOND ROUND.

S. Warren, at Shiloh	Apr 4, 5
S. Wash., Vicksburg	Apr 11, 12
Hermanville, at Sarepta	Apr 18, 19
Silver City, at S. C.	Apr 30,
Satartia, at Satartia	May 2, 3
Oak Ridge, at Redwood	May 9, 10
Port Gibson, at P. G.	May 13,
Rocky Springs, at Cayuga	May 23, 24
Edwards, at E.	June 1,
Anguilla, at Grace	June 4, 5
Rolling Fork, at Cary	June 6, 7
Vicksburg, C. Street	June 13, 14
Bolton, at Raymond	June 20, 21
Mayersville, at Shiloh	June 27, 28

District Conference will be held at Edwards May 27-30.

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—SECOND ROUND.

Gloster	Apr 5, 6
Liberty, at Woodland	Apr 11, 12
Hamburg, at Roxie	Apr 19, 20
Homochitto, at Salem	Apr 25, 26
Caseyville, at Galatin	May 2, 3
Bethel, at Mt. Carmel	May 9, 10
Centerville	May 10, 11
Percy's Creek, at P. C.	May 16,
Woodville	May 17, 18
Bayou Pierre, at Tabernacle	May 23, 24
Natchez, Pearl Street	May 30, 31
Natchez, Jefferson St	May 31, June 1
Washington, at Kingston	June 6, 7
Barlow, at Lebanon	June 13,
Fayette, at Ebenezer	June 14, 15
Wilkinson, at Mars Hill	June 20, 21
Meadville, at Nebo	June 27, 28

The District Conference will be held at Woodville May 13-15.

J. T. LEGGETT, P. E.

SEASHORE DIST.—SECOND ROUND.

Pearlington and Logtown, at Logtown	Apr 4, 5
Bay St. Louis	Apr 6,
Americus, at Tanner's Ch.	Apr 9,
Lucedale, at Crossroads	Apr 10,
New Augusta, at McLean	Apr 11, 12
Vancleave, at Mt. Pleasant	Apr 16,
Mosspoint	Apr 17,
Escatawpa, at Caswell Spgs.	Apr 18, 19
Pascagoula	Apr 20,
Brooklyn and Bond, at Garaway Chapel	Apr 25, 26
Longbeach	May 2, 3
Pass Christian	May 4,
Biloxi, Main Street	May 5,
Gulfport, Twenty-fifth Ave.	May 6,
Gulfport, Twenty-ninth	May 7.
Howison and Saucier	May 9, 10
Carriere, at Nicholson	May 14,
Lumberton	May 15,
Hattiesburg, Broad St.	May 16, 17
McHenry and Wiggins, at McHenry	May 23, 24
[illegible], at Zion	May 25,
Ocean Springs and Oak St., at Oak Street	May 30, 31
Coalville	June 1,
Wolf River	June 3,
Hattiesburg, Court Street	June 6, 7
Hattiesburg, Main Street	June 7, 8

District Conference at McHenry, May 19-23. Opening sermon at 7:30 p.m. by Rev. J. W. Thompson. Sermon evening of 20th by Rev. D. P. Bradford followed by administration of the Lord's supper.

M. L. BURTON, P. E.

JACKSON DIST.—SECOND ROUND.

Collins, at Ora	Apr 5, 6
Braxton, at D'Lo	Apr 7,
Seminary	Apr 8,
Sharon, at Camden	Apr 11, 12
Deasonville, at New Hope	Apr 14,
Magee, at Oakvale	Apr 18, 19
Florence, at Wesleyana	Apr 25, 27
Madison, at Pocahontas	May 2, 3
Yazoo City	May 8,
Flora, at Bentonia	May 9, 10
Pinola, at Harrisville	May 20,
Terry, at Spring Ridge	May 23, 24
Jackson, Capitol St.	May 27,
Benton, at Tranquil	May 30, 31
Eden, at Phillips	June 2,
Canton	June 6, 7
Lintonia, at Anding	June 13, 14
Mount Olive	June 20, 21

A. F. WATKINS, P. E.

NEWTON DIST.—SECOND ROUND.

Shiloh, at Johns	Apr 11, 12
Bay Springs, at Holders	Apr 18,
Montrose, at Montrose	Apr 19, 20
Chunky, at Last Gape	Apr 25,
Newton	Apr 26, 27
Homewood, at High Hill	May 2, 3
Vossberg, at Philadelphia	May 9,
Laurel	May 10, 11
Fifth Avenue	May 10, 11
Rose Hill, at Garlandsville	May 16,
Morton, at P.	May 17, 18
Harpersville, at Contrell	May 23, 24
Trenton, at Trenton	May 30,
Raleigh, at Raleigh	May 31, 32
Hebron, at Hebron	June 6, 7
Ellisville, at Ellisville	June 9,
Decatur, at Neshoba	June 12,
Philadelphia, at Hester's	June 13, 14
Indian Miss., at Phillips	June 19,
Edinberg, at Edinberg	June 20, 21
Neshoba, at Mt. Pisgah	June 27, 28
Walnut Grove, at Zion	July 3,
Carthage, at ———	July 4, 5

JAS. M. WEEMS, P. E.

BROOKHAVEN DIST.—SECOND RND.

Columbia	March 29, 30
Crystal Springs	Apr 4, 5
Hazlehurst	Apr 5, 6
McComb, Centenary	Apr 11, 12
Magnolia	Apr 12, 13
Gallman, at Mt. Pleasant	Apr 18, 19
Bogue Chitto and Norfield, at Norfield	Apr 19, 20
McComb and Fernwood, at F.	Apr 25, 26
Pearlhaven, at Hawkins Ch.	May 2, 3
Brookhaven	May 3, 4
District Conference at Tylertown	May 6, 10
Tylertown, at China Gr.	May 11,

GEO. H. THOMPSON, P. E.

MOXINE CHILL TONIC
Only Tonic—one bottle, one cure.

The man who jumps at conclusions is in danger of falling and breaking his neck.

Don't you know
That Craddock-Terry Co's
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wear longer than other shoes at the same price? If not, try a pair of these celebrated shoes and be convinced.

There is no such thing as being an inward Christian and an outward heathen.

MOXINE CHILL TONIC
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God has not revealed the last day in order that we might be ready every day.

WHAT IS POWER

Nature supplies force. Wind turns the wind-mill. The brook turns the water-wheel. Coal runs the engine and food runs the man. Some things contain little force, some things much.

One substance full of power is

SCOTT'S EMULSION

Nature put the power there. It is a wonderful flesh-producer. This is not only a matter of nourishment but of new vigor and activity in the tissues.

All Druggists; 50c. and $1.00.

SIXTEENTH ANNUAL COMMENCEMENT.

The commencement exercises of the Scarritt Bible and Training School, Kansas City, Mo., will be held May 9-11, 1908. Class Day and Alumnae Reunion Saturday, May 9; commencement sermon on Sunday, May 10, at 11 a.m. in Melrose Church by Bishop Seth Ward. Graduating exercises on Monday, May 11, at 8 p.m., in Central M. E. Church, South. Rev. W. J. Young, D.D., of Danville, Va., will deliver the annual address to the graduating class.

Seventeen young women, nine of whom are candidates for foreign work and eight for home mission work, will graduate, and all except one will go into definite work or enter upon further preparation this year.

CHILDREN'S DAY PROGRAMMES.

I am informed by the publishing house that programmes for Children's Day will be sent out in a few days. An order has been placed with them for 100 programmes and 20 supplements to be sent to each pastor of the Mississippi Conference, and they ought to be in their hands by the time this is published in the Advocate. If the pastors do not receive them, or if they wish a larger supply, if they will notify me, the Sunday School Board will furnish them with all they can use.

N. A. MOTT,
Yazoo City, Miss.

SIZE THESE FACTS UP IN YOUR HEAD

Cow peas, $2.50 per bushel; yellow turnips, $1; sweet potatoes, $1.25; seed oats, $1; seed wheat $1.40; common hay, $1 per hundred, and corn no doubt will bring $1 on time in this State. Any one or all of these crops can be grown in great abundance on any farm in South Carolina without the use of commercial fertilizers. Twelve to fifteen cents cotton is not in it along with these crops. You are compelled to hold and fight for 15-cent cotton. We are now getting the above prices without holding or fighting for it. Besides, more net profit on some of these crops, cow peas, hay, small grain and turnips all leave the land richer in humus after the crops come off than before planting.

Now, here, listen: if you don't rotate your crops more, you will have to rotate yourself by moving off the farm or starve out yourself along with your lands. Surely you can change your way of farming easier than you can move out.—J. C. Stribling, secretary South Carolina Farmers' Union Bureau, in Southern Cultivator.

Marriages.

On March 15, 1908, at the home of Mr. Wilton Parker, by Rev. D. E. Vickers, Mr. PRESTON B. JOHNSON and Miss ADDIE CARTER, both of Wade, Miss.

TO YOUR INTEREST.

If you are interested in a Shorthand or Business Education, you should investigate the $100 Special Offer made by Walden's Business College, Lake Charles, Louisiana, for the Summer Term, which opens April 27, 1908.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p. m.; Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. [illegible] Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 978.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 784 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

Agents Wanted to sell REX OILS & REX CHILL TONIC to your neighbors. No traveling salesmen wanted. J. S. BURTON, Medicine Co. Sherman, Texas.

MOXINE
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HOMŒPATHIC DEPARTMENT.
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Prices: 1-2 ounce vial 15 cents, 1 ounce vial 25 cents.
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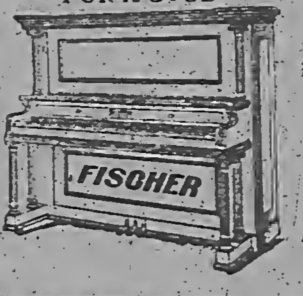

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Dr. Brown's Magic Liniment
This bottle for you---FREE
Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT.
Send for the sample bottle and try it. Write to,
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Unsurpassed for tetter, ezcema, skin and scalp troubles, old sores, ulcers and piles, any nature or duration. Goes to the very seat of the trouble, kills the germs and extracts all foreign matter. Sold under a positive guarantee, 25c, 50c and $1.00 per jar. Mail orders promptly filled. Stamps accepted. Liberal sample upon request. Address,
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SOLE OWNERS AND MANUFACTURERS.

$35.50 FROM NEW ORLEANS TO CALIFORNIA,
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PULLMAN TOURIST SLEEPERS, OIL BURNING LOCOMOTIVES,
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WONDERFUL CURE

Great Suffering and Wonderful Cure of a Religious Woman in Kansas.

HER HUSBAND'S LETTER

He Says It is Next to Work of Miracles.

Have you ever read of the case of Mrs. C. R. Stone, of Lawrence, Kas., given up by many doctors to die, over 14 years ago, yet today alive and well, as a result of taking Wine of Cardui?

If not, the following letter from her husband will give you the details of her case. You will find it absorbingly interesting to read about.

My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1897. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a new-born babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of $100. Wine of Cardui and Thedford's Black-Draught (like the apostles who healed the damsel that brought her master much gain) healed my wife, and the M. D.'s lost this regular income. I will gladly personally distribute some of your books at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

J. F. STONE.

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F. O. LINDQUIST, Manager
CANADA MILLS CO. Dept. 205, GREENVILLE, MICH.

Epworth League

By Rev. H. Whitehead.

TOPIC FOR APRIL 5, 1908.

The Father's Care for the Material Needs of His Children. Matt. vi. 25-34; Ps. xxxvii. 25-29.

1. The problem of food, clothing and shelter engross the larger part of the time of mankind. In your childish days these questions were very easily solved. Father and mother had all you needed, and you only had to ask. As you grow older it is not nearly so easy to get your bread and butter. It is probable that a hundred and fifty million people are hungry tonight and feel no surprise, because they have never known anything else. It is likely that a hundred million will fall down by the wayside to sleep as a dog might curl up in any convenient corner. Untold millions have but scant clothing.

2. Ample provision has been made for the needs of all mankind. The valley of the Mississippi river could support the present population of the world. It would provide the food and the clothing. With a careful development of its resources, it could provide for more people than now inhabit this globe. The valley of the Amazon is an almost undeveloped wilderness over a large part of its course that could be made to support all who live in the world to-day. We are accustomed to think of Siberia as a frozen waste; but it could be made to provide a support for all who live to-day. China actually supports a fourth of the population of the world. The tropics could easily care for all mankind. The present means of transportation could easily carry food of any clime to any clime. So it is easy to see that our Father, when he made provision for man, not only provided the necessities, but even luxuries for all.

3. Our Father has not only set the table well, but he watches over those who partake. He has taught us that not only does he provide for the world as a whole, but that day by day he gives us our daily bread. He who clothes the lilies of the field also clothes his forgetful children. His care of you is so minute that he has actually counted the very hairs of your head. He who guards the sparrow in its flight will much more carefully guard you. The sin and folly of man waste the good things of God; yet even the worst of sinners can go no farther than he is permitted. He cannot come between you and your Master.

4. Seek first the kingdom of God. Men are inclined to seek first the bread, and then to serve. We all have a little of crafty Jacob (Gen. 28, 20-22). After we have obtained bread and clothing, and have come in safety to our goal, then we will be ready to serve the Lord. But the Master reverses the vow of Jacob; he says seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. Mark closely the things that are promised—your heavenly father knows what things ye have need of, and these shall be added unto you when you have sought the kingdom of God. What we want and what we need are sometimes very far apart.

"Take no thought for the morrow," [illegible] when the disciples [illegible] over impending [illegible] the Master said. Let not [illegible] troubled. Many men [illegible] trust their souls in the [illegible] of God [illegible] who fear [illegible] will not [illegible] their bodies [illegible] few short years. The great lesson of the [illegible] from beginning to end, is one of trust in the providing care of God. The promise is [illegible] and clear, that if you will seek [illegible] the kingdom above your [illegible] ways that, if you will trust in [illegible] for the beasts of the [illegible] the fowls of the air, that he will care for you.

CARRIERE, MISS.

Dear Editor: I am glad indeed to write a few lines this evening in behalf of our Epworth League of this Church. We have just organized. Brother M. L. Burton, presiding elder of this district, made us a splendid talk at his last visit, which has done [illegible] good for our League. We have [illegible] attendance and are doing nicely. We ask the prayers of the Conference to aid us in this work for our Master.

The writer feels to-night like the psalmist of old, who said: "The Lord is my Shepherd; I shall not want; he maketh me to lie down in green pastures beside the still waters." My whole heart's desire is to see the young people of our country looking to and serving One that is high and holy.

My prayer is that we, as workers, may join in that League that is more [illegible], where we will never say good-bye [illegible] one sweet day. I close with prayers and best wishes. Yours for God.

ROBT. S. HOWSE.

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SLEEPY MEMBERS.

A Methodist minister had in his congregation two men who troubled him by sleeping in church. He said privately to one of them, "Mr. A, did you ever notice that Mr. B had fallen into the habit of sleeping during services?" Mr. A had noticed it, but he was pained at the information. "Well, might I ask you to sit beside him next Sunday and nudge him in case he falls asleep?" Mr. A would most certainly do so.

The reverend gentleman then sought Mr. B. "Mr. B, have you noticed Mr. A's habit of sleeping during the sermon?" Mr. B had observed it, and had been pained. "Well, would you do me the favor of sitting beside Mr. A next Sunday and nudging him if he shows any signs of drowsiness?"

Most certainly Mr. B would be glad to do so. The spectacle of the two good men keeping watch on each other the next Sunday nearly upset the dignity of the clerical plotter.—Philadelphia Record.

Many a man thinks he is eloquent when he is only evaporating.

The man who gives place to the devil will have no place for God.

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Choice Selections

FLOWERS BY THE WAYSIDE.

A young girl visting the country was following the farmer's wife along a winding half overgrown path amid a tangle of wild flowers. The young visitor exclaimed at their variety and beauty. "I mean to gather all I can carry when we come back and I have a little more time," she said. "Better pick them now if you want them,'" said the elder woman. "'Tain't likely we'll come back this way." It was one of those simple, homely incidents that sometimes seem to epitomize life. We must pick now, if we want them at all, the flowers that God scatters along our way. The pleasant hours, the dear friendships, the offered confidence, the happy gatherings—all the brightnesses and blessings that we so often put aside, but mean to find leisure to enjoy sometime—we must take them, day by day, as they come, or we shall lose them altogether; we never can turn back to find them.—*Selected.*

SOME UNPLEASANT THINGS.

Why is it, do you think, that boys find it so much easier to shovel snow when they are building forts than when they are cleaning sidewalks?

Why is it that girls think it is such fun to set their little tea tables and have a "party," and then wash and wipe the tiny dishes, when they are so likely to complain if mamma calls on them to set the table in the dining-room, or help her with the dishes after supper?

What reason can you give for its being such a little way up town when you want to get something for yourself, and such a long distance when your mother wishes to send you on an errand?

Now, these are not pleasant questions, are they, nor easy ones to answer? They almost lead one to think that boys and girls are selfish and find it easy to do things for their own pleasure, but hard to help others.

We have a bit of advice for you young folks. Try to answer these unpleasant questions by doing something instead of saying something. The next time mother asks you to help her be just as prompt and pleasant in obeying as if the task were play. Then if, by any chance, some one should ask your mother to answer these questions, she would be likely to say: "I don't know how it is with other children, but my boys and girls are always glad to be helpful."—Selected.

THREE LANGUAGES.

"Hester is familiar with three languages," said Hester's uncle, speaking to a friend about his favorite niece. "I think that is remarkable for a girl of thirteen."

"Only two languages, Uncle John," corrected Hester modestly. "We only have Latin in our high school work along with the regular English course."

"Yes, but you speak another language," persisted her uncle. "I am not familiar enough with it to quote much of it, but I hear most of the young people using it. Perhaps it isn't taught in the schools, but your mother tells me you are quite familiar with it. She said you seemed to acquire it more readily than English or Latin."

"I don't know what you mean," said Hester, thinking her uncle must be losing his wits. "I am not familiar with any other language."

"Well, then, what did you mean when you said you had the other girls faded in math? Surely that must be some peculiar language."

"Uncle John! You know that is nothing but plain slang," said Hester. "Everybody uses it—that is, everybody but you, and father and mother, and a few other people."

"Yes, I believe your mother did call it by that name. Where do you learn the new words?"

"Indeed, I don't know. I've often wondered myself how they get started. The first thing you know everybody is using them, but no one seems to know where they start."

"Well, let me tell you, dear, that slang usually originates with people you would be ashamed to be seen talking or walking with. You would not like to call them your friends, but you take their inelegant, incorrect words into your life, and say you cannot get along without them. Don't you think if slang really were necessary it would be taught in the schools?"

"I suppose it would," said the girl, slowly. "After this, two languages will be enough for me until I take up some new study in school."—Round Table.

HIS ORDER.

A small boy entered a busy grocery in Baltimore not long ago, carrying in his hand an advertisement of the store clipped from a newspaper.

"What do you want, son?" the grocer asked, pausing in one of his rushes from the meat lock to the canned goods shelves.

"Put down," the little fellow said, reading from the advertisement, "ten pounds of sugar at five cents a pound, an' four pounds of coffee at thirty-five cents a pound, an' two pounds of butter at twenty-eight cents a pound, an' two cakes of soap at five cents each."

"I've got them down," the grocer said, looking up from his pad.

"How much does that come to?" the lad asked.

The man ran up the column. "Two thirty-six," he announced. "Hurry up, son."

"An' if I was to give you a five dollar bill, how much change would I get?"

"You get $2.64—give it to me," the grocer said impatiently.

"Thanks—that is my 'rithmetic for to-morrow, an' I couldn't work it," the lad said, as he disappeared through the doorway.—Harper's Weekly.

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This is the get-together age. The Laymen's Missionary Movement is a most significant illustration of that spirit. One of the best features of the Chattanooga Conference, April 21-23, will be the bringing together of so large a body of representative laymen. For men who are like-minded to know each other, is a great gain. The touch of elbows in the ranks inspires courage.

NOTICE.

The Winona District Conference will be held in Eupora, May 27-28. The opening sermon will be preached on the evening of the 26th by Rev. John Ritchie.

E. S. Lewis.

Winona, Miss.

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VOL. 55—No. 15.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5394.

Glances at the World.

A short time ago we called attention to the fact that complaints had been lodged against a Federal Judge (we said "in the Philippines," but it was Judge Wilfley, of the United States court in China, a court instituted for the trial of Americans), and that a self-constitued committee waited on Mr. Roosevelt and told him that the judge had insulted the Roman Catholic Church. Mr. Roosevelt looked into the complaints, and then expressed the opinion that there were no grounds for complaints. The judge had been pretty severe on evil-doers in his efforts to maintain order. The complaints came from the men who had suffered for their crimes, and instead of condemning the judge he should be commended and upheld. Notwithstanding, the case is before Congress — the judge's accusers making efforts to impeach him. Mr. Bourke Cochran, the champion of the faith in the Lower House, will have ample opportunity to show wherein the judge insulted the Roman Catholic Church.

* * *

We heartily approve the zeal with which our Roman Catholic friends defend the marriage relation. We do not agree with them in holding that marriage is a sacrament of the Church, but we do believe that it is a sacred relation, and not to be dissolved except for the one cause announced by our Savior. But while we hold with Romanists the sacredness of marriage, and applaud them for their efforts to prevent divorce, we beg to demur when, through their chief dignitaries, they assume to be the only Christians who hold to correct teachings on the subject. In a recent letter to the clergy and laity Archbishop Ireland, after severely denouncing the lax laws in regard to divorce, concludes by saying: "The moment is most solemn for the Catholic Church. She is on exhibition before the world as the one Christian Church, and she alone holds steadfastly to the teachings of Christ on marriage; she is on exhibition as the one unconquerable guardian of the family and of the social fabric itself, which reposes as upon its very foundation, upon the family and the virtues that are begotten of it." Archbishop Ireland certainly knows very little of the attitude and teachings of other Christian bodies in America. Were he thoroughly informed he could not utter the sentiment above expressed.

* * *

A young lady, editor of a newspaper in Iowa, got herself in trouble, and as a consequence is suffering nervous protration. The present year being leap year, she innocently gave notice that she would be "willing to marry the right kind of man." She is "beautiful and brilliant," and up to the time she was prostrated she had received *two thousand* proposals of marriage. The shock was too great and unexpected and she broke down. This young lady, says an old editor of extensive observation, "should have known that the moment she made her announcement she would be literally swamped with proposals. And she should have taken necessary precautions. In the very nature of the case she could not be expected to fill all orders. That she should have seen, was out of the question." This same editor says, men are naturally timid and "afraid of beautiful and brilliant women." Old bachelors of this timid nature should learn from this that brilliant and beautiful women are as ready to listen to proposals from men of the right sort as any others of the fair sex. But no man can know whether he is the "right kind" until he either makes the proposal, or signifies his intention to do so. Unless the beautiful and brilliant woman is a flirt he will not be long in finding out whether he is the right or wrong kind of man.

* * *

Evangelistic services of considerable interest are being conducted in this city under the direction of Rev. M. F. Ham, of Kentucky. Such was the interest manifested that it was suggested to erect a temporary tabernacle. A suitable site was found without difficulty. It is a square of ground opposite Lafayette Square, about one block from the ADVOCATE office. The ground is government property, bought for the new postoffice, which will be erected. The Federal authorities granted the tabernacle committee permission to build, but before it was occupied the cry was raised that the building laws of the city had been violated by erecting a wooden structure inside the fire limits, and effort made to have it removed. The effort failed. An effort was also made to stir up the Taft Republicans by assuring them that the whole thing was a move in favor of Mr. Fairbanks for the presidency. Whether this was done by Republicans or Democrats, or, whether it was perpetrated as a joke or given out in earnest we do not know. A joke probably, but it answered the purpose of the wicked one—to throw discredit on the tabernacle services. None but an enemy of righteousness could have undertaken to get the city authorities to recall permission to erect the tabernacle. The whisky crowd, of course, was at the bottom of it.

* * *

The liquor dealers have always been alert and active in looking after their interest, but never before were they so eager in their educational work as they please to term it. They are leaving nothing undone at all adapted to advance their interests. Nowhere are they more active than in Illinois, the greatest whisky-producing State of the Union. The larger number of countries are now in a campaign and soon will vote on the liquor question. The manager of the liquor forces, who has opened headquarters in Chicago, has given out the following statement: "I have now forty lecturers in the field, most of them preachers, both men and women," said Mr. Hall to-night. "In the coming week they will make 300 speeches in all the principal towns of the State. We think that if the people get a fair idea of what prohibition fanaticism is doing to us they will give liquor dealers a square deal. We are not fighting temperance, but prohibition. The demands for stimulating drinks is world-old, and I say it is much more profitable for a community to have saloons, which pay a large revenue, than that the liquor should be dealt out by stealth." "Forty lecturers, most of them preachers!" We wonder what sort of preachers they are, and what kind of women have taken the platform in favor of Illinois whisky. Some preachers down South are silent and inactive on the subject, but we know of none who openly espouse the liquor side.

* * *

Judge Wood, of Idaho, who presided at the trials of the officers of the Western Federation of Miners, and also at the trial of Harry Orchard, who confessed to the murder of ex-Governor Steunenberg, about two weeks ago sentenced Orchard to death. At the same time he recommended him to the clemency of the Governor, asking for commutation of sentence. It will be remembered that Orchard was the chief witness against the officers of the Union. According to his testimony, the officers of the Union were guilty of the charges preferred against them, but he confessed to so many many crimes himself that his story was discredited, and the prisoners came clear. Judge Wood, in passing sentence, took occasion to say that he believed Orchard told the truth. The Judge said: "It was the particular province of the court to observe and follow this witness upon the former trials, and I am of the opinion that no man living could conceive the stories of crime told by the witness and maintain himself under the merciless fire of the leading cross-examination attorneys of the country unless upon the theory that he was testifying to facts and circumstances which had an actual existence within his own experience. If there were no moral obligation on the part of the State to grant the partial immunity recommended I would still say that there could be no good reasons in this case for inflicting the extreme penalty while so many crimes have been disclosed that are yet unpunished." It is likely that a majority of people who followed the testimony from day to day, though shocked at the revelations, believed that Orchard told the truth. But the jury's verdict was final.

To pray for another is as truly a natural impulse as the command so to do is explicit. The promise to hear and answer could not be put in plainer terms.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

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OBADIAH.

A STUDY.

Briefest among Old Testament writings is that of Obadiah. Few books in the Bible are less familiar. The casual reader is thrilled by the eloquence of the prophet, but doubtful as to the message of the prophecy. He turns from its perusal wondering why it was preserved, and what warning or encouragement it offers to a busy world to-day.

This little book contains a formal rebuke of Edom. Much as that turbulent people then might have annoyed the chosen seed, now they have long ceased to exist. With them has perished almost all except an interest purely historic. It is not enough to discover the worth of Obadiah in the field of evidences. He must have a value beyond that found in the striking fulfillment of his prophecy in Edom's downfall. God, who works no miracle solely to perform a wonder, inspired no prophecy only that he might utter a prediction. Of the Old Testament it is written, "All Scripture is profitable," among other things, "for instruction in righteousness." How shall we find instruction in righteousness in Obadiah?

Before attempting to determine the message of the book, it is necessary to cast a glance at the time at which it was written. The date of Obadiah is a vexed problem of Old Testament criticism. About his little book has surged a frothy sea of wordy argument. Its tides have ebbed to an antiquity as remote as Rehoboam, and flamed down the years to a period more recent than Malachi. The question hinges upon the catastrophe that occassioned the prophecy. That catastrophe was the capture of Jerusalem, in which the Edomites had a subordinate but cruel part. Oba. x. 14.)

It has been supposed that this catastrophe was the final overthrow. There is reason to doubt this. Obadiah, rebuking Edom for unbrotherly conduct, has nothing to say about his impudent seizure of the south country—one of his crowning offences at the time of the final calamity. There is no reference to Nebuchadnezzar or the Chaldeans. The nations mentioned had passed off the stage of history before Jerusalem was overthrown. The destruction of the city and the temple is not alluded to. Besides, there is reason for believing that Jeremiah made Obadiah the basis of his own prophecy against Edom. Jer. 49: 7-22.) This prophecy was delivered several years before the fall of Jerusalem.

Thus, from external considerations, it would seem that to Obadiah must be assigned a date earlier than the final overthrow. But within the book itself a consideration of greater weight and deeper significance is found. A single verse enshrines the messianic glow of Obadiah. He spoke when the light of that hope was rising dimly in the future or fading remotely in the past. He kindles its fires in his own heart from the altars of antiquity, finding in the period of the Judges the type of the deliverance that is to come. "Saviors shall come up," etc. It is much easier to discover in Obadiah the germ out of which grew that stem of prophecy which glorified the latter years of Judah's national life than to regard him as a withering leaf upon a growth once fragrant with Hosea's pathetic tenderness, or splendid with Isaiah's fervid bloom.

The earliest date possible for Obadiah is the reign of Jehoram, the unworthy and unfortunate son of Jehoshaphat. During the reign of this king there occurred a raid of Philistines and Arabians in which Jerusalem was taken and spoiled and numbers of helpless captives carried off into slavery. The Edomites are not expressly mentioned in II Chronicles, but were easily included in the term "Arabians." They had just rebelled successfully against Jehoram, and would be quite ready to further cripple their late masters. The relations between them and the Jews had been such as to justify the reproaches of Obadiah 10 and 14. The Philistines are expressly mentioned (Ibid. 19) as sharing in the punishment of the Edomites.

It has been supposed that Obadiah committed his prophecy to writing some time after this event; that the Edomites never heard or saw it; that it was circulated quietly in the cities of Judah. This is most improbable. The prophetic example of a century was altogether contrary to this. Elijah and Elisha, Obadiah's mighty predecessors and contemporaries in the northern kingdom, delivered their messages in no such manner. Obadiah's immediate successors, the stern Amos, the heart-wrung Hosea, the glorious Isaiah, threatened, pleaded and promised orally and face to face with the people to whom their prophecies are addressed. They were preachers. The books that bear their names are digests of and abstracts from their sermons. It is not likely that Obadiah would break with a precedent so long established and so long to be observed. The times, the occasion, the message demanded that it should be hurled into the teeth of triumphing Edom. Words and expressions are vibrant with a feeling that admits of hardly any other explanation.

The ninth century, B. C., in which it is most probable that Obadiah appeared, was a time of the deepest significance in the history of the chosen people. The splendid empire, bequeathed to him by the great Solomon, shattered in Rehoboam's rough but feeble grasp. Abijah's splendid victories, could not win back what had been lost by the childish folly of his father. Asa and Jehosaphat abandoned hope of reuniting the dissevered people, and contented themselves with strengthening their own kingdom against the encroachments of Syria's waxing power. These latter monarchs were not unfaithful to Jehovah, and Judah prospered. But Jehoshaphat, allying himself with Ahab to resist Ben Hadad, committed a fatal blunder. He took to wife for Jehoram, his son and heir, Athaliah, the daughter of Ahab and Jezebel. Swift upon the sowing of the wind followed the harvest of the whirlwind. The sorrows of Israel were multiplied upon Judah. The chaotic iniquity that called forth Elijah in the northern kingdom, created circumstances in the southern which woke the voice of prophecy in Obadiah. The sword of judgment was unsheathed. Edom arose against Jehoram. The king hastened to subdue the rebels, to find himself cut off, surrounded, and at their mercy. He cut his way out by a night attack, and saved his life, but lost his province.

"Libnah," following Edom's successful example, "revolted from under his hand." The king, humiliated, but unhumbled, returned to Jerusalem to lift up his hand to dethrone the God of his pious fathers and exalt the idols of his heathen queen. In her Ashtareth groves he "caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto." The repugnance with which a faithful peasantry tolerated the mad depravity of a ribald king and a consenting capital appears in the historian's phrase.

Elijah, perhaps Elisha (the dates are difficult to reconcile) fighting single-handed against the house of Ahab in Israel, must have heard with sinking heart and mounting indignation of the folly a daughter of that house had wrought in Judah. He addressed a message to Jehoram —a letter, stern with rebuke and awful with threatened doom. Such a warning to such a king was all in vain. It remained for the word of judgment to redden itself in the blood of the people to save them from the debauching example of the ruler. Instruments of vengeance were at hand. The fierce Philistines, prostrate since the time of David, arose again, making common cause with tribes from the Arabian peninsular, among whom were the Edomites, they burst upon Judah. The distracted country attempted no defense. The sin-maddened capital "fell into their hands almost without a blow." Too weak to hold what they had so easily gained, the invaders spoiled the city. A multitude of captives, among them Jehoram's children and concubines, were carried off to be sold as slaves. One horrid night the invaders spent in drunken revel upon the temple hill itself (Oba. 16). They defiled the arches of the sacred courts with "barbarous dissonance," and retired unmolested.

For the first time Judah felt the awful weight of the sword of God. The defection of Jeroboam, the invasion of Shishak, skimmed the surface. These misfortunes humbled the nation's pride. But now the stroke was to the heart. This calamity might plunge the people into despair. It seemed that God had utterly forsaken them. They needed to know that though he had smitten, he had them still in his care.

At this crisis Obadiah might well have appeared. Perhaps even as the heathen chieftains rioted upon the hill of Zion, like Daniel in Belshazzar's hall, this stern prophet's figure was among them. To the noble of Edom his message was at first addressed. He pronounces Edom's doom. Nations are rustling with rumors of war. The messenger of Jehovah, stirring them up against Edom, cries from land to land, "Arouse ye!" and from land to land the nations shout the answer back, "Let us rise up against her!" Vainly shall Edom trust to rocky Seir, and to Elah, her mountain-defended capital. "Exalt thyself as the eagle! Make thy nest among the stars! Even thence, saith Jehovah, will I drag thee down!" Wisdom shall fail out of Edom, Teman's men of might shall perish, and merciless slaughter shall drench the mount of Esau with the blood of a merciless people.

For it is for his violence to his brother, Jacob, that Edom is to suffer ruin. In the second section (10-16) the appeal is directly to the conscience, and there is no finer in the Old Testament. It is Edom's own knowledge of right and wrong that is addressed. From stern warnings and threat the prophet passes to gentle and broken-hearted reproach. "Thou shouldest not," is the refrain of this section, and none knew that better than Edom. The appeal is to shame, to the voice of conscience within—motives that lead men to repentance. But fury swallows shame. A century later Amos, in the streets of Bethel is pronouncing Edom's reverseless doom. "I will not turn away," declares Jehovah, "because he debauched his compassion, and his anger tore unceasingly, and his wrath he kept forever."

Edom heard in Obadiah the last overture of love retiring behind justice from the quenchless blazing of a senseless hate. "As ye have drunk upon my holy mountain," concludes the prophet in sad bitterness, still addressing Edom, but speaking now to all that heathen crew, "so shall all the heathen drink continually. Yea, they shall drink! And they shall sup up! And they shall be (when they have quaffed that draught) as though they had not been!"

Turning to his country, bleeding and prostrate, the prophet ends his message with words of comfort for her. As a she-bear, surprising a woodsman in the act of smiting her young, now bares her teeth and growls in fury at him, and now licks their wounds with little plaintive cries of mother-piteousness, so Obadiah sweeps suddenly from dreadful threat to tender promises. God has not forgotten Judah. He will deliver her. He will exalt her. He will bring her up upon desecrated Zion while saviors there dictate law to the fallen heathen. A kingdom is coming, for her, of her; and "the kingdom shall be Jehovah's." The attempt at a *divine* kingdom among the chosen people had seemed always to fail. The conquest had failed; it was never completed. The judges had failed; their rule ended in anarchy. The kingdom, too, seemed to have failed. Rehoboam had lost ten-twelfths of it. Jehoram had all but lost the rest. But sometime, somehow, the all but forgotten ideal of the Theocracy was to be fulfilled. "The kingdom shall be Jehovah's."

The teaching of Obadiah is simple. "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Edom was throughout the Old Testament the unforgiving. His end could not have been other than it was. In his own heart he made a hell of hate, and the devils of ruin came in to abide in what was already their home.

But in spite of weak treachery within, and ravaging hatred without, Jehovah would yet accomplish his purpose through his people. The half-forgotten hopes of bygone seers should be fulfilled. The kingdom, though remote, was coming; and "the kingdom should be Jehovah's." The struggles of that kingdom and its victories; its king, his beauty and his pain, his lowly anguish and his lofty triumph, other prospects in the years to come should foresee and foretell. Until after a time of darkness, when the vision failed, and the people cast off restraint, the greatest of all prophets should arise, thundering in desert places and the wilderness, in a voice that cities emptied themselves to hear. "The kingdom * * * is at hand."

Elijah was perhaps a greater prophet than Obadiah and did a greater work. Almost no written word of the great, lion-hearted preacher of Israel survives, except the letter to Jehoram, which is doubtful. Obadiah marked a new step in the on-moving providence of prophecy. He dealt, as his contemporaries did, with present problems; but with a loftier vision he caught a radiant far-off hope unseen by them. And so his word was preserved while the words of mightier voices than his were lost, because his word had in it—Christ.

What is the lesson for us?

WALTER G. HARBIN.

Greenville, Miss.

The Christian's fellowship with God is rather a habit than a rapture.—Cecil.

Men vitally active are living sunshine, having the roots of their souls set in sunlight, as the roots of a tree are in the earth.—Fors Clavigera.

THE PREACHER'S USE OF BOOKS.

I am going to venture some remarks on the above subject, with your permission, Mr. Editor, which, though they may not meet with the approval of all, have grown to be convictions with me.

To no one else, perhaps, are books a greater friend than the preacher. To be sure, he must be a student of the one great Book, but in addition to this he must be a student of other books, and a variety of books at that. The very nature of his work demands this; for as a teacher and leader of his people he is to be a man of broad information, acquainted with those things which interest them and are holding their thought. We are told that reading makes a full man. Surely, then, in no profession is there a greater demand for it than in the ministry, for the minister stands before the same people Sunday after Sunday and engages their attention and thought from thirty to sixty minutes straight, during which time he is subjected in many instances to keen criticism.

Accepting all the foregoing, however, we are still face to face with the hardest question: How shall he use books? There are books and books, and the minister's time is too valuable and limited for an indiscriminate reading of them, if he so desired. So he must determine, first of all, what books he can read, and then how he shall read them.

A library cannot be valued by the number of books it contains any more than a farm by the number of acres contained therein. But it seems that we have to spend much money and time in the purchase and reading of books of little value before we realize this.

Now, it would be presumption on the part of anyone to try to tell preachers what they should read, but certainly we can mention in a general way some of the subjects to be treated. And first of all, of course, is theology, peculiarly the preacher's own field of study, and with it philosophy and ethics. His first attention is to be given to those books dealing with these general subjects. But he is not to stop here, as some would do, though it is directly along his line of work, for if he confines his studies to this field alone he is more than apt to become narrow and one-sided, uninteresting to a large class of his hearers.

Another field, rich in good and helpful things for the minister, and one with which he should be well acquainted, is biography, records of the lives of men and women who have passed along the way we are going and have attained. There is no other kind of reading more interesting and at the same time more helpful. Dr. Henry Churchill King has well said: "The great secret of all living is the persistent staying in the presence of the best—the great facts, the great truths, the great personalities, the one great Person, Christ." The reading of biography is one of the ways in which we shall do this.

Again, fiction is a field of study with which the preacher should be acquainted to some extent at least. To be sure, just here much time can be wasted and much reading done which will not be of any help, and possibly hurtful; but this does not blind us to the fact that there are many books of fiction, both of the present day and of the past, which are not only fascinating, but positively helpful, impressing upon us in a way not to be forgotten, some of the great moral and spiritual truths.

And, again, there is a class of books which we can hardly give a single name, but which are of a devotional nature, which are absolutely indispensable to a minister above all other men. Those books which, waiving all questions of theology or history, have as their sole purpose the bringing of the reader into a closer relationship with Christ as his personal Savior and Friend—heart-to-heart talks, appealing directly to the spiritual nature of man. I mention, for example, Gordon's "Quiet Talk" series, with which we are all more or less familiar.

It is my firm conviction that we can better neglect some of the books on the other foregoing subjects than some of those books of a more devotional nature. How greatly they have strengthened the faith and intensified the spiritual life of thousands who read them can never be told! We cannot afford to neglect this class of books.

But the choice of what to read is not all, for certainly some attention must be given to the reading if we would get the most out of it. As far as possible, we should make every book we read our own—so read it as to master it.

Phillips Brooks, in his "Hints to Preachers," said, "make it a life-long habit to read and *master* the best books," and, continuing, he said, "read with notebook in hand and write out the thoughts which strike you most forcibly." Whether we shall use notebook or not may be a question, but should we not in most of our reading use a pencil, marking and making marginal notes where the thought presented is most striking? Again, is it going too far to say that we cannot afford to spend time and money on those books which will not bear a second reading, or at least a review? And by making marginal notes and markings as we read, it will be an easy matter to review the book at any time. In this way, too, we will unconsciously study as we read, taking in and assimilating the best thoughts and expressions of the best minds; and developing all the while the power of attention.

Now, some are ready to say, perhaps, that all of this is going to require much time and attention; but what if it does? The reading and studying of books must be a large part of the preacher's work; he must give time and attention to it, or else his preaching will grow monotonous and unprofitable to his hearers. How

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much time have we wasted in an indiscriminate reading of books, some of some value, many of no value? Let us take that time, and with greater care in the selection of books, read and study the best.

CARROLL VARNER.

"O LORD, REVIVE THY WORK."

The signs of the times point to a world-wide revival. One of the main signs is a general recognition throughout the Church of our great need of such a revival. The time has come to "Thrust in the sickle and reap, for the harvest of the earth is ripe." This is the greatest age the world ever saw. Doors for the world's redemption were never so wide open, and opportunities for Christian activities were never so multiplied as now. The devout of the Church are putting on new strength, and our forces are marching to the front, ready for battle. All Christian hearts should be burdened with fervent prayers as never before for the glorious coming of the kingdom of our Lord. I never felt a deeper desire that earth's teeming millions should hear of Jesus and his love, and that "the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea." Thank God for the missionary Conference for our laymen at Chattanooga, Tenn., April 21-23. Let us be much in prayer for the power of the Spirit to attend that meeting. It occurs to me to be the beginning of the great Armageddon battle, spoken of in Revelation the sixteenth chaper, which will not be a battle fought out on seas between national fleets, but a great battle between the religion of Jesus Christ and its opposing powers, with weapons that are not carnal, but mighty to the pulling down of the strongholds of Satan and idolatry, and the universal establishment of our Lord's kingdom on the ruins thereof. A battle in which shall be heard a strong voice of a crying angel, saying: "Babylon the great is fallen, is fallen." The time when paganism and the false prophet shall be driven from the field, and "the fulness of the Gentiles come," and the Jews converted to the Christian religion; when the kingdoms of this world shall become the kingdom of our blessed Lord, and the glorious millenium shall be ushered in, when Christ shall reign with his people a thousand years.

Thank God, we live in this golden age of time. In harmony with these exalted visions of the gospel it should be the consecrated determination of every preacher and layman to make this, under the influences of the Holy Spirit, the greatest revival year of our history. In order to which we shall have to spend much time in prayer and communion with the Great Head of the Church, and in consultation with our Lord's promises as given us in his holy Word. Nothing can ever take the place of these divinely authorized weapons of our warfare.

Therefore, dear brethren of the ministry, suffer a word of exhortation from one who knows and loves Jesus Christ, his ministers and his Church, and has a praying heart for the salvation of the world: *Study to be revival preachers*, seek a fresh baptism of the Holy Ghost, expect immediate results from your preaching in the salvation of souls, plan and pray for great revivals in all of your Churches, hold them yourselves or get some one to hold them for you.

Methodist people will not be satisfied with your efforts to serve them without revivals. Neither will your skirts be clean of the blood of souls that are lost while under your spiritual oversight. A pastor's solemn obligations means more than his Sunday sermons, weekly prayer-meetings and looking after the finances. These are important matters, but they only exist and are kept up as means to the end that sinners may be saved. The main burden of a preacher's calling lies in the fact that he is sent of God to seek and save that which is lost. Unless this feature of a preacher's work is attended to he is only half serving the people. Times of campaigns for presidential election and "money panics," like these, are said by those whose faith is inclined too much to material signs to be hard years for revivals, when really these very facts constitute the main grounds upon which greater efforts should be made to revive the people. These times, when considered in their true light, are advantageous to a greater work of grace in the hearts of the people.

Let us meet the conditions, and the Lord will send us a great revival in all of our Churches.

W. D. BASS.

Corinth, Miss.

REV. THOMAS J. NEWELL.

Thomas J. Newell was born in Carrollton, Miss., and in that community resided, attending the village school tilll he had reached young manhood.

Hearing the Voice Divine calling him to the ministry, he heeded the call, and went to Emory and Henry College to make further preparation for his life work.

His first appointment as an itinerant preacher was in Carroll County. He was so acceptable in the pulpit and so diligent and successful as a pastor that he was at once in demand for the leading charges in north Mississippi.

At the Annual Conference in 1881 he was sent to Grenada. Soon after his arrival there respect for his own ministerial orders and for Methodism led him into a controversy, in which he scored a signal victory, which, with his forceful personality, sterling character and varied accomplishments, gave to him a hold on that community such as, possibly, no other preacher ever had. During that pastorate he was largely instrumental in securing to our Church the magnificent property now known as Grenada College, which has filled so large, so honorable and so useful a place in north Mississippi Methodism during these years. He was president of the school for a term of years, and the good accomplished there is beyond computation. Accomplished women throughout north Mississippi, and beyond, are living monuments of his skill as a teacher and of the strength of his Christian character. He was a member of the first board of trustees of Millsaps College, and wrought nobly and gave liberally for the establishment of that pride of Mississippi Methodism.

Resigning his position as president of Grenada College, he was transferred to the Memphis Conference to meet an emergency in an important city pastorate. His success was immediate and large and lasting. And that success was repeated in many of the most important cities of west Tennessee and southwest Kentucky.

His brilliant, substantial and growing success as a presiding elder was cut short by his sudden death in November, 1907. In young manhood he was married to Miss Sallie Turner, of Carroll County, Miss., who was in every way a worthy companion. Many sons and daughters came to bless their home, and to-day they are faithful witnesses to the sweetness and strength of that home. In every place of their residence the parsonage was a centre of wholesome and helpful influence for the entire community.

Brother Newell was a courageous man, who shirked no duty and feared no foe. He was a true and sympathetic friend, and a wise counselor, a prudent and sagacious business man, a conscientious and successful teacher, an instructive and inspiring preacher, and an industrious and painstaking pastor; a chivalrous husband, and a fond and wise father; a manly man. As such I knew him and loved him. He was my father's friend and my friend. The recollection of his fruitful ministry, his warm handgrasp, his loving sympathy, his manly bearing, his wholesome example, his symmetrical character, abides with me as a precious and priceless benediction.

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LOUISIANA CONFERENCE CHURCH EXTENSION BOARD.

At the Executive Committee meeting of the above body aid was asked from the Parent Board for $12,500 in donations and $18,750 in loans. No further argument for the necessity of pushing the assessments upon our charges for this fund is necessary, when it is remembered that our Conference only sent the General Board last year $1023.50, and that our conribution to the loan fund is very insignificant as compared with our requests for aid.

To make provision for these needs the General Board has designated May 10 as Loan Fund Day, on which day the great importance of this work, it is hoped, will be laid before our people. The numerous articles in the papers and tracts from Dr. McMurry will aid in preparing for it. When May 10 comes, brother pastor, don't forget the poor congregations struggling for adequate houses of worship, and the great West, where our people are without Church homes, and then think of your people of means that might invest in this branch of the Lord's work if only their attention were called to it; and then follow your thoughts with such action as may seem practical.

P. O. LOWREY, Secretary.

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W. F. M. S.

DAY OF PRAYER.

Members of the Woman's Foreign Missionary Society are requested to observe Friday, April 17, 1908, as a day of prayer for the blessing of God on the session of the Board in New Orleans. As this day commemorates the death of our Lord and Savior, Jesus Christ, let missionary workers unite with the Church universal in thanksgiving to God for his unspeakable gift and in petition that the promise may soon be fulfilled: "The kingdoms of the world is become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever."

MRS. JOHN B. PARKER.

ANNUAL SESSION OF THE WOMAN'S BOARD OF FOREIGN MISSIONS.

The Woman's Board of Foreign Missions of the Methodist Church, South, will convene in its thirtieth annual session in First Church, New Orleans, on Friday, May 1, 1908. The preliminary meeting of officers and managers will be held at 4 p. m., and at the same hour the Conference secretaries will hold a Workers' Conference. The opening session will be held at 8 p. m.

Application has been made for railroad rates, and all delegates and visitors are urged to secure certificates from railroad agents at starting point or at the nearest point within the territory of the Southeastern Passenger Association.

MISS M. L. GIBSON, President.
MRS. A. L. MARSHALL,
Recording Secretary pro tem.

W. H. M. S.

NOTICE OF ANNUAL MEETING.

The seventeenth annual session of the Woman's Home Mission Society of North Mississippi Conference convenes in Clarksdale, May 16-20, 1908. Representation from every Auxiliary in the Conference is desired, and delegates are urged to be present at opening exercises, Saturday evening, May 16.

Delegates and visitors will please send names promptly to Mrs. W. L. Duren, Clarksdale, Miss.

MRS. WALTER TROTTER, *President.*
MRS. L. C. SHORT, *Cor. Sec'y.*

MISSIONARY INSTITUTE OF WINONA DISTRICT.

District Missionary Institute, consisting of the pastors of the Winona District west of Winona, was held at Moorhead, Miss., March 31. All the preachers except three were in attendance. A few of the laymen were present.

Rev. E. S. Lewis, presiding elder, presided in his usual graceful and capable manner. Chas. T. Stepp was elected secretary.

After Spiritual devotions the following subjects were ably discussed: "The Missionary Idea," E. S. Lewis; "Our Obligations to Missions," J. W. Bell; "The Pastors and Missions," T. H. Porter; "Best Plan of Training the Church to Support Missions," J. Ritchie; "How to Make the Societies Go," general discussion; "The Pastor's Opportunity to Help," J. T. McCafferty and R. O. Brown; "The Pastor in his Study," J. A. McKee and J. W. Bell; "The Pastor Among the People," H. M. Young; address by W. A. Bowen, of Honolulu, Hawaii, on the work of the Church in the Sandwich Islands; "An Evangelism that Counts," J. Ritchie and R. A. Ellis; "How to Hold a Revival Service," C. T. Stepp; "A Glance at the Past," R. A. Ellis.

Notwithstanding several of the speakers were absent, an hour more was consumed in the discussions than had been planned, the subjects being enthusiastically and ably discussed.

The preachers were thoroughly imbued with the missionary spirit and the institute will prove a source of much good to the district, and to the cause of missions.

Particularly interesting was the address by W. A. Bowen on the conditions in the Hawaiian Islands. The wonderful progress of Christianity and civilization in that country is marvelous and demonstrates what the gospel can do for a people.

Jas. T. McCafferty, the pastor and host, entertained the visiting brethren well, and all who attended are under lasting obligations for the kindness and hospitality extended to them by the good people of Moorhead.

C. T. STEPP, Secretary.

SHALL WE ABOLISH THE SUPERANNUATE RELATION?

In an article by Rev. T. Cameron, in the NEW ORLEANS ADVOCATE of several months ago, it was suggested that our Church do away with the superannuate relation; and, perhaps, by inference, if not by statement, the supernumerary relation also. Besides the merit of novelty, Brother Cameron's suggestion is interesting to those directly concerned, our superannuates, and those who have the responsibilty of fixing their relation.

Two questions readily grow out of Brother Cameron's suggestion: (1) Why abolish the superannuate relation? (2) What shall be done with the preacher who now is placed in such relation? We may dispassionately take up these questions, treating the superannuate and supernumerary relations as one.

In answer to the first question it may be said that the term "superannuate" is often a misnomer, as a young preacher, failing in health, is relegated to the superannuate relation. Would it not be better to give such a one a nominal appointment, leaving him in his present relation; or to say, left without appointment on account of ill health?

Again, the superannuate relation is ever one not to be desired. The superannuated preacher is said to be on the honor roll, and his brethren affectionately esteem and accord him all due honor. But he would willingly forego all the honor of such position, preferring only a nominal place in the effective ranks, with small pay and adjusted work.

And again, the superannuate relation retires a preacher from all regular work, and lays him on the shelf, while as yet there is often much work in him. The calendar may indicate that he should retire; but the calendar is not always a sure index as to a man's capacity or "incapacity for work;" and there is often both physical vigor and mental alertness, with a well-advanced calendar.

But the people who prefer a younger man, the calendar, the cabinet and the Bishop combine to retire the preacher, and he is superannuated. After many years of active service in his loved employ he finds himself without appointment, without occupation. No wonder that he finds his position of constrained inaction undesirable and even irksome, while as yet his strength abides, and there is much that he might do. It is not strange that he should prefer to be employed and to preach by the appointment of his Conference, living on bread and water, as one perhaps expressed it, rather than to be without recognition and without work.

Men in other callings are held in requisition in the far-advancing years—professional men, statesmen and others. Senator Pettus, of Alabama, died last year a member of the United States Senate at the age of eighty-six years. His colleage, Senator Morgan, after long service, died a member of the United States Senate, as memory serves me, beyond eighty. Admiral Dewey won his great victory over the Spanish fleet in Manila Bay when he was approaching the age of retirement, and Admiral Schley at a similar age, led the victorious battleships in the great naval fight off Santiago harbor. A supernumerary preacher in one of our larger stations preached fifteen sermons last year for his pastor—surely a helpful assistant, if not a junior preacher.

The preacher of advancing years may be doing his best preaching and rendering his best service. Indeed, it can hardly be otherwise, where he has continued to read and study, kept his mental machinery bright with use, and his heart young and warm with love to God, love for the Church, and for his fellow man, provided always that the body retains a reasonable degree of health and vigor.

But this article grows apace, and lest I weary the reader I will reserve the answer to the second question stated above for another paper.

T. C. WIER.

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To the Pastors of Louisiana and Mississippi Conferences:

Brethren—I am, as many of you know, supernumerary of the Mississippi Conference. My health has much improved. If I can help you in your protracted meetings write me at 1138 N. 13th Street, Birmingham, Ala. I can furnish singer. I am yours in profound gratitude,

O. G. HALLIBURTON.

NEWTON DISTRICT.

Missionary Institutes will be held in the Newton District as follows: Forest, April 30; Laurel, May 13, and Philadelphia, June 17.

The District Conference will be held at Montrose, July 8-10. JAS. M. WEEMS, P. E.

INFORMATION WANTED.

If any readers of the ADVOCATE know of the whereabouts of one V. T. Millsaps they will confer a lasting favor by addressing E., Box 106, Mt. Olive, Miss. He is supposed to be somewhere in the Mississippi Delta.

ST. NICHOLAS' INCREASE.

The circulation of *St. Nicholas*, the publishers report, has nearly doubled in the last fourteen months.

THE APRIL HOUSEKEEPER.

It has been said that there has never been a novel written which has given a real portrait of a mother. However, beginning in *The Housekeeper* for April, there is a serial by Elizabeth Knight Tompkins, entitled "A Close Corporation," which utterly refutes the impossibility. While it is a home story, beautifully told, nevertheless it is of absorbing interest.

"An Off Day with the Button System" is an exceedingly comical story by Frances Greenman.

There are other capital stories by Emily Ruth Calvin and Adele Ferguson Knight.

Spring fashions and millinery make attractive pages for women readers, and the household pages are many and varied. *The Housekeeper Corporation*, Minneapolis, Minn. Sixty Cents a Year.

NOTES FROM SARDIS DISTRICT.

Dear Dr. Boswell: The preachers are all hard at work, and all seem to feel the need of a great spiritual awakening, and there are evidences of a spiritual awakening on us now. I closed the round with Brother Moss, at Batesville, Saturday and Sunday, March 28-29, and on Sunday morning at close of sermon had two accessions by profession of faith and baptism before communion, another at night by letter. Four young men gave us a great treat in the afternoon on Moses and St. Paul's greatness, a new feature of the Epworth League.

This morning I am notified of a great meeting just closed at Hernando by Brother O. W. Bradley, the pastor. There were twenty-two accessions to the Church. Brother W. S. Lagrone helped in the meeting. Many of the pastoral charges give evidence of better things, and all the preachers are making a good beginning.

W. J. O'Bryant, at Crenshaw, has the whole of his mission assessment for both Foreign and Home Missions, and several others have most of it in hand. Brother Moss reported a hundred dollars in hand and more promised. This is new for his charge to pay these claims in the first of the year.

Dr. Gaines is moving on patiently and persistently with his Church enterprise. He has a multitude of young Methodists in Sardis that need the stimulus of a new Church. Brother Murrah, at Senatobia, is in the fourth year of his pastorate, with great promise before him for the best year of the four. His Sunday school has new life and his Church is planning some new work on the Church, inside, that will make it a thing of beauty.

Brother Augustus has sprung the new Church question on his people at Como. He tells us he is much in love with Como and people. They speak of some great sermons he is giving them. Brother Langford, at Tyro, is putting some much-needed improvements on the parsonage—one hundred dollars or more. Brother S. A. Brown is moving forward raising his Church debt at Byhalia. He has a beautiful new Church. He and his people deserve great credit for their Church.

Brother Williams, at Cockrum, was making some preparation for Church improvement, and had just been engaged in much improvement of the parsonage property. Brother Huggins, of Wall Hill, had been sick for some weeks when I was with him, but he and his people had before them the painting and other improvements of their church house.

Brother Shearer, at Long Town, has one of the best prayer-meetings at Long Town in the district. He deserves much credit for this. I preached for him there one Friday night, and bad weather, dark nights, we had a large congregation, and fifteen or twenty came forward for prayers. This is the fruits, evidently, of his prayer-meeting. Brother James Porter, on Harrison Charge, changed from Arkabutla since Conference, has had two Home Mission Societies organized in his charge by the capable secretary, Mrs. Vance, of Batesville; one at Enid, the other at Tillatoba.

Brother J. R. Wilson, at Mt. Pleasant, has a Church enterprise on foot. Brothers Bailey, at Pleasant Hill; K. P. Foust, at Olive Branch, and L. B. Hawkins, at Eureka, are all beginning the new year with inspiration and courage, and promise well. Brother V. C. Curtis, at Coldwater, has everything well in hand, a hundred dollars raised on his salary, and Mrs. T. T. O'Bryant organized a Woman's Foreign Missionary Society in his charge at Loves. Brother R. M. Evans, at Courtland, has been making improvements and beautifying the parsonage, and his people have paid off a hundred dollar debt of several years' standing against parsonage, and every interest of the Church has been quickened under his ministry.

There are ten adult W. F. M. Societies in the district under the efficient leadership of the district secretary, Mrs. T. T. O'Bryant, of Batesville, and there are 23 adult W. H. M. Societies, with 450 members, under the efficient leadership of Mrs. C. B. Vance, secretary. She also lives in Batesville. These good women are very helpful to the preachers in the district and a blessing under God to the cause.

W. M. YOUNG.

THE MANSFIELD COLLEGE TEACHERS AS ENTERTAINERS.

Upon invitation from the pastor, President O. S. Dean, of the Mansfield Female College, on a recent Sunday, gave us two lay sermons at Many, that, for a combination of inspiration and pleasure, were very unusual in their breadth of thought and their practical bearing on the highest ideals of life. Such "lay preaching" was a delight to our people, and was almost a surprise to the pastor, as lay theologians are not supposed to be numerous. But I understand from Prof. Dean that the sermons have grown out of his talks to his students at the regular chapel devotional services, and naturally they would deal with live issues in the inspirational ideals for young people.

At a later date our Epworth League invited the instrumental and vocal music and the elocution teachers to give us a musical-elocution programme, which was another delight to our community, the school auditorium being used and the public invited. All were delighted with our College representatives, and the next time they come they will have right-of-way in our town, and the school needs no further advertising to assure our people that we have first-class teachers and modern school work doing at Mansfield. If these lecture-musical-elocution entertainers could visit every pastoral charge in our Conference the coming summer we would need more room at Mansfield on opening school in the fall.

P. O. LOWREY.

Many, La.

THE CHIEF NEED.

FROM THE MISSION ROOMS.

Much is being done, and well done, by the various committees to insure the success of the Chattanooga Laymen's Conference. To all human appearances success is well nigh assured. But when men have done their best something still remains. There is a vast territory where the combined skill and strength of men cannot venture. There are forces unaided men cannot command. It is on these forces real success depends. The pride of human capability was rebuked once and forever when it was written: "It is not by might nor by power, but by my Spirit saith the Lord." We must know our insufficiency without divine help that we may cry to him who is always with us for the manifestation of his power.

If there ever was a time in the history of our Church when a united prayer should go up for divine guidance and blessing such a time is now upon us. The spirit of awakening is on our laymen. They are casting about for the best means of doing things. Leaders are seeking to devise ways, and bring to bear influences for mobilizing the vast army of our laymen. The whole Church is astir and there is an eager expectancy abroad. There is the feeling of a new dawn evident in every direction. But by these very tokens there is need of much prayer that this movement may be guided to fullest and widest and highest results.

Realizing this, a Call for Prayer and a Prayer Calendar have been mailed to a large number of our laymen, requesting that they unite to pray: 1. "For the presence of the Spirit in the movement." 2. "For a deeper and more universal sense of responsibility." 3. "That we may be given vision of present opportunity." This call to prayer is with special reference to the Conference at Chattanooga. This Call is hereby extended to all our people. Moreover, there are many young men and women who are on the verge of a decision for life, and perhaps never so many whose thoughts turn to the mission field at home or abroad. We should pray the Lord of the harvest in their behalf.

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It is enough to encourage our faith to see how God is moving on the Church, but the victory is not yet. There should be continuous prayer from now till April 21 that this most magnificent movement of modern times may have the seal of God upon it, and that the Conference may be made an occasion of great spiritual power.

We would suggest that our pastors make it a subject of prayer in their public ministrations. Also we suggest that it be made the subject of at least one prayer-meeting, and that the wives and mothers and sisters join the men in a united cry to God for his blessing. Should we come to a full sense of our own insufficiency, and humbly and penitently throughout the whole Church ask and seek and knock, the heart fairly leaps at the thought of what is in store for us. Whereas, if in our self-sufficiency and pride of human strength we tempt the Lord he may rebuke us. Better Israel defeated than Israel vaunting themselves and saying, "Mine own hand hath saved me." Our first cry must be, "The sword of the Lord," and then the names of our valiant human Gideons will become a power. "Let us advance upon our knees."

DEATH OF DR. J. A. MOORE.

Dear Dr. Boswell: You will be grieved to hear that Dr. J. A. Moore, professor of Mathematics in Millsaps College and an honored member of the Mississippi Conference, died suddenly yesterday morning. He had not been in good health for several months, but there were indications that led us to hope that he was improving, when the end came as a great shock to our College community. He was a noble, true man, faithful to every trust and consecrated to the highest aims. A wife and six children, with innumerable friends, are in deep sorrow. Some one will send you a sketch of his useful life.

W. B. MURRAH.

We were not only grieved, but shocked by the news of Prof. Moore's death, having never heard that he was in ill health. We mingle our tears with those of the bereaved family.

The Home Circle.

FRED'S STORY.

Fred Wells smothered a sigh as he looked out of the window at the rain. He felt sure it would be a long day. Rainy days in the country were always long, but he didn't want his Aunt Edith to think he was unhappy, so he said nothing. He got a picture book and huddled down in the Morris chair to make the best of it.

"Where are you, Fred?" cried his Aunt Edith, a little later.

"Here, auntie; I am coming," he answered.

"I want you to watch the squirrels. I am sure Mamma Squirrel is planning to move. It is raining hard and the babies are getting wet in the tree. She was in the wash-house looking around, and I think she decided the wood-box would make a good home. It has a pile of excelsior in it, and will be good and warm," said Mrs. Lucey.

Fred was interested at once, and drew a chair up to the window. Mamma Squirrel spied him and stopped to take a look; she wanted to make sure he was not a bad boy who planned to hurt her children. Being reassured, she sped up the tree, picked up a squirrel in her teeth, and laboriously made her way down and across the yard to the wash-house.

"She is moving, auntie," called Fred. "I didn't know a squirrel ever had its nest in a house."

"They don't, but this squirrel is so tame that it makes a difference." Mrs. Lucey drew up another chair and they both watched until the five baby squirrels were in the new home, warm and dry.

"I never knew squirrels thought so much of their children," said Fred. "She loves her baby squirrels just as people love their children, doesn't she?"

"Hush," and Mrs. Lucey held up a warning finger as Mamma Squirrel came up on the porch. "I expect she wants something for her babies to eat. You may give her some nuts. She will take them out of your hand."

Fred got a handful of nuts and opened the door cautiously. He held out his hand, and the squirrel came eagerly. She scampered away with the nut, and in a little while returned for another.

"What makes her wait so long between trips?" asked Fred.

"You might put on your raincoat and go and see," suggested his aunt.

In a few minutes Fred came running back. "She is cracking nuts for the little squirrels!" he exclaimed, excitedly. "She works for her children and takes care of them just as mamma does of me."

His aunt smiled at the eager face. "Dinner is ready just as soon as your hands are washed."

"Dinner! Already! This has been such a little morning. Oh, auntie, I have my story for school! You know we have to tell a story every Friday after recess about something we have seen. Miss Brown says it is to make us see things around us. I am glad it rained, else I wouldn't have a squirrel story."—*Sarah N. McCreery, in Southern Presbyterian.*

THE WONDER-BOX.

"Good-bye, little maid! Take good care of mamma, and have as nice a time as you can. And oh, that reminds me! Here is a box that grandma and the aunties sent for you. They said it was a wonder-box."

Papa kissed Maidie, embraced mamma, put a package done up in dark red wrapping-paper down on the seat, and hurried out, just as the cars began to steam away on their long, long journey from New York to California. Mother and Maidie rather dreaded the long days before them.

"A wonder-box, mamma!" cried Maidie. She had waved good-bye and kissed her hand to papa, and now was reminded of the box, because she tried to sit down on it. "What can that be?"

"A box to wonder about, I should say," replied mamma. She was thinking of the tiresome journey, and decided that the surprise-box should not be opened until Maidie grew very weary, in the late afternoon. She had always tried to teach her little daughter to splice out her joys and make them last as long as possible.

"It will keep us busy wondering all day, I think. Let us guess what is in it before we open it, dear. It will be all the nicer if you wait a while, and you've got your new doll to play with. You must get acquainted with her, you know."

So while Maidie examined her new doll's clothing, they talked and wondered and guessed what could be in the wonder-box.

"Anyway, it's something nice, I know," said Maidie, "for grandma and the aunties always do have such nice surprises."

Then her mother would call her attention to the beautiful things to be seen from the window, and so the hours flew past.

By the time the new doll was named, and Maidie had guessed every single thing she could think of, from doughnuts to story-books, it was lunch-time. They had a gay meal out of the lunch-box mamma had prepared. Then Maidie had a nap, and woke up much refreshed.

"I don't think traveling is so tiresome as you said, mamma," she remarked, several times. But about four o'clock in the afternoon she asked, wearily, "Have we got to be on the train forever, mamma?"

Then mamma reached up and got the wonder-box, and Maidie clapped her hands, for she had forgotten all about it.

Inside the red paper was a heavy pasteboard box, holding several smaller boxes and bundles. On the top lay a letter telling that the wonder-box contained a gift for each of the six days of their journey. It was called a wonder-box because grandma and the aunties knew how Maidie would wonder and guess each day about what was in the next day's package. Each was numbered, and on no account was a package to be opened until the right day!

The first day's gift was a blank book, made by sewing some sheets of thick white paper together, making large square pages. The book was sewed into a blue-bristol-board cover, on which had been pasted the picture of a train of cars. Under this was printed in gilt, "A Little Traveler's Diary," and at the head of each of the six leaves a date had been written. A pencil was tied to this book with long blue ribbon.

"It is to hold the record of your journey, dear," said mamma. "What clever aunties my little girl has! You can write down all about our trip in this book. It will be something pleasant to do every day, and if I were you, I'd begin now, because to-day is almost gone."

So Maidie, with mamma's help, put into the book all the things that had happened since morning in the cars; how she had got acquainted with a little boy and girl there; how she had treated them to some of the fruit papa had got for her; how at one station where the train stopped, a big dog jumped from a carriage and tried to follow his master and mistress on the train, and how sad he seemed when the coachman caught him and put him back into the carriage. Ever so many things had happened that Maidie wanted to put into her diary.

The next day she found that her wonder-box package held blunt-end scissors and paper, and sheets of dolls and furniture to cut out. So she spent a busy and happy day. The third day's package held a book-slate, with pencil attached, and a box of colored crayons. Then "playing school" was the great game, and Maidie's new friends knew just how to help at that. The only trouble was that the little boy always wanted to be the "principal," and he would punish the dolls too often.

The fourth day was spent mostly in reading, for that day's gift from the wonder-box was marked "a traveler's roll." It was a strip of Manila paper as wide as a magazine page, and two or three yards long, when unrolled. On it were pasted stories, verses, pictures, and puzzles from children's magazines. As Maidie read them she rolled the part she had read, so the paper need be open only the space of a page or so.

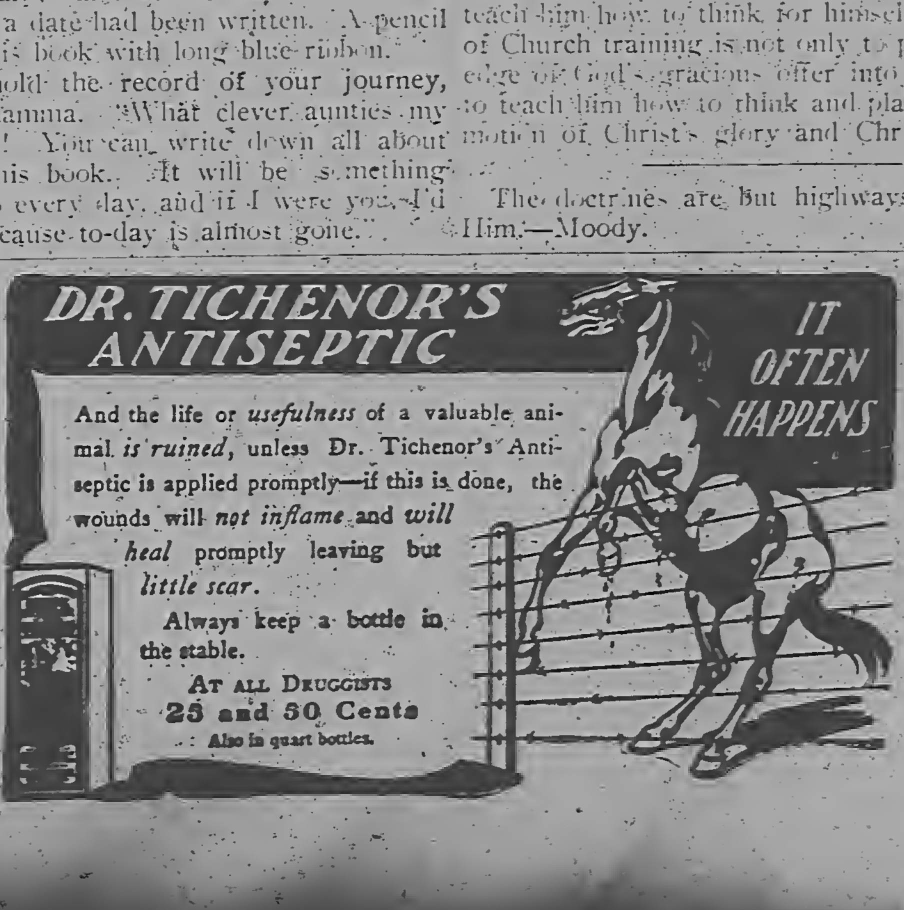
The fifth day's package was a little box full of traveling things for Maidie's doll—a tiny towel and washcloth tied round a little square of soap, a silk handbag with a cunning handkerchief in it, a tiny Japanese fan, doll's size, and a scrap of a bottle containing cologne water.

The last day's gift was the best of all, so Maidie thought. It was a doll's folding bed, with a little doll in it, and was made out of a spool-box covered with plain paper. If you try to open one at one end, holding the lid and box together at the other, you will see what a nice doll's folding bed it makes. And inside were a tiny mattress, sheets and blanket, and the doll was dressed in a flannel lounging robe.

When Maidie and mamma reached San Francisco, you may be sure that they carried the wooden box carefully from the train with them. Maidie called it her "magic box," for it had made the long dreaded six days seem like three. —Annie Willis McCullough, in Youth's Companion.

The object of school training is not to put facts into the mind of the student, but rather to teach him how to think for himself. The object of Church training is not only to put the knowledge of God's gracious offer into his mind, but to teach him how to think and plan for the promotion of Christ's glory and Christ's cause.

The doctrines are but highways that lead to Him.—Moody.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THE PREACHER'S WIFE.

That the preacher's wife should be a helpmeet in his work evrybody will acknowledge. But the nature and extent of her labors for the Church, and whose right it is to direct them, seem to be unsettled questions. There should be no question on the subject, for, outside the home, nobody has a right to determine, much less to dictate. The Church does not legislate on the matter, and says not a word about the preacher's wife, save what the Scriptures enjoin, and that refers solely to personal conduct, viz.: "Even so must their wives be grave, not slanderers, sober, faithful in all things."

Looked at from a common-sense, business point, anybody can see that no Church has any more claim on the services of the preacher's wife than on the services of any other good woman of the congregation. Whatever contract, expressed or implied, there may be between the officers of the Church and the pastor, does not apply to his wife. Among Methodists no written contract exists between pastors and people, but a virtual contract exists, which, as a rule, is religiously observed both by the people and the preacher; and in fixing the salary only the preacher's work and the necessities of his family are taken into consideration—never the work which his wife is able or expected to do. We have never heard of a Board of Stewards allowing any pay for the services of a preacher's wife; which, in justice, they ought to do if, for any reason, they exact any work at her hands.

If the preachers are taken as a class it will be found that their families are quite as large as the families of laymen, and that household duties are the same, the advantage being with the wives of laymen, who in many instances employ help, a thing denied to preachers' wives, except in charges that pay more than a living salary. This being the case, the preache'rs wife has no more time to give to the work of the Church than the wife of the average layman. Nor is she under any more obligation than other good women of the Church to do extra work at the sacrifice of her home duties.

What a preacher's wife is expected to do is quite different from what is too often supposed she is bound to do. It is possible that what is expected of a preacher's wife, and what some of them actually do, have led to the belief that somehow she is under obligation to perform extra service in every charge to which her husband is appointed. Admitting the obligation without defining the nature and extent of the work, we feel free to say that it is not the business of the Official Board, nor of the Ladies' Aid Society, nor of any local organization to mark out the sphere of her labors. That should be determined by the woman herself, on her own judgment, or after consultation with her husband.

It goes without saying that the preacher's wife should encourage every woman's organization of the Church, and, if possible, identify herself with them, but there is no compulsion. Many good women prefer in other ways to help their husbands. Not a few would, perhaps, come to nothing if their wives did not help them in the home rather than in public. In our judgment, it is unseemly and unwise for a woman, just because she is the preacher's wife, to step into the lead of the societies and take the reins before she gets acquainted with the people. It sometimes makes things awkward when acquaintance is well established. She finds to her sorrow that others know the situation better, and are often better qualified to lead.

Nor should any preacher's wife, in her eagerness to help her husband, do things the Church neither approves nor expects her to do. For example: A pastor lived about four miles from his Church, which was reached by electric car line, except the last half-mile, which required a walk across the commons. On at least two occasions he was sick. The wife felt it her duty to go and take his place. One night we remember it was dark and raining, and the walk was muddy; yet she trudged that half mile alone to prayer-meeting, at the same time having a right to expect the presence of two preachers, who lived near the Church, besides other members competent to conduct the services. Her work in that line was uncalled for and unappreciated. It was no part of the work of a pastor's wife.

If the preacher's wife visits the sick, ministers to the poor, relieves the distressed, and cooperates with the sisters in their benevolent work, she meets the just expectation of the people and well performs her duty. If she can be to the Church an example of Christian motherhood, guiding well the affairs of her own household, she fulfills the law of Christ; and is

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WE ARE NOT YET READY.

Under title of "Perfecting the Reformation," Bishop Candler has a long article of absorbing interest in the *Christian Advocate* (Nashville), of March 27. The following is the concluding paragraph:

"Let me add in connection that the present is no time to "superannuate" our Articles of Religion which protest against the errors and corruption of Romanism. In our own country the conflict with Romanism has scarcely begun. We shall find that, in view of our recently acquired insular possessions, Romanism will project itself into politics as never before; and it will show an activity in America which it has not exhibited for several centuries in Europe. The Romanish hierarchy is busy trying to recoup in the New World its losses in the Old World. And then, too, it must be remembered that more than half of the New World is under the influence of Romanism. A considerable part of Canada, Mexico, Central America, Cuba, Porto Rico, and all South America have not yet found the deliverance which was wrought for us and our ancestors by the Reformation of Luther and the revival of Wesley. Our preachers and people in Mexico, Cuba, and Brazil would think it a very strange thing if they saw any slightest evidence upon our part that we were abating our protests against the unscriptural doctrines and pretensions of Romanism. They are in the midst of the same warfare that Luther waged, and they have a long, hard campaign before them. The smooth, academic Erasmus in Luther's day would have softened the issues the great reformer raised; but if his counsel had been taken and his course had been followed by others, the day would have been lost. The men who were in the midst of the conflict did not take their orders from his dainty hands. It was well that they did not. They had sterner work on hand than academies are generally called or inclined to do. In Cuba and Mexico we must use in carrying on Luther's Reformation something more cogent than campus cogitations."

It will be remembered by those who heard Dr. Tillett at the General Conference, and those who have read his articles and booklets on the subject of restatement of our Articles of Religion, that his most strenuous plea for restatement (which at the time looked more like a plea for displacement) was based on what he called the "Anti-Romish Character" of many of the Articles.

It seems to us that all who have looked into the matter, knowing the influence, not to say the authority, of the Roman Catholic clergy over the membership of the Church, and their tendency to meddle with politics, are bound to agree with Bishop Candler that the "protests against the errors and corruptions of Romanism" are still necessary.

No, we are not yet ready to "superannuate" our Articles of Religion.

PERSONALS.

We are sorry to learn that Dr. J. T. Sawyer is confined at home suffering the pains of a carbuncle. He has been thus afflicted for more than a week. We trust he will soon find relief.

Besides Dr. Du Bose, Bishops Hendrix and Hoss have been invited to take part in the exercises at the approaching session of the General Conference of the Methodist Episcopal Church, commemorative of the adoption of the constitution of Episcopal Methodism, providing for a delegated General Conference. Southern Methodists will be well represented.

The list of speakers engaged for the Laymen's Missionary Conference at Chattanooga, beginning the 21st of this month, includes some eminent men besides those of our own Church. Among them is Dr. Josiah Strong, of New York, and Mr. James Bryce, Ambassador to our government from Great Britain. Some great speeches will be made at that Conference.

Our brother, Rev. Martin Hebert, pastor of the French Mission in Crowley District, for two weeks past has had his little son in an infirmary in New Orleans. The little one was first taken with diphtheria, and after bringing him to the city he developed pneumonia. He is now in a serious condition. May the good Father bless the means being used and restore him to health.

A note from Dr. Richard Wilkinson, Augusta, Georgia, contains these cheering words: "All goes well with me and mine here in good 'Old Georgia.' The work prospers. The good Master is with us, and the future is therefore bright and promising." Brother Wilkinson has many friends in New Orleans whom he kindly remembers. They will be glad to hear of his well-doing.

In a letter to the editor, Rev. C. P. Moss speaks a good word for a good man: "Brother Bachman was with us in our Quarterly Meeting, and did good in his all-important work. We are always glad to have him come. He does us good. I believe we have few better men. Only the future can reveal the great work he is doing. May the Lord spare him many years yet."

We had the pleasure on Tuesday last of meeting in our office our venerable brother, W. C. Wilkinson, of Crystal Springs, Miss. Brother Wilkinson was once a printer and worked in the ADVOCATE office. Forty-seven years ago this month he "laid down his stick" and joined the Confederate army. He has not been in the office since until this visit. With the exception of the loss of hearing, he is a well preserved old gentleman. He continues to read the ADVOCATE.

Everything goes well with Rev. C. P. Moss, on Batesville Circuit. All obligations of financial character met up to date, and nearly all the assessment for missions in hand, "something new for Batesville at this time of the year." The presiding elder, Rev. W. M. Young, was with him on the last Sunday in March, and stirred things—called mourners at eleven o'clock on Sunday, and also at night. Two souls responded in the morning and one in the evening. We thank Brother Moss for a kind invitation to attend the District Conference.

President Murrah, of Millsaps College, reports an attractive programme of exercises for the closing days of the current session, June 7-9. The preachers for the occasion will be the Rev. Dr. W. F. Tillett, Dean of the Biblical Department of Vanderbilt University, and the Rev. Dr. Alonzo Monk, pastor of the Broadway Methodist Church, Louisville, Ky. The friends of the College will be gratified to know that a remarkable religious revival has been in progress in the institution for some time and the spiritual results have been far-reaching in their effects.

Dr. W. C. Hearn, of the North Alabama Conference, an honored veteran, retired, died at his home in Talledega on the twenty-second of March. Dr. Hearn was one of the loveliest men we ever knew. We first met him in Little Rock, Ark., about twenty-five years ago when he was pastor of First Church in that city. Our acquaintance was renewed in Nashville several years later. We shall never forget a little class-meeting in Dr. Fitzgerald's office—Dr. Fitzgerald and Dr. Hearn being the speakers. The old Doctor smiled through his tears, and he was supremely happy. He has entered into rest. Blessings on his memory.

Rev. A. A. Martin, writing from Abbeville, Miss., says: "Things are moving along nicely up here. This is a good people. They have sent a great many nice things to the parsonage. The stewards raised the assessment for the preacher-in-charge some over last year. We had a good Quarterly Conference last Saturday (the 28th ult.). Brother Cunningham, our presiding elder, made a fine impression. He is the right man in the right place." Brother Martin's letter was accompanied with a list of twenty subscribers for the ADVOCATE, including three renewals. He has more subscriptions to be added in a few days. Brother Martin will please accept our thanks.

A short time since Dr. Tillett talked to the Cincinnati preachers on the subject of "Restatement," or "Statement" of Methodist faith. He was followed a few days later by Dr. H. M. Du Bose in opposition. At the close of his address Dr. Levi Gilbert, editor of the *Western Christian Advocate*, whom we had been led to believe was with Dr. Tillett, "made a strong speech endorsing Dr. Du Bose's address," and "a vote of thanks for the address was carried with a rousing approval." By the way, it gives us pleasure to say that Dr. Du Bose will represent our Church in the celebration of the constitution of Methodism at the General Conference of the Methodist Episcopal Church in Baltimore next month. His theme will be "Methodism in 1908."

REV. G. D. PARKER'S CAMPAIGN IN LOUISIANA.

Brother G. D. Parker has kindly consented to give some three weeks—about three days to the District—to our Louisiana pastors in lecturing and teaching their people about our mission work, the tour to begin in the Crowley District just after Easter, and go thence to the Shreveport, Arcadia, Monroe, Alexandria and the Baton Rouge Districts in the order named.

Many of our people have never seen a returned missionary and heard from their own lips the story of the gospel's planting in foreign soil, and, by all uniting, we can have a direct message from one who went out from our Conference, and is known among our people as our missionary, at but a trifle cost, the plan being for each place visited to entertain and pay railroad fare from the last point. So the pastors in the accessible points in line with this tour through the Conference who wish Brother Parker to hold meetings with their people, either day or night, according to railroad schedules, following the general route out the S. P., up the K. C., over the V. S. & P., down the I. Mt., T. & P., Y. M. V., etc., will kindly write me at once, though we hope to arrange appointments in most cases through the presiding elders.

Wherever Brother Parker may chance to be, at suitable hours in the day time we hope to have arranged special meetings for women or children on such subjects as "Woman's Condition and Position in Brazilian Society," "What Woman is Doing to Elevate Her Race," "Child Life in Brazil," "Social Customs of Brazil," etc. The night service can be more general, as Brother Parker may see fit.

Those pastors who wish the visit of our returned missionary will please write me at once, enclosing stamp, and stating the railroad schedules at their stations. Fraternally yours,

P. O. LOWREY.

Many, La.

THE LAYMEN'S MISSIONARY MOVEMENT.

Methodism was born May 24, 1738, and we now have approximately 1,725,000 members in our Southern Church, our gain averaging about 50,000 per year. We have 500,000 laymen. We are supporting 241 missionaries in the foreign fields, and contributing an average of 74 cents apiece for missionary purposes. We have, including non-members, about 1,000 persons to each preacher.

There are one billion heathen in the world, and 13,000 missionaries, or an average of about 77,000 heathen to the missionary. At the present day these heathen are being brought to Christ at an average cost of $2 each. These souls are on sale, and, just here we might propound to ourselves, how many do we wish to buy?

Our Mission Board has said that our Church should send the gospel to 50,000,000 of these heathen. In prayerfully discussing the matter, God made it dawn on them that they had 500,000 laymen in the Church that up to the present had done comparatively very little towards the evangelizing of the world, and to-day should be aroused and enlisted in this great effort to evangelize the world in this generation; hence, this laymen's movement.

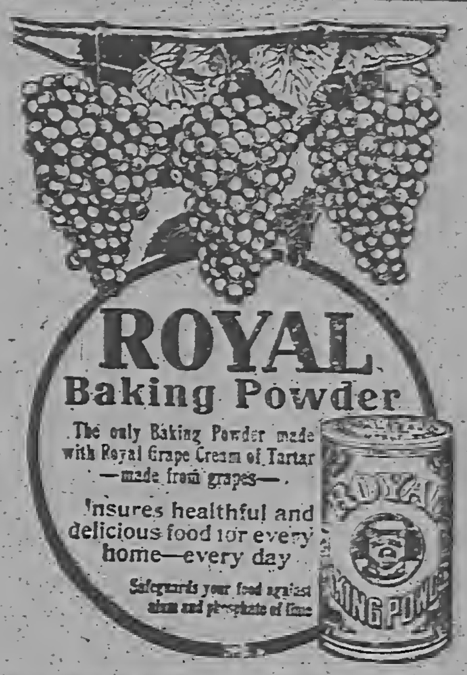
This great movement has been taken up not only by our own Church, but almost simultaneously (as by one command) in the last twelve months by probably every Protestant denomination in the United States, which shows that God is moving on the hearts of his people, and inspiring them to do great things in his name.

The first missionary sent out from America was by the clergymen of New York on November 13, 1806. Samuel J. Mills, chairman of the body, said of the evangelization of the world, "We *can* do it, if we will."

On November 13, 1906, just 100 years later, a convention was held again in New York, this time by laymen, when its chairman, Samuel B. Capen, remarked on the evangelization of the world, "We *can* do it, and we *will*."

The Laymen's Missionary Movement is what it says: a laymen's. All other members of the Church belong to some missionary society except the men, who largely control the money. The truth of the matter, the laymen have hardly been in it. There is this parody on the "Psalm of Life" which fits them prety well:

"In the world's broad field of action,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife."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Francis Wayland once said, "The tendency will be more and more for Churches to turn over their missionary obligation to societies, societies to boards, boards to executive committees and executive committees to secretaries, so in the end the responsibility will rest on the shoulders of a dozen men."

The Church for the first 300 years of its history came nearer compassing the known world with a gospel message than she has done since, when money as a factor was unmentioned and unknown. Christ not only taught us by example the duty and obligation imposed upon us as laymen, but his last and largest command was, "Go ye into all the world and preach the gospel to every creature." Just how any Christian can so interpret this and similar commands to feel that no missionary obligation rests on him, I am at a loss to understand.

Our Board of Missions, in annual session on May 15 last, passed a resolution ordering a conference of fifty influential laymen to meet and consider plans for the promotion of the Laymen's Movement. On Sept. 17 to 18 this body, consisting of fifty-three laymen, met in Knoxville, Tenn. They elected Mr. John R. Pepper, president, and G. W. Cain, secretary. After electing other officers and an executive committee and formulating plans of the work, they adjourned to meet next April, in Chattanooga, when they hope to have 1200 delegates present.

At this Knoxville meeting Mr. Pepper expressed the hope that they would at least get 10,000 active, consecrated members into the movement. It has only been four months since he made this statement and there are already over 10,000 enrolled and their numbers are being daily increased.

There are four cardinal principles in this movement, as follows:

To pray; to study; to work; and to give for the evangelization of the world in this generation.

Chattanooga is noted in all lands for the bloody battles and battlefields of forty years ago. Let us now make it famous in April, 1908, for the conquering battalion who go to take the world for Christ.

JOHN H. SHERARD.

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contains the immortal burlesques of Rev. Henry Talliaferro Lewis. One Dollar at McKowen and Co., Jackson, La., and W. L. Linfield, Woodville, Miss.

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sold in nearly all the countries of the world. Nothing equals it to build up the weak and wasted bodies of young and old.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MARY JANE FARRAR—At Kingston, in the Jersey settlement, in Adams County, Miss., August 17, 1821, there was born unto Daniel Farrar and Elizabeth King, his wife, a daughter whom they named Mary Jane, and on whom much love and tender care was bestowed. October 5, 1842, she married George W. Baynard, the marriage ceremony being performed by the Rev. Dr. Benjamin Chase, of the Presbyterian Church. The newly married couple made their home in Clinton, La., where, in 1843, they joined the Methodist Episcopal Church, and remained there only a short time. Thence they went to Waterproof, La., where four years were spent. Thence they returned to the Kingston neighborhood, where for many years they resided, dispensing a liberal, if not a lavish hospitality, until the changed conditions wrought by the Civil War forced the abandonment of the old plantation home. For some years they lived in Natchez, Miss., where Mr. Baynard died Nov. 24, 1899. The widow moved to Louisville, Ky., and made her home with her daughters, Mrs. Georgia Whitcomb (wife of Charles Whitcomb) and Mrs. Etta B. Broughton. In 1906 she went with Mr. and Mrs. Whitcomb to Purvis, Miss., where, in their home, she passed away October 21, 1907, in great peace. Her body was carried to Natchez and laid beside the body of her husband, there to await the resurrection. Mrs. Baynard's mother, Elizabeth King Farrar, was niece to the Rev. Samuel Swayzie, the Congregational preacher from New Jersey, who was the first Protestant preacher or missionary to preach the gospel in the "Natchez country." The cane-brake in which the congregation gathered on Sundays to worship God, and the hollow sycamore tree in which the Holy Bible was kept for safety, have long since disappeared: but Sammy's Creek, near which grew the tree and the brake, still flows on. Generations of men and women have lived, loved, suffered and died, but the Word of God abides, and liberty of conscience is enjoyed where the Bible was a forbidden book and Protestant worship was outlawed. Surviving both father and mother are three daughters, Mrs. Katie Baynard Montanye, of Albany, Oregon; Mrs. Georgia Baynard Whitcomb, of Purvis, Miss., and Mrs. Etta Baynard Broughton, of Louisville, Ky. Mrs. Baynard's brother, Daniel S. Farrar, of Fayette, Miss., is the sole survivor of that noted generation, unless we include Mrs. Martha J. Farrar, of Kingston, Miss., widow of the late Dr. Caleb F. Farrar, "the beloved physician" of precious memory. Every preacher who served the Kingston Church will gratefully remember the kindly, genial hospitality of the Baynard home, and in later years the motherly interest and helpfulness of good Sister Baynard.

T. L. MELLEN.

D. E. COVINGTON—On the first day of the year 1908, just at twilight, the life of D. E. Covington went out "to shine upon some fairer shore." He had suffered intensely at times for several weeks with an abscess of the brain, but he bore his affliction with Christian fortitude, rarely ever complaining. He had been a member of the M. E. Church, South, for several years, and was in the prime of life at his death, being 34 years of age. He leaves a wife, two small children and a half-sister, to mourn their loss.

Alone, but not alone, they stand;
Around, above a Power divine
Is shining and a heavenly Hand
Is touching thine.

C. L. DICKERSON.

Brother EDWARD TICKELL was born April 11, 1848, and died February 1, 1908. He passed away very suddenly with heart trouble. He had been a member of the Washington Street (Vicksburg) Methodist Church for many years, and part of the time had served as a steward, and was a trustee at the time of his death. Brother Tickell was a kind husband and ever thoughtful of his family's welfare. He was a man of few words at home and abroad. He was a steamboat engineer, and hence spent quite a good deal of his time away from home. The night he died he came home at nine o'clock, and before retiring read the 9th chapter of St. Mark, and held family prayer with his family. At two o'clock in the morning his wife awoke to find him dying. Brother Tickell received a great blessing out of the Cate's meeting, and since then had spent an unusually great amount of his time in Bible reading and prayer. The last time the pastor saw him alive was on the Sunday previous to his death, when he was at Church in the morning and evening. It is a great comfort to his family and loved ones to know that the last thing he did in this world was to read his Bible and pray with the family. His wife and friends who knew him in his last days have the consolation to know that he has gone to heaven and is waiting for them, where there are no separations, tears or pains, but where there is joy forever. His pastor,

W. A. TERRY.

Mrs. SALLIE F. HERRING, wife of J. F. Herring, died at the noon hour, Monday, March 23. Her death was a great shock to us all. She was sick about a week. Her devoted husband and nine children have received every assurance of sympathy from the whole community. We laid her body to rest in the cemetery at Emory Chapel. Sister Herring was one of the most useful of Christian women, a splendid teacher in the Sunday school and president of the Woman's Home Mission Society. All had learned to look to her as leader in Church work, and she was first in the homes of sickness and suffering. May our Father who had sustained and led her into such usefulness be the constant support and comfort to the bereaved ones.

S. A. BROWN.

TRIBUTE FROM THE SUNDAY SCHOOL.

Whereas our heavenly Father, whose plans, "like lilies, pure and white, will unfold and reveal their calyxes of gold" some day, we know not when nor how, has deemed it expedient to withdraw from the scene of her usefulness and untiring devotion our beloved sister, Mrs. FRANK HERRING; therefore, be it,

Resolved, That the Sabbath school of Emory, Byhalia Circuit, bow in deep humility of heart to the Divine will, but deplore with a yearning wistfulness our sad loss.

Resolved, second, That as our dear one has gone from us to answer the roll-call in the bright beyond that we so live, that when we pass from this world of care, that we may all be reunited in the beautiful home-land of the soul.

Resolved, third, That we, as a Sabbath school and as friends, tender her bereaved loved ones our sympathy and prayers, in this dark hour of their sorrow. May they place a steadfast trust in the Savior's love, and may his great compassion encompass them. Further, that we send a copy of these resolutions to the New Orleans Christian Advocate with request to pubilsh them, one copy to our superintendent, and another to the bereaved family.

MRS. JASPER COLEMAN,
MRS. GUY LANGSTON,
Committee.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our heavenly Father to remove from our midst, Mrs. FRANK HERRING, be it, therefore,

Resolved, first, That while we, the Woman's Home Mission Society, of Emory Church, Byhalia Circuit, bow submissively to God's will, we deplore the death of our beloved president, who was always present, and ever ready to do all in her power to further the cause of Christ, and that we should emulate the good example she set before us.

Resolved, second, That we extend to the bereaved family our heartfelt sympathy, and commend them to the Father who alone can comfort such sorrowing hearts.

Resolved, third, That a copy of these resolutions be spread upon the minutes of our Society, and a copy be furnished the family; also one sent to "Our Homes" for publication. Respectfully submitted,

MRS. LAURA STEPHENS,
MRS. W. H. FRENCH.

A new electric mitrailleuse, which discharges 800 shots a minute, without noise, flame or smoke, has been invented by M. Alfred Ponteaux, of Dijon. The latter is well known for his discoveries in connection with explosives, notably smokeless powder, and his most recent invention, which has been placed at the disposal of the French War Office, is the result of several years' study and experiments.

MISSISSIPPI CONFERENCE MID-YEAR MEETING.

The Mid-year Meeting of the Mississippi Conference Board of Missions will be held in Centreville on June 15, 16, 17. A programme carrying the names of some of the most prominent mission workers of our church will be published in due time.

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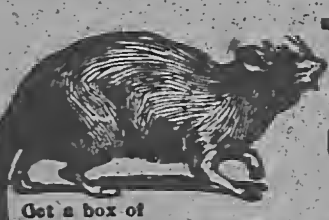

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MRS. H. F. JOHNS.

IN MEMORIAM.

Mrs. HOPE FOSTER JOHNS, daughter of the late Dr. D. W. Foster and Melissa Spurlock, was born in San Augustine County, Texas, March 14, 1865, and died at Ida, La., January 23, 1908, in the 43rd year of her life. When this writer was in need of a helpmeet in his young itinerant career, he fortunately fell in with this pure, good woman, who, as a wife, filled all those relations with signal ability and fidelity. She was the true "power behind the throne," loving, patient, gentle, self-denying. Her advice was, in nine cases out of ten, the true course to pursue as I often found by experience. As a wife, housekeeper and mother, she was unexcelled. Neat, rapid, a splendid entertainer in all that made a home the ideal spot for the weary itinerant, whether it was the visiting preacher, the presiding elder, or even the Bishop, as we were blessed in the entertainment of one of our chief pastors on one occasion, it was the same true hospitality, and home-life extended. Married to this writer on July 31, 1888, in Opelousas, La., three boys were born to bless the union, Foster, LeRoy and Robert Pharr. The latter preceded her to the glory land a year and three months. Her great desire was to see her children reared as true Christians, educated and filling positions of honor and usefulness in the Church and State. She toiled for this, but, alas, fell at her post before her ambitions were realized. Her health was her only drawback. Afflicted with headache all her life from early womanhood, it seemed to grow worse, and nothwithstanding all that could be done for her, nothing was found to give relief. At last a mild case of pneumonia was the cause of inflammation of the brain, which carried her away. Her brother, Dr. Paul Foster, as well as the local physician, stood by powerless, except to put her under the influence of medicines to ease her sufferings. Farewell, dear, sweet wife. We will meet again where partings are no more!

H. S. JOHNS.

Baton Rouge, La.

FROM SULPHUR, LA.

Mr. Editor: Some one said to me, "Why not let us hear from Sulphur, through the Advocate?" This letter is the "effect," of which that question is the "cause." After all, the "items" from home are what catch and hold our fancies.

The Baptists have a splendid organization, a substantial, attractive building, and a good preacher. Quite so much cannot be said of us. Our people are a well-organized, consecrated band, composed of the most highly cultivated people of the town, especially the ladies; and the building is the expression of the ideas of fifteen years ago. The present pastor is the expression of somewhat thirty years since, and he perhaps is a fair representative of a former age in that he is not "modern." We are preparing to build a new and up-to-date Church, and have some money in the bank to that end and no lack of determination on the part of the members. They have a mind to build.

Much can be said of Sulphur.

It reminds one of Jerusalem on the day of Pentecost. It seems there are dwellers here from out of every nation under heaven. A gentleman introduced himself to me a few days since as "Mr. Marsh, from Texas;" another, stepping forward, said, "I was born and reared in Asia; my name is Smith." So it is; the sulphur mine here draws all classes of men, from the common "Dago" up to the finest type of American citizen. And as I look at this seething mass of humanity and hear the chatter of many tongues, I am convinced that the world has come to our door asking for Christianization. The gospel is sufficient. Let us put it to the test.

I can but say my treatment at the hands of these people has been royal. Through the efforts of Brother T. J. Henning and other leaders, helpers, a financial plan has been adopted whereby the pastor's salary is paid monthly. Congregations are large. Three have been added to the Church. The dawn of a better day is breaking.

J. D. NESOM, P. C.

FROM CRENSHAW MISSION.

Dear Dr. Boswell: We have been well received on the Crenshaw Mission, have closed our first quarter, have paid the Home and Foreign Mission assessment. The assessment for the preacher-in-charge was raised some. We think the prospects good for a prosperous year. We had Brother Lagrone with us. He preached with the old-time vigor and fire of his youthful days.

We are pleased with the improvement of the Advocate, and you will please allow me to say "amen" to your editorials on the prohibition question. I shall make an effort to send a list of subscribers now soon. It ought to be in every Methodist home. The Lord bless you in your labors of love.

Fraternally,

W. J. O'BRYANT.

Crenshaw, Miss.

Japan has asked China to take such steps as may be necessary to prevent a boycott on Japanese goods in China and to put an end to the anti-Japanese agitation growing out of the Tatsu Maru incident.

The excess of exports over imports in December, January and February amounted to $324,792,613, which is $68,000,000 greater than the aggregate of the imports. The excess is also three times as large as the gold imported during the panic. These are remarkable results, and they are among the proofs of the recuperative power of American business. The declining rates of money abroad are evidence that the loss of the gold sent to the United States has not been as harmful to Europe as was feared, and these declining rates, in connection with our foreign commerce figures, are pretty good evidence that most of the gold sent here has come to stay, because it has come in payment of international differences.—Wall Street Journal.

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LESSON FOR APRIL 12.

"THE RAISING OF LAZARUS.

John xi; 1-57.

Golden Text: "I am the resurrection and the life."—John xi. 25.

What must have been the delights of a home that had become a haven of rest for him who had not where to lay his head? Natural sympaty alone, for one who seemed so friendless, would have thrown open the door of the humble house at Bethany. It seems that the Lord was treated as a member of the family, one to whom appeal was made in all things. Not much is told us of Lazarus—that is in words,—but very much is told when it is said that he was loved by the Lord, and knowing this, Lazarus was content in silently knowing "him whom he had believed." There is many a happy home where, father and mother having passed away, the head and support of the family fell on the brothers. There is a satisfaction in being conscious of duty performed. There is many another happy home where, in addition to loyalty to duty, the spirit of Christ enters and dwells. The home where there is a delight in believing that our Lord is just as much among us as he was with Lazarus and his two sisters. No home is complete unless there is time and a desire to render service to the Master: as a house is unsafe unless on a solid foundation, so also is the happiness, nay, even the serene contentment of home unstable unless resting on "Christ, the solid rock."

However close to the Lord we may live, and however godly our home may be, there is no exemption from trouble and sorrow. Death comes to all, and the dark hours of the preceding illness does not prepare the mind of loving attendants for the shock that comes from dying, that loving eyes are closed to open never again. It is a sweet story given in our lesson, and each time we read it we feel that we love Jesus better than before. Lazarus was sick, but Jesus had gone away. He was with his disciples in Perea. The first thought of Mary and Martha was to make their trouble known to Jesus, so they sent him a message worded in a manner to best reach his heart: "Lord, behold him whom thou lovest, is sick," was the prayer of the loving sisters. They did ask that Jesus return; they simply trusted that their appeal would be heard, and that Jesus would obey the call for help in time of trouble. It often seems hard that our most earnest prayers are not answered at once in a way that seems to us best. Jesus did not go to the bedside of Lazarus, and he at once explained to his disciples the reason. God was to be glorified in the sickness and death of the beloved brother, and all the glory was to come at the word of his beloved Son.

Mary and Martha did not know this, and in the meantime they were to suffer. They could not know it, for "God works in a mysterious way his wonders to perform." But while the purposes of the Almighty were working toward fulfillment the blessing for his children was already proposed and on its way to be bestowed. The home at Bethany was in mourning, the brother was dead. Friends came from the neighborhood to comfort the sorrowing sisters; yet Jesus had not come. How dark and cheerless pass the hours when death is a guest in our home.

At last came the joyful tidings that Jesus was coming—too late, though, says the faithless ones. Lazarus had been dead four days, and the mourning friends were still at the bereaved home.

Martha hurried to meet Jesus on the way, and coming to the Lord her words were of gentle reproach, for said she. "Lord if thou hadst been here, my brother had not died." The two loving sisters must have often said these words to each other, for when Mary saw the Lord she gave utterance to the same thought, using the same words. Martha had the kind of faith that never gives up. Her next words to Jesus showed that she still believed: "But I know that even now" etc. It may be too late for a blessing to come in our way, but never too late in God's way. It was hope that caused Martha to finish her words with "whatever thou wilt ask of God, God will give it thee." Yes; and to thee, too, Martha: only wait a little longer and you will take your part in a truth that has shed a light of glory and of promise over death and the grave. After Jesus and Martha were joined by Mary they started toward the grave of Lazarus. As they walked along gentle-hearted Mary wept, and the loving sympathy of the Master came from him as a groan. "Where have ye laid him," said he who carries our sorrows. "Lord, come and see." The great, big heart of the Savior of Man could hold no more. "Jesus wept." Sorrowing? For what? Was he not ready even then to call, "Lazarus, come forth?" He sorrowed as a great-hearted Father sorrows when witnessing grief of his children. Then they came to the grave. "Take ye away the stone," said the Lord. "O, no," said Martha, thinking her brother had been dead too long to be raised again. They had spoken before of his coming back to life; then it was that Jesus had told her of his power. "I am the resurrection and the life." and as Lazarus was dead and in his grave, yet he would hear and live. It was hard for Martha to believe. It is hard for us, in bereavement, to receive the comfort the kind Father gives in his Word as here recorded.

They took the stone away from the grave; the dead Lazarus lay bound in the grave-clothes in which they had left him. He must soon come forth, for the Conqueror of death was there and would call him back to life. Now, as they stand around the door of the grave, let a dying world gather there and bow the head as the Son of God prays to his Father and our Father in heaven. He thanks the Father for the privilege of pointing the sorrowing ones to joyful faith as he calls in a loud voice, "Lazarus, come forth." The dead hear and live, and no more shall we dread the gloom of the grave. Faith in Christ gives us the victory!

> "O death, where is thy sting?
> O grave, where is thy victory?"

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WHAT ABOUT A COOK-STOVE?

Now that summer time and "dog-days" are just ahead, everybody who "summers" at home is considering how to simplify things and get the most comfort out of an uncomfortable situation.

We interview the ice-man; order thin clothes; plan to ease up here and relax there; but more than likely forget the one most important item in the whole hot-weather scheme—some means of doing the family cooking without the insufferable heat of a coal fire in the kitchen.

Everyone with experience knows how tiresome it is to stay in a stuffy room to prepare a meal, let alone the doing of a big baking. But everyone doesn't know how easy it is to change a hot kitchen to a cool one, and do better cooking at the same time. Just add to your list of summer conveniences a New Perfection Wick Blue Flame Oil Cook-Stove and you've done all that any one can do to lessen hot weather discomfort.

Wouldn't it be fine of a summer morning to step in the kitchen, put on the kettle, broil the steak, bake the muffins, filter the coffee and give the breakfast call in one-fourth the time you'd take to do it all on a coal stove?

And wouldn't it be fine to be as cool when the breakfast was prepared as when you first entered the kitchen?

People who have tried it say that the New Perfection Oil Stove actually does everything in the line of cooking and domestic service without overheating the room or the worker.

Undoubtedly the reason is to be found in the blue flame principle on which the stove works.

A cylindrical chimney concentrates the heat at the stove top and in this way prevents surface radiation as in a coal or wood stove.

It is easy to see that this lessens very much the matter of personal discomfort in summer housekeeping.

So don't forget the New Perfection Oil Stove in your summer plans and you will have a comfortable kitchen and the best cook-stove in the world.

In discussing the features of the new enforcement law Gov. Haskell indignantly denied the statements widely made in the daily press that Oklahoma was including a "dispensary system" in its new enforcement law which could bear the slightest resemblance to the corrupt and now defunct South Carolina institution. On the contrary, he pointed out that the only use of the agencies which are proposed in certain towns throughout the State, to be called dispensaries, under the new law will be for the distribution of alcohol and liquors for purely scientific and medicinal purposes, as is the case in Maine. There is in this plan absolutely no likeness to the scheme under which South Carolina suffered for more than a decade and a half. The most careful restrictions have been placed about these proposed dispensaries, and the governor himself will have direct supervision of every dispensary in the State.

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I want to get a personal letter from every man and woman in America afflicted with Rheumatism, Lumbago or Neuralgia, giving me their full name and postoffice address, so I can send them ***Free*** a full-sized, ***One Dollar Bottle*** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—***Actually and Permanently Cures Rheumatism.*** I know it does, I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit. You cannot ***coax*** Rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot ***tease*** it out with liniments, electricity or magnetism. You cannot ***imagine*** it out with mental science. ***You Must Drive It Out.*** It is in the blood and you must ***Go After It and Get It.*** This is just what Kuhn's Rheumatic Remedy does and that's why it cures Rheumatism. Rheumatism is Uric Acid and Uric Acid and Kuhn's [illegible] Remedy cannot live together in the same blood. The Rheumatism has to go and it ***does go for good.*** My Remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints and cures [illegible] cured.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND RND.

Parker Memorial [illegible]	Mar 15,
Mary Werlein [illegible]	Mar 15,
McDonoghville, at Wesley	Mar 2[illegible]
Bogalusa	Apr [illegible]
Plaquemine [illegible]	Apr 11, 12
Donaldsonville [illegible]	Apr 18, 19
Slidell, at [illegible]	Apr 26,
Louisiana [illegible]	May [illegible]
Algiers [illegible]	May [illegible]
Felicity [illegible]	May 10,
Epworth [illegible]	May [illegible]
First Church [illegible]	May 17,
Rayne [illegible]	May [illegible]
Carrollton [illegible]	May [illegible]
Covington [illegible]	June [illegible] 7
Second Church [illegible]	June 14,

F. N. PARKER, P. E.

ALEXANDRIA DIST—SECOND RND.

Summerville and Eden, at [illegible]	
Bunkie [illegible]	Apr 4, 5
Lecompte, at Lecompte	Apr 6,
Verda and A[illegible], at St. Maurice	Apr 10,
Colfax and Montgomery, at C.	Apr 11, 12
Pineville, at Holloway's P.	Apr 18, 19
Master's Chapel	Apr 25, 26
Boyce, at [illegible]	May 2, 3
Pollock, at [illegible]	May 6,
Selma	May 9, 10
Boeuf River	May 11,
Chicot, at W[illegible]'s Chapel	May 16, 17
Opelousas, [illegible]	May 1[illegible],
Alexandria, at First Church	May 23, 24
Alexandria, West End	May 24, 25
Simmsport, at [illegible]	May 30, 31
Dry Creek, at H[illegible]	June 5,
Glenmora, at Forest Hill	June 6, 7
Natchitoches	June 11,

The District Conference will convene in Natchitoches June 12-14.

N. E. JOYNER, P. E.

Alexandria, La.

SHREVEPORT DIST.—SECOND RND.

Keatchi, at Longstreet	Apr 4, 5
Grand Cane, at Stonewall	Apr 11, 12
Pelican, at Mitchell	Apr 18, 19
Wesley, at [illegible] Springs	Apr 2[illegible], 2[illegible]
Coushatta, at Campt[illegible]	Apr 26, 27
La Chute, at Atkins	May 2, 3
Mansfield Cir., at [illegible]	May 9, 10
Zwolle, at Noble	May 16, 17
Mansfield	May 1[illegible], 1[illegible]
Many	May 23, 24
Ida, at Ida	May 30, 31
Shreveport, Texas Ave.	June 1, 2
Shreveport, First Church	June 3,
Shreveport, Noel Memorial	June 4,
Pleasant Hill	June 6, 7
Greenwood	June 8, 9
Hornbeck	June 13, 14
Leesville	June 14, 15
Bon Ami	June 20, 21
De Ridder	June 21, 22
Mooringsport	June 2[illegible], 2[illegible]
Provencal [illegible]	June 2[illegible], 2[illegible]

Our Annual Preachers' Meeting and Missionary [illegible] will meet at Mansfield [illegible] May 1[illegible] and [illegible] Wednesday [illegible]. We want each pastor to bring at [illegible] three laymen and as many of the [illegible] women as possible.

F. J. WARE[illegible]K, P. E.

BATON ROUGE DIST.—SECOND RND.

Wilson, at [illegible]	Apr [illegible]
Clinton	Apr 1[illegible]
Ethel, at New [illegible]	Apr 1[illegible], 19
Jackson	Apr [illegible]
Baker, at [illegible]	Apr 2[illegible], 2[illegible]
Zachary [illegible]	Apr 2[illegible], 27
Port Vincent [illegible]	May 2, 3
Ponchatoula [illegible]	May 3, 4
Hammond	May 5,
Independence [illegible]	May 5,
Amite [illegible]	May [illegible]
Franklinton [illegible]	May 9, 10
Mt. Hermon [illegible] Mt. H.	May 11,
Kentwood	May 12,
St. Helena [illegible]	[illegible]
St. Francis[illegible] [illegible] Hill	[illegible]
Pinegrove, at M[illegible]	May 2[illegible], 24
Liveoak, [illegible]	May 30, 31
East Feliciana [illegible]	June 6,
Melville [illegible]	June 1[illegible], 14
Newroads	June 21, 22
Baton Rouge, First Church	June 2[illegible], 25
Baton Rouge, Second [illegible]	June 28, 29

R. W. TUCKER, P. E.

ARCADIA [illegible]—SECOND RND.

Bienville, at [illegible] Place	Apr 4, 5
Simsboro, at Salem	Apr 8,
Homer	Apr 11, 12
Haynes[illegible], at New [illegible]	Apr 1[illegible],
N. Bossier[illegible]	Apr 1[illegible], 19
Benton, at [illegible]	Apr 20,
Haughton [illegible]	Apr 2[illegible], 26
Gibsland, at [illegible]	Apr [illegible]
Arcadia	Apr 2[illegible]
Jonesboro, at Jonesboro	May 3, 4
Vernon, at [illegible]	May 9, 10
Bernice [illegible]	May [illegible]
Lisbon [illegible]	May [illegible]
Ruston	May 18,
Minden	May 19,
Ringgold [illegible]	May 2[illegible],
Lanesville, at Pine Grove	May 23, 24
C. Valley, at [illegible]	May 26,
Winnfield	May 31, June 1

District Conference will be about the last week in June. Preachers, please take notice and make no conflicting appointments.

BRISCOE CARTER, P. E.

CROWLEY DIST. SECOND ROUND

Prudhomme	April 5
Rayne	April 5
Grand Chenier	April 12
Eunice	April 19
Morgan City	April 26
Patterson	April 26

Sulphur and Vinton	May 3
Lake Charles	May 3
Lake Arthur	May 17
Jennings	May 24

J. M. HENRY, P. E.

MONROE DIST.—SECOND ROUND.

Monroe, at M[illegible]	Apr 4, 5
Winnsboro, at Boeuf Prairie	Apr 11, 12
West Monroe, at Faulk Ch.	Apr 18, 19
Lake Providence, at L. P.	Apr 25, 26
[illegible], at Marion	May 2, 3
Bastrop, at [illegible]	May 9, 10
Eros, at Indian Village	May 16, 17
Mer Rouge, at M.	May 2[illegible], 24
Mangham, at Little Creek	May 30, 31
Harrisonburg, at Jonesville	June 6, 7
Floreswell, at Holly Grove	June 13, 14
[illegible], at Douglas	June 17,
Waterproof, at St. Joseph	June 2[illegible], 21
Floyd, at Midway	June 27, 28

J. E. DENSON, P. E.

NORTH MISSISSIPPI CONFERENCE

CORINTH DISTRICT—SECOND RND.

Guntown and Baldwyn, at Pleasant Valley	Apr 4, 5
Mantachie Cir., at Oak Grove	Apr 11, 12
Belmont Cir., at New Hope	Apr 18, 19
Tishomingo Cir., at Salem	Apr 25, 26
Wheeler Ct., at Double Spgs.	May 2, 3
Marietta Ct., at Blythes [illegible]	May 9, 10
Myrtle Ct., Ebenezer	May 16, 17
B[illegible] Spgs., at Liberty	May 23, 24
New Albany Ct., at Wells Ch.	May 30, 31
New Albany Sta., at New Albany	May 31, June 1
Booneville Ct., at Ba[illegible]	June 6, 7
Jonesboro Ct., at Brownfield	June 13, 14
Rienzi and Falkner Ct., at Marvin	June 20, 21
Ripley and New Hope, at Wiens	June 27, 28

District Conference will be held at Baldwyn, Miss., July 14, 15, 16.

BEN P. JACO, P. E.

COLUMBUS DIST.—SECOND ROUND

Columbus Cir., at Pinegrove	Apr 4, 5
Starkville	Apr 11, 12
Starkville Ct., at Lebanon	Apr 18, 19
Shuqualak, at Center Valley	Apr 24,
Winstonville, at Macedonia	Apr 25, 26
Macon	May 2, 3
Mayhew, at Mayhew	May 9, 10
Mathiston, at Double S.	May 16, 17
Crawford, at New Bethel	May 23, 24
Sturges, at Bethel	May 30, 31
Brooksville	June 6, 7
Hebron	June 13, 14
Cedar Bluff	June 20, 21

District Conference will be held at Mathiston July 1, 2, 3.

L. M. LIPSCOMB, P. E.

OXFORD DISTRICT—SECOND RND.

Randolph Ct., at Washington	Apr 2,
T[illegible] Ct., at Salem	Apr 4, 5
Charleston Ct., at Oakland	Apr 11, 12
[illegible] Sta.	Apr 13,
[illegible], at Sparta	Apr 18, 19
[illegible] Camp Ct., at Bethlehem	Apr 25, 26
Red Banks Ct., at Wesley	May [illegible]
Ashland Ct., at Ashland	May 2, 3
Paris Ct., at Bro. [illegible]'s	May 3, 10
Water Valley Ct., at Pleasant R.	May 15,
[illegible] Ct., at Goshen	May 1[illegible], 17
Water [illegible] Ct., at Harris C.	May 30, 31

The District Conference will meet in Holly Springs May 1[illegible], 20, 21.

J. E. CUNNINGHAM, P. E.

GREENVILLE DIST.—SECOND RND.

[illegible], at Mer[illegible]	Apr 4, 5
[illegible]	Apr 1[illegible],
[illegible]	Apr [illegible]
Boyle, at New Salem	Apr 1[illegible], 20
Benoit, at Benoit	Apr 2[illegible], 27
[illegible], at Duncan	May 1,
[illegible], at Dubbs	May 3, 4
[illegible]	May [illegible]
[illegible] Sta.	May 10, 11
Cleveland Ct.	May 1[illegible], 12
Rosedale	May 14,
[illegible], at H[illegible]	May 1[illegible],
Friar's Point	May 1[illegible],
Greenville	May 2[illegible], 24
[illegible], at Belen	May 3[illegible], 31
Robinsonville	June [illegible]
Shaw	June [illegible]
[illegible] and South Greenville	June [illegible]

The District Conference will be held at Cleveland May 2[illegible]-2[illegible].

R. A. MEEK, P. E.

ABERDEEN DIST.—SECOND RND.

[illegible]	Apr 5, 6
[illegible], at Macedonia	Apr 12, 13
[illegible]	Apr 19, 20
[illegible], at M[illegible]	Apr 24,
[illegible] and Nettleton, at N.	Apr 26, 27
[illegible], at Hurricane	Apr 30,
[illegible], at Nebo	May 1,
[illegible], at Pittsboro	May 2, 3
[illegible], at Asbury	May 9, 10
[illegible], at Ebenezer	May 14,
[illegible], at Chesterville	May 23, 24
Pontotoc, at Chesterpille	May 23, 24
Nettleton Ct., at Union	May 30, 31
Okolona Ct., at B. Chapel	June 6, 7
Aberdeen	June 9,
Fulton	June 12,
Smithville	June 13, 14

J. H. MITCHELL, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Apr 4, 5
Como	Apr 11, 12
Senatobia	Apr 18, 19
Mt. Pleasant, at Marshall Ins.	Apr 25, 26
Olive Branch	May 2, [illegible]
Byhalia, at Emory	May [illegible]
Cockrum, at Indepe[illegible]	May 7,
Pleasant Hill, at [illegible] C.	[illegible]
Wall Hill, at G[illegible]	[illegible]
Hernando and [illegible]	[illegible]
Co[illegible]	May 18, [illegible]
H[illegible], at [illegible]	May [illegible]
[illegible]	May [illegible]
[illegible]	May [illegible]
[illegible]	June 1,
[illegible]	June 6, 7
Arkabutla	June [illegible], 14
[illegible]	June 1[illegible],
Crenshaw	June [illegible]

W. M. [illegible], P. E.

WINONA DIST.—SECOND ROUND.

[illegible]

S. LEWIS, P. E.

[illegible] DIST.—SECOND ROUND.

[illegible]	Apr [illegible]
[illegible]	Apr [illegible]
[illegible]	Apr [illegible], 12
[illegible]	Apr [illegible]
[illegible]	Apr [illegible], 13
[illegible]	Apr [illegible]
[illegible]	Apr 2[illegible], 2[illegible]
[illegible]	May 2, 3
Ebenezer [illegible]	May [illegible]
[illegible]	May 16, 17
[illegible] Hawk	May 23, 24
[illegible]	May 24,
[illegible]	May [illegible], 31

S. M. THAMES, P. E.

Mississippi Conference.

MERIDIAN DIST.—SECOND ROUND.

[illegible]

[illegible]	Apr 3,
[illegible]	Apr [illegible], 5
[illegible]	Apr 12, 13
[illegible]	Apr 14,
[illegible], at Adams[illegible]	
[illegible]	Apr 1[illegible],
[illegible]	Apr 1[illegible], 20
[illegible]	Apr 2[illegible],
[illegible]	Apr 2[illegible], 27
[illegible], at Mt. Hermon	
[illegible]	Apr 30,
[illegible]	May [illegible]
[illegible]	May [illegible]

[illegible]

[illegible] Edwards May [illegible].

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—SECOND ROUND.

Gloster	Apr [illegible], 5
Liberty, at Woodland	Apr 11, 12
Hamburg, at Roxie	Apr 19, 20
Homochitto, at Salem	Apr 25, 26
Caseyville, at Galatin	May 2, 3
Bethel, at Mt. Carmel	May 9, 10
Centerville	May 10, 11
Percy's Creek, at P. C.	May 16,
Woodville	May 17, 18
Bayou Pierre, at Tabernacle	May 23, 24
Natchez, [illegible] Street	May 30, 31
Natchez, Jefferson St.	May 31, June 1
Washin[illegible], at Kingston	June 6, 7
Barlow, at Lebanon	June 13,
Fayette, at Ebenezer	June 14, 15
W[illegible], at Mars Hill	June 20, 21
[illegible], at Nebo	June 27, 28

[illegible] District Conference [illegible] be held [illegible] May 13-1[illegible].

J. T. L[illegible]T, P. E.

[illegible]SHO[illegible] DIST[illegible] ROUND.

[illegible]

Bay St. Louis	Apr 5,
[illegible]	Apr 9,
[illegible]	Apr 10,
[illegible], at Mc[illegible]	Apr 11, 12
[illegible], at Mt. Pleasant	Apr 16,
M[illegible]	Apr 17,
[illegible] Spgs.	Apr 18, 19
[illegible]	Apr 20,
[illegible] and [illegible], at Ga[illegible] Chapel	Apr 25, 26
[illegible]	May 2, 3
[illegible]	May 4,
[illegible]	May 5,
Gulfport, [illegible] 5th Ave.	May 6,
[illegible]	May 7,
[illegible]	May 9, 10
[illegible]	May 14,
[illegible]	May 15,
H[illegible]	May 16, 17
[illegible], at McHenry	May 23, 24
[illegible]	May [illegible]
[illegible] Springs [illegible] Street	May 30, 31
[illegible]	June 4,
[illegible]	June 5,
Hattiesburg, Court Street	June 6, 7
Hattiesburg, Main Street	June 7, 8

District Conference at McHenry, May 1[illegible]-2[illegible]. Opening sermon at [illegible] p.m. by Rev. J. W. Thompson. Sermon evening of [illegible]th by Rev. [illegible] P. Bradford followed by administration of the Lord's Supper. M. L. BURTON, P. E.

JACKSON DIST.—SECOND ROUND.

[illegible], at [illegible]	Apr 5, 6
[illegible], at [illegible]	Apr 7,
[illegible]	Apr 8,
Sharon, at Jordan	Apr 11, 12
[illegible], at New Hope	Apr 14,
[illegible], at [illegible]	Apr 18, 19
[illegible], at Wesley [illegible]	Apr 25, 27
[illegible], at [illegible]	May 2, 3
Yazoo City	May 3,
[illegible]	May 9, 10
[illegible]	May 20,
[illegible], at Spring Ridge	May 23, 24
[illegible]	May 27,
[illegible], at Tre[illegible]	May 30, 31
[illegible], at [illegible]	June 2,
Canton	June 6, 7
[illegible], at [illegible]	June 13, 14
M[illegible]	June 2[illegible], 21

A. F. WATKINS, P. E.

NEWTON DIST.—SECOND ROUND.

[illegible]	Apr 11, 12
[illegible], at H[illegible]	Apr 13,
Montrose, at Montrose	Apr 19, 20
[illegible]	Apr 25,
Newton	Apr 25, 27
[illegible], at High Hill	May 2, 3
[illegible], at Philadelphia	May 9,
[illegible]	May 10, 11
[illegible]	May 10, 11
[illegible] Philadelphia	May 13,
[illegible]	May 17, 18
[illegible]	May 23, 24
[illegible], at Trenton	May 30,
Raleigh, at Raleigh	May 31, 32
Hebron, at Hebron	June 6, 7
[illegible], at [illegible]	June 9,
[illegible], at Neshoba	June 12,
[illegible]	June 13, 14
[illegible], at Phillips	June 19,
[illegible]	June 20, 21
[illegible], at Mt. Pisgah	June 27, 28
[illegible], at Zion	July 2,
[illegible]	July 4, 5

JAS. M. WEEMS, P. E.

BROOKHAVEN DIST.—SECOND RND.

[illegible]	March 29, 30
[illegible] Springs	Apr 4, 5
[illegible]	Apr 5, 6
[illegible]	Apr 11, 12
[illegible]	Apr 12, 13
[illegible]	Apr [illegible], 19
[illegible]	[illegible]
[illegible]	Apr [illegible], 20
[illegible]	Apr 2[illegible], 26
[illegible]	May 2, 3
[illegible]	May [illegible], 4
[illegible]	[illegible]
[illegible]	May 9, 10
[illegible]	May [illegible]

[illegible] H. [illegible]SON, P. E.

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25 DOSES
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NEVER SOLD IN BULK

TAKE ONE
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AND THE PAIN IS GONE.

LETTER FROM OKLAHOMA.

So many of my friends have requested me to write to them that I am going to answer in part through the Advocate, which, by the way, is more appreciated by me than ever. It comes to me once a week, and is like good news from a far country. I wish the brethren would write more about the work in Mississippi, for I feel the keenest interest in all that is going on in the north Mississippi Conference. Some things sadden me. The death of Brother S. T. Harkey was a great loss to the Church. He was my tried friend.

I have not been disappointed in my surroundings here. I knew this was a new country, and that Church interests were not developed, and the work would be difficult. I find the people kind and respectful. I have as good neighbors as I ever had anywhere I have ever lived. The people have come here from the ends of the earth, and are strangers to each other. They are not satisfied with these conditions, and are hungry for better association. This can be brought about through the efforts of the Church. Pastoral work is the most effective means to success. There are thousands of people coming here, many of them members of the Methodist Church, but few of them bring their membership with them, and I fear many of them leave their religion behind. They must be hunted up and constantly looked after. Truly, the harvest is great, but the laborers are few, and unless the ministry is very active hundreds of these people will be lost to the Church, as in most places the preachers have more than they can do. I am preaching at four railroad towns, and to an Indian school; one of these towns has two thousand, and another one thousand people. Two preachers could not do the work.

These people have not been educated to support the ministry as they should, and many of the preachers follow some trade or profession to supplement their salary.

This will be a great country in the near future. The lands are rich, and most all crops grow and do well. Living is plentiful. The timber busines is the leading industry, and gives employment to thousands of people at fairly good wages. The negro is not depended upon here. White labor is all the go. Stock raising is a good business here. Hogs and cattle are profitable. The wolves attended to the sheep, so there are none left.

I am told that fruits—that is, peaches and apples, do fine. I do not see many orchards, and most trees that I see are too young to prove their worth.

The Indian is said to be a very religious person. I hope it is true, for he is no good at anything else. He has fully made up his mind not to work. They are idle and thriftless. Most of the full-bloods live away from the towns in the mountainous country. They are badly mixed up with white blood and skin. Some of the half-breed girls are fairly good looking, and the white boys are not slow to marry the girl to get the three hundred and twenty acres of land which is the average allotment.

The last session of the Oklahoma Conference set off the Indian work to itself. It is served mostly by Indian preachers, who can speak their language. Thus I am excused, for the present, at least.

W. W. WILLIAMS.

Fort Townson, Okla.

There has been a novel strike. The German reporters refused to report the proceedings of the Reichstag, because they were called swine. The strike was settled by the apology of the offender, Herr Grober.

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[illegible] Tex

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Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p. m.; Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. L. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 978.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; 'phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

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Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

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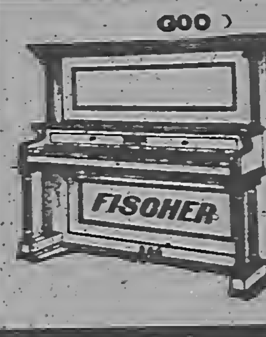

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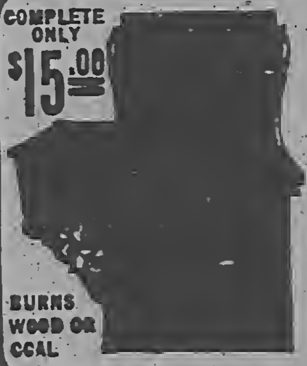

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Epworth League

By Rev. H. Whitehead.

PRAYER-MEETING TOPICS.

April 12. Interrupted Hosannas. Luke xix. 32-48. (Zech. ix, 9-10). (Palm Sunday.)

And Jesus set his face to go to Jerusalem, while the apostles followed trembling in the way. At Jericho they tarried at the house of Zaccheus, the Publican. There Jesus spake the parable of the "ten pounds" to the throng that had gathered in the way. Leaving Jericho, the Master had led his disciples along the way with the gathering passover throngs. When nigh to Bethany he had sent his disciples aside for a colt, on which no man had ever ridden, and after the fashion of the ancient kings of Israel, made his way into the city of Jerusalem.

To the multitude the action of Jesus was a declaration of his mission and an acceptance of the regal character. Those who had come to believe in him were looking for an earthly king, and they were, doubtless, impatient that he would not declare his authority and exert his power to establish his throne. When he came, as the prophets had foretold the coming of the Messiah, they felt that at last Jesus was going to accede to their wishes and assume the rank that they felt to be his. The throngs shouted their praises and their joy. The very children gathered in the way cried "Hozanna!" The people brought palm branches and strewed them before him, and they spread their garments for him to ride over.

The sudden view of Jerusalem is far famed. It has brought joy to countless multitudes. But when Jesus saw the city he began to weep. He saw the coming days, when the city should be besieged. He said that if Jerusalem had known the day of its visitation this might have been averted. We know not what the history might have been if the Jews had known their coming Lord, but the Master intimates that it might have been very different. The Hozanna was not for the real Christ. When he refused the Jewish dream of temporal power the same people cried, "crucify him." The Master understood the fickle throng that gathered around him.

When the Christ entered the temple he displayed a touch of his real authority by driving the merchants out of the building who bought and sold there. But with this one exhibition of authority he lapsed again into the teacher, gathering the throngs about him to listen to his wonderful parables. When the Christ would not draw the sword, most of his followers deserted him, and the leaders of the people were that much more embittered. The Master had seen his last earthly triumph. Gethsemane and the cross were next.

The coming King desires not alone your shout of praise, but your oath of service. He seeks the adoration of your hearts.

DEAFNESS CANNOT BE CURED
by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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General News

A coal strike among the miners of Illinois and other western States is promised for May 1, and while neither the mine owners nor the miners have much to say concerning the matter, it is regarded by manufacturers and the people generally as a severe blow administered to returning prosperity.

It is officially announced from Washington that our battle fleet will visit Japan, and will call also at a Chinese port. This will extend the itinerary several thousands of miles, even if no other visits are made. Should invitations be received from England or France, it is possible they may be accepted.

The German government, in view of the possibilities of the wireless telegraph, has adopted a measure placing all wireless apparatus under the control of government agents, on the theory that in the hands of irresponsible persons, or during a time of war, the government business and orders may be seriously interfered with.

The "Lantag" of Finland has unanimously decreed the total prohibition of all beverages containing more than 2 per cent of alcohol. This is the result of a long and consistent fight that really began with the convocation of the Lantag in 1863. In that session the representatives of the peasants gave up their ancient right of distilling and selling whisky in their own homes. Since that time first one restriction and then another has been imposed. A form of local option has produced a practical prohibition in many parts of the country. Not one of the labor unions of Finland permits liquor to be served in its gatherings. This final action represents the will of a large majority of the people.

Missouri's united Prohibition forces have launched the campaign for Constitutional Prohibition, with an organization representing the best-known leaders of the movement throughout the State. Dr. W. D. Palmore, of St. Louis, editor of the Christian Advocate, is the executive leader of the new movement. Among the prominent Prohibitionists participating in the fight are H. P. Faris, member of the Prohibition National Committee, Prohibition State Chairman C. E. Stokes, State Secretary E. E. McClellan, Frank P. Reno and others. In one of his addresses at the convention which was held at Sedalia, March 18, Clinton N. Howard completely answered the brewers' lies about Kansas City, having just spent several days in that city making a searching investigation, interviewing merchants, public officials, mail men and workers. His reply to the brewers received a tremendous ovation.

"One thing is clear. The movement against the saloon in the South is not an attempt on the part of the whites to remove from the blacks what they reserve for themselves. It is rather a self-denying ordinance. It reflects the growth of the belief in the solidarity of society. It is an assertion of the truth that what is an injury to a part is an injury to the whole. The presence in the South of a race in an irresponsible stage of development has unquestionably had its effect in increasing the sense of responsibility in the more advanced race. Whether it appears in the form of local option or in the form of State Prohibition, the victorious attack upon the saloon in the South is a cheering sign of the spread of the principle that no man, no body of men, no race of men can live unto themselves." —"Outlook."

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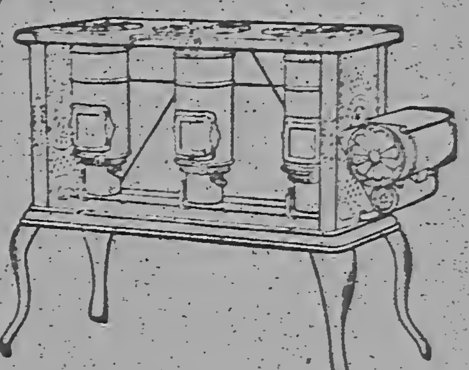

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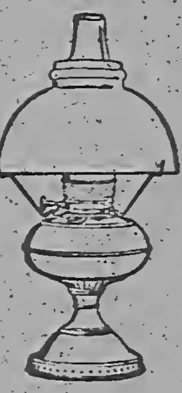
NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

is so constructed that it cannot add perceptibly to the heat of a room; the flame being directed up a retaining chimney to the stove top where it is needed for cooking. You can see that a stove sending out heat in but *one* direction would be preferable on a hot day to a stove radiating heat in *all* directions. The "New Perfection" keeps a kitchen uniformly comfortable. Three sizes, fully warranted. If not with your dealer, write our nearest agency.



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NOTES FROM VANDERBILT UNIVERSITY.

The Cole Lectures will be delivered this year by the Rev. George Jackson, M.A., of the British Wesleyan Church. Sunday, April 26, he will preach in the University Chapel. On Monday he will begin his series of lectures on "The Fact of Conversion." The subjects of the individual lectures will be as follows:

1. Reality of Conversion as a Fact of Consciousness; 2. Reality of Conversion as a Fact of Life. 3. Varieties of Convension. 4. Rationale of Conversion. 5. Psychology of Conversion. 6. Present-Day Preaching and Conversion.

The series will close with another sermon on Sunday, May 3, one lecture being scheduled for each day intervening.

At present the lecturer is the pastor of Sherbourne Street Church, Toronto, Canada, whither he came on urgent invitation two years ago. He has not severed his connection with the Wesleyan Church, and intends to return to the mother country soon. He is the author of a number of books, most of them on religious subjects. True to Methodism's noblest calling, his preaching has always been of an evangelical type; and his treatment of the subject for his series of lectures here will doubtless enrich the world's thought and literature on this all-important mission of Christianity.

Dr. W. J. Dawson, also of England, will preach the commencement sermon of the University, June 14. In addition to his work as a preacher, he is the author of some twenty-three books, most of which are in the field of literary criticism, in which field he is an acknowledged authority. He will lecture before the Summer Theological Institute of the University immediately after commencement. Some of the themes to be discussed by him are "The Arrest of Christianity," "Prayer," "Savonarola," "Temptation," "The Story of the Changed Man" and "Raleigh and His Times."

The commencement literary address will be delivered by Dr. Charles Forster Smith, head professor of Greek in the University of Wisconsin. He has an acknowledged place as a classical scholar, his most notable work being an edition of Thucidides. He was at one time president of the American Philological Association. From 1882 to 1894 he filled the Chair of Greek in Vanderbilt University. During his residence here he made many friends, who will be pleased to hear him on this occasion.

Dean Tillett is receiving numerous invitations to address gatherings of Methodist preachers on the proposed Statement of Faith. He has thus far spoken before the Methodist preachers of New York City, Cincinnati and Chicago. While in Chicago he went to Northwestern University and addressed the students of Garrett Biblical Institute on this important question, which is now interesting world-wide Methodism. The Methodist Episcopal Church is especially interested in view of the near approach of the General Conference.

The enrollment of students in the University is larger this year than it has been in its history. The largest gains were made in the Academic and Biblical Departments. It seems that every advance in the direction of higher curriculum in the Medical and Dental Departments only serves to swell the number of students. Such an increase has been made in the requirements of these two Departments that a gain in the number of students was a great surprise.

MISSISSIPPI CONFERENCE.

Treasurer's report of Joint Board of Finance of the Mississippi Conference, quarter ending April 1:

Brookhaven District—Nothing.	
Jackson District—	
Eden	$10.00
Madison	28.20
Meridian District—	
Central, Meridian	65.00
Natchez District—Nothing.	
Seashore District—	
Mentorum	9.00
Gulfport, 29th Street	10.00
Purvis	50.00
Newton District—	
Neshoba	5.00
Vossburg & Heidelberg	25.00
Main Street, Laurel	55.50
Morton & Pelahatchie (in full)	99.00
5th Avenue & Kingston, Laurel	10.00
Taylorsville	15.00
Philadelphia (in full)	90.00
Vicksburg District—	
Bolton (First)	50.00
Rolling Fork	17.50
Hermanville	12.00
Crawford Street	45.00

We would most respectfully urge upon the preachers the importance of at once presenting the needs of our worthy claimants to their people.

You have endorsed the quarterly payment plan, and unless you come to our assistance it will be impossible to make these remittances.

It is impossible to borrow money with the best securities, and your board has no collateral but "I owe you;" so you can very readily see our position.

Please collect something and remit at once.

Yours fraternally,

W. L. HIGHTOWER, Treasurer.

GREENVILLE, MISS.

MEEK CHAPEL.

Our Methodist friends are an active people. Since John Wesley's followers first plunged into the American wilderness they have been tireless in the extension of their branch of the universal Christian Church.

Their activities in the Delta have been characteristic and they are now engaged in erecting a modest chapel on South Theobald Street, which will be served by Rev. Mr. Ingram in connection with Glen Allan this year.

The Quarterly Conference of the local Church named their new enterprise Meek Chapel to attest the confidence and high regard felt by the Church for their gifted presiding elder, Rev. R. A. Meek.

This action will be applauded by the general community, for Mr. Meek is a tireless toiler in the interest of humanity, and is held in universal esteem by our citizens, irrespective of creed or Church affiliation.

We are informed that Mr. Meek's programme for his Church in Greenville comprehends the erection of a chapel in north Greenville and one in the Race Track Addition, which, with the one now under construction, will be served by a minister who will devote his entire time to this work.

There is no greater educative or civilizing force than the Church, and we shall be under obligations to any branch of it that makes this force more prevalent.—*Greenville Times.*

NOTE FROM REV. H. M. ELLIS.

Dear Dr. Boswell: I write to ask the prayers of the Church for Sister J. T. Abney, wife of our faithful pastor at Sumrall, Miss. She has been very sick for several weeks, but has gotten so much worse in the last few days that Friday she was carried to the hospital in Hattiesburg for a serious surgical operation. Let me also bespeak remembrance of the anxious husband and little ones. The good people of Sumrall are most sympathetic and attentive, and stand ready to render any service they can.

I came here a week ago to hold a meeting and have of course labored under most unfavorable conditions, which could not be helped. Nevertheless, we have had a number of conversions among the children, and thirteen have joined our Church, besides about eight joining the Baptist Church. The Baptist pastor has been very helpful and attentive, and has our hearty thanks and appreciation. I go to Meridian to the District Missionary Institute on Tuesday, April 7.

Cordially,
H. M. ELLIS.

Sumrall, Miss., April 4, 1908.

A living hope—living in death itself. The world dares say no more for its device than, While I breathe I live; but the children of God can add by virtue of this living, While I expire I hope.—Robert Leighton.

This is the get-together age. The Laymen's Missionary Movement is a most significant illustration of that spirit. One of the best features of the Chattanooga Conference, April 21-23, will be the bringing together of so large a body of representative laymen. For men who are likeminded to know each other, is a great gain. The touch of elbows in the ranks inspires courage.

NOTICE.

The Winona District Conference will be held in Eupora, May 27-28. The opening sermon will be preached on the evening of the 26th by Rev. John Ritchie.

E. S. LEWIS.

Winona, Miss.

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NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, APRIL 16, 1908.

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VOL. 55—No. 16.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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Glances at the World.

Temperance people throughout the country have been waiting anxiously the action of the Senate Judiciary Committee on the several bills designed to protect prohibition territory against the interstate traffic in liquor. All the bills—four or five in number—were declared in the committee by a vote of 7 to 5 to be unconstitutional. But the committee was unanimous in offering some relief. The bill reported is simple. "Providing that there shall be no collect on delivery packages shipped interstate commerce where fictitious names are used, and that the name of the consignor and consignee shall be stated plainly. The provision is designed to eliminate the practice of railroad and express employés acting as agents for liquor houses." When the bill is called up for action a lively discussion will doubtless follow, as there are strong men in the Senate who are firmly persuaded that the bills offered and rejected by the committee are constitutional. Senator Dolliver is one of the men—the author of one of the bills. But if the Senate sustains the view of the majority of the committee and enacts their bill into law we shall not complain. "A half loaf is better than no bread."

* * *

Prohibition may not always prohibit, but if the law is enforced it makes illicit dealers realize that the law is not a dead letter. Our information is, the law is vigorously enforced in Kansas City, Kan., in Atlanta, Ga., and in Birmingham, Ala. In the latter city raids have been made on certain "social" clubs charged with trying to avoid the prohibition law. These clubs, organized for the "promotion of literature and art," appear really to be nothing more than clubs for drinking. On April 4 three officers of the clubs were fined $1000.00 each and sentenced to twelve months in jail. Private members were fined $250 each. In the several raids fifty-four men were captured. If catching men in such numbers and fining them after that style is kept up there will be no lack of funds from the liquor trade to help keep up the city. The good people of Mobile, who are so distressed about the loss the school fund will sustain when the prohibition law goes into effect in that city, may take hope. What happens in Birmingham will happen there, and the liquor business will still keep up their schools. Who says the liquor dealers are not a law-abiding class of men?

* * *

It seems to us just a little inconsistent that men should so strenuously oppose the move to put an end to the sale of liquor, and go in heartily for the suppression of gambling. As long as liquor is sold publicly, so long will the saloons keep up the work of killing men. To keep up the work they must be constantly furnished with recruits. The recruits come from the ranks of the boys. That boys should cease to be born is unthinkable. That they should constantly feed the gin mills is unbearable to those who have their temporal and eternal welfare at heart. In the matter of soul and body destruction the open saloon is far worse than the gambling habit. And prohibition of the sale of alcohol is no more "sumptuary" in its character than is legislation against gambling. Not only so, but to prohibit gambling is quite as much an interference with personal liberty as legislating against the sale of liquor. Yet, there are many men of intelligence, and fair, not to say the best, moral standing, who ardently enter the anti-gambling crusade, but zealously fight against the prohibition of the liquor business. Is it not a fact that the two things are twin evils? If we are properly informed, it is a fact that certain forms of gambling and liquor saloons are inseparable. Possibly we do not know all the evils of gambling as secular editors do. Neither do we know all the evils of the liquor traffic. Much of our knowledge of both is hearsay. What we do know leads us to say that the free use of liquor will ruin a man as soon and as effectually as the free use of gambling devices.

* * *

Justice, though tardy, has at last been done the local optionists of the Seventh Ward of Tangipahoa Parish of this State. A local option election was ordered by the Police Jury last fall, and the prohibitionists carried the election by a majority of seventy-seven. The Police Jury, at the ensuing meeting, for some cause, declined to announce the result. Failing to do so, the liquor dealers of Ponchatoula took out licenses as usual and proceeded with their business. The prohibitionists brought suit, but inasmuch as the result of the election had not been legally declared, the court ruled they had no cause for action. Appeal was taken, and the lower court was sustained. Now that the election has been "promulgated," if the saloons in Ponchatoula do not voluntarily close, suit will doubtless be brought to compel them. Our understanding is, the circuit judge ruled that the men in the business, if they continued, would do so at their own risk. If so, and they are forced to pay the penalty, they will not have money enough left to start a "corner saloon" in New Orleans, to which city they will probably emigrate.

* * *

The anti-prohibition campaign now being waged by the whisky forces in New Orleans and throughout Louisiana brings forcibly to mind the old proverb: "Whom the gods would destroy, they first make mad." If ever men were in a frenzy Mr. Sidney Story, the manager of the liquor campaign, and his lieutenants, are the men. Mr. Story gives evidence of this in his utterances on record in the *Times-Democrat* of April 5. The anti-prohibitionists had a rally in the city on Thursday evening, April 2. Cards of a character that Mr. Story did not like were printed and handed (as it appears) to the attendants at the rally as they entered the rallying place. Mr. Story charges that Mr. Ham, the evangelist, or those associated with him, sanctioned the act of circulating the cards at the doors. We take it for granted that such is the fact. The circulation of these cards is characterized by Mr. Story as "undignified, ungentlemanly, unwise and uncouth"—a quartette of crimes in the estimation of the apostle of the Liquor League. But it was what was on the cards that hurt Mr. Story more than anything else, especially the invitation it contained to Mr. Ham's meeting. He says: "The cards themselves were the offending feature. They were obscene and vile. They contained language which no self-respecting men, such as were those who attended our meeting, would care to have his wife or his daughter see. They were an insult to every person, man or woman, who participated in that meeting. By inference the persons who secured the printing of these 10,000 pieces of pastboard branded every man who entered our meeting as a debauche and a rascal, and every innocent girl or woman who came to hear the truth about a great and all-important question, a person deprived of virtue and beyond the pale of polite society." That is serious. And if what Mr. Story says is true as to the obscenity, why did he not have the distributors of the cards arrested and make them answer for their crime? We have not seen a copy of the offending card, and while we do not promise to print it should one be furnished us, we venture to say that it can be printed in any journal without subjecting it to criminal prosecution by either State or Federal authorities. Possibly the card contains language the editor of this paper does not use. It certainly uses language with which Mr. Story is not familiar, but that does not make it criminal. Mr. Story is simply fighting for the life of the liquor trade in Louisiana, and he is mad—that is all. Curb your temper, my friend; you will have need for all the coolness you can command before the fight is over.

AN ASIATIC EXPLORER'S VIEW OF ALCOHOL.

Sven Hedin, the Central Asia explorer, says in his last book:

"In a caravan a drop of wine or brandy should not be found. To be dependent on these things is a curse and especially objectionable on a journey which demands great exertion. The people, whether inside or outside the borders of civilization, who abstain from alcohol are the most competent and effective workers."

Christian Advocate.

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MEMORABILIA.

BY WM. RICE SIMS.

Another name to conjure with in the earlier days of the Methodist Episcopal Church, South, was that of Hubbard Hinde Kavanaugh. The Church has had his biography, which it is neither my province nor purpose to present. Of his personal appearance it is impossible to give an adequate description. Even a photograph would be insufficient. Naturally of a robust frame, he became somewhat corpulent with advancing years, until finally he might be almost said to waddle around in the pulpit, and he was known on more than one occasion to doze in the chair of an Annual Conference over which he was presiding.

He was not a great theologian; he was not a great parliamentarian. What he did not know about theology would fill a large volume, and when he got in a tight place at the General Conference, he would call another Bishop to the chair.

But he was a great preacher—one of the greatest this country or the world has ever produced. Of course, he preached extempore, and sometimes, when his huge, unwieldly frame was not in good physical trim, he made egregious failures. But at other times he soared into the upper blue, and those who heard him discourse in his happier moods of heaven and the future of the redeemed can never forget those magnificent periods that seemed to roll from his half-Irish tongue like a vocal section of the Apocalypse.

I mention three incidents from his career, each typical in its way, and each hitherto unpublished.

It came his turn to preside over the Mississippi Conference, and in the course of that session a case came up for trial. A committee of trial was appointed, and a verdict of guilty was returned. That ended Kavanaugh's knowledge of the case for the time being. Meanwhile the accused took an appeal to the General Conference, which body reversed the finding of the Annual Conference, and sent the case back for a new trial. When the new trial came on, the quadrennium had brought the eloquent Kentuckian back once more to preside over the Mississippi Conference. The case was called, and the names and facts awoke a dim memory in Bishop Kavanaugh's slumberous intellectuality. "Kendall," he exclaimed; (this name will do as well as another) "didn't we have this same case up when I was with you four years ago?"

The presiding elder explained the history of the case. The Bishop shook his fat sides, and the Conference and galleries sat up and took notice.

"Brethren," he said in that rich brogue which no type can reproduce, "your conduct of this case reminds me of an incident of my early pastoral life. As I rode out from the village one morning I passed the door of a blacksmith shop, and being on friendly terms with the smith, I stopped for a chat with him, and noticed that he was hammering on a rather peculiar piece of iron. I said nothing about his work, but took my horse and rode on my way. As I came back, late in the afternoon, I was tired and thirsty, and, passing the door of the smithy again, I stopped for a drink of water. What was my amazement to find the smith still hammering away on that identical piece of iron. I said, 'Pardon my curiosity, my friend; but what are you going to make out of that piece of iron?'"

"'Well, Mr. Kavanaugh,' (and at this point the good Bishop's eyes fairly snapped and sparkled) 've see I've been hammering on this bit of iron now for a long time. I started to make this out of it, and then I started to make that; and I didn't make aither. Now, I'm goin' to hammer away at it till sundown, and whatever it looks the most like by that time, why then I'm goin' to make that out of it.'"

The Conference roared until the Bishop had to use his gavel—a thing which he seldom did.

At another time the good Bishop was preaching at Elm Street, in Nashville. It was a warm day. For half an hour he perspired, but was not inspired. For half an hour longer he labored, getting further and further into the bush. The Church was crowded; but as the clock had long struck noon, people began to move furtively toward the door—first a stray deserter, then twos and threes—at last platoons. The Bishop's ire was aroused. He was not accustomed to having people leave the building while he was preaching. Shaking himself like a lion arousing from slumber, he shook his puggy finger and said, "he that hath ears to hear, let him hear;" then in those clarion tones that had rung through a score of States, he repeated the quotation, "He that hath ears to hear, let him hear." Then, in an inimitable crescendo of Irish wit and holy sarcasm, "He that hath not—let him go home and get his dinner." Nobody else moved. The exodus had fully roused the lion from his lethargy, and for the next thirty minutes the congregation listened to an outburst of eloquence probably unparalleled even in that pulpit.

The third incident many will remember, since it thrilled thousands at the time. Kavanaugh was preaching on the glories of heaven. He closed his sermon with one of his characteristic bursts of eloquence, when somebody started a hymn, the key-note of which was recognition in the heavenly world. The Bishop, as all men know, couldn't sing. He stood the roar of that grand swelling chorus as long as his bursting heart would let him. Then, stopping the singers with a wave of his hand, he said, with moist eyes and tremulous tones, "Brethren, I can't sing now; but when I get to heaven—O, when I get to heaven—I expect to strike in, *tune or no tune.*"

There was a chorus of hallelujahs.

Who doubts that long ago he has tuned one of the grandest and most musical harps in all the orchestra of heaven?

Indianola, Miss.

It is a good thing to be rich and a good thing to be strong, but it is a better thing to be beloved of many friends.—Euripides.

LETTER FROM GILDEROY.

In the April number of *The Methodist Review* for the current year there is a striking and very suggestive, really an appalling, article on "The Reign of Lawlessness," by Charles F. Evans, of Carlisle, Ky. The facts and figures given are enough to make one's blood run cold and to cause every right-thinking citizen of this country to hang his head in shame and humiliation. Something ought to be done, some word ought to be said, that would wake up our people to the growth and magnitude of this evil. It is a shame and a reproach to our boasted civilization and our Christianity.

Mr. Evans gives many reasons to account for the reign of lawlessness in this country, chief of which is a failure to execute the law. This is partly due to the inefficiency and the incompetency of judges, to the ignorance or sympathy of jurors, to the use of money in suborning witnesses or tampering with juries, to the quirks and turns taken with technicalities of law, to petitions for the pardon of notorious criminals, to the abuse of the pardoning power and to the love of money which becomes the root of all kinds of evil. There are other causes given, but these are the principal causes discussed by him.

Mr. Evans devotes only one short paragraph to the lack of proper training at the fireside and in the schoolroom. If your correspondent is not mistaken, this cause of lawlessness deserves fuller discussion and more serious and prayerful consideration. My field of observation is too narrow to secure facts and form conclusions on a large scale, but judging the whole field by that part of it that comes under my eye, I fear that the lack of proper home-training and of control in the schoolroom lays the foundation for crime and criminals, and, in large part, accounts for much of the lawlessness abroad in the land.

Home-life and farm-life is rapidly coming to be a thing of the past in large areas of the Southern section of our common country. As soon as a farmer can accumulate a few thousand dollars he rents or leases his farm and moves to town to give his children the advantages of Church, school and society—mainly of society. What he seeks, or persuades himself he is seeking, as advantages prove to be disadvantages both to himself and to his children. Living in town is an expensive luxury. Boys and girls moved from the country and farm to town are like birds turned out of a cage. They soon go wild. As a rule, they pick up all of the evils and none of the virtues of town-life, and generally select as associates the wildest of the town boys and girls. Among the fast, they soon become the fastest. Like the heathen, having no law, they soon become a law unto themselves, and live as they list. If boarding-house life is adopted in town, so much the worse for the boys and girls.

Farm-life in the country is the best place in the world to have a real Christian home, and it is the best place to make men and women out of our boys and girls. They may not have so much polish, but they will have more grace, and, as a rule, stronger and cleaner characters. The system, regularity and hard work of farm-life develops the muscles, hardens the bones, and strengthens the characters of all who are exercised therein. Early to bed and early to rise and being busy all day long keeps young people out of mischief and from forming bad or vicious habits. Late hours in loose places among those of lax morals has been the utter undoing and ruin of untold thousands of our young people of both sexes. It might be well for each parent to ask once every twenty-four hours, "Where is my wandering boy, or girl, to-night?" Much depends on where they are.

The expressions one hears on the streets, in company, in many homes and from fathers and some mothers, are absolutely shocking. They are damaging and damning to the boys. "Shoot him down! Knock his head off! Cut his throat! Kill him!" and the like of that. Even if it is not meant, it is a suggestion that ought not to be impressed on the plastic mind of a boy. Sooner than you think, he may do what you have suggested ought to be done, what you have commanded him to do. If he kills a man and becomes a criminal, you are to blame for it.

I know some fathers, and not a few, who buy pistols for their sons and urge the boys to carry them and to use them. In a few homes I have heard the mother ask, when her son was going out at night, "Son, have you got your pistol?" Now and then some member of my Church, perhaps a steward, says to me, "You ought to carry a pistol." I am not a consummate coward that I need to make a walking arsenal of myself everywhere I go. It is not much wonder that there is lawlessness in the land under this kind of tutelage, and if this teaching is kept up lawlessness will increase. This seed sown, the ripe fruit will come at an early day.

Then there are no sacred places or things now. Reverence is a lost quantity; age is imbecility; parents the providers of clothing and money for the house of myrth and revelry; wives are concubines to be cast off for the first voluptuous woman that comes along; virtue and life are mere playthings; God is not; money and pleasure are everything. Lawlessness is rampant in the land.

Solomon did not say, "Spare the rod and spoil the child," but this proverb is worthy of him, for in the main, it contains a great truth. Children must learn, must be taught to respect authority and law, mildly, if they will; forcibly, if need be. An ungoverned, uncontrolled boy or girl soon comes to think and to say: who is the old man that I should obey him, or the old woman that I should obey her, or the law that I should obey it, or God that I should keep his commandments? Parents who do not teach their children respect for and subjection to lawful authority entail a curse upon themselves, upon their offspring, and a curse upon the State.

When family altars are broken down and no prayers heard in our homes, no Bibles read, no sound moral principles diligently and persistently inculcated, the sand is fast slipping from under our social and political fabric. We ought to wake up, repent in dust and ashes, return to the Lord and do our first works. Yours,

GILDEROY.

CHURCH EXTENSION LOAN FUND DAY.

BISHOP SETH WARD, D.D.

The importance of the Church building in its relation to successful evangelism need not now be urged. That is self-evident. Church houses in themselves, however costly and well-appointed, have no saving quality. We ought to learn that lesson from Mexico with its magnificent cathedrals and its Christless multitudes. Great buildings cannot be a substitute for a great gospel. But it is only the truth to say that the cause of Christ languishes in many places to-day for lack of an adequate building in which to hold divine worship. Brick and mortar may be in some sense sacramental. Souls may be reached and lives transformed by means of a suitable building in which to assemble the people. Many a pastor has had his heart wellnigh broke under the pressure of that truth.

Gradually, but surely, we are coming to a fuller appreciation of the value of co-operative discipleship. It may be true that "the world spells 'Church' with a smaller 'c' than ever before." We indulge in no regrets because of that. The day of mere ecclesiasticism is past. But the power of the Church as *an organization* for service is yet to be realized. Isolated discipleship can never accomplish the purpose of our Lord in this world. There must be organization, co-operation, reaching from the smallest congregation to world-wide Christendom, if his work is to be done in the earth. The form in which this principle is expressed in Methodism we call "connectionalism," but the principle expressed in some form is essential to the being of the Church.

Church Extension is the application of this principle to church building. It is an effort to unite seventeen hundred thousand Southern Methodists in the work of building houses of worship in those places where the local congregation cannot build without aid. If this ideal could be real the day of financial burden, even for the weakest congregation, would be past. During the past twenty-five years more than seven thousand churches have received aid from these funds.

The loan funds of the Board are of special value. It is usually better to aid by loan than by donation. It is better for the congregation receiving aid and better for the Church as a whole. The loan at a low interest rate and on long time, enables the church to be built and is then repaid to build other churches. Thus the good work goes on from year to year. A number of the Memorial Loan Funds of the Board have aided, each, a large number of churches, and have to-day a larger capital than when they were founded. What better plan could be devised for giving to money a perpetual ministry of helpfulness? At this time many of our churches are in need of aid from the loan funds of the Board. Some must be aided at once if disaster is to be averted. But resources of the Board are utterly inadequate to the needs of the Church, and in consequence many worthy applicants must be denied. The efforts of the corresponding secretary to increase this fund by at least one hundred thousand dollars is most timely. The whole Church ought to respond with promptness and liberality. A small contribution from each congregation will make a large sum in the aggregate. Individuals blessed with ample means ought to establish additional Memorial Funds. That is far better than marble or bronze.

Let us make Sunday, May 10, memorable in the annals of Southern Methodism. It is to be Church Extension Loan Fund Day.

Houston, Texas.

AN APPRECIATION.

Mr. W. R. Ramsey, who passed away March 6, 1908, at the home of his son, Rev. J. W. Ramsey, of Scooba, Miss., was one of the best, truest men I have ever known. As his pastor for four years at Blue Springs, I was intimately associated with him, and to know him was to respect and love him. He was a sterling character—one of nature's noblemen. He was everybody's friend, and in return he was beloved by all who knew him. He was not a politician, and it was proof of his popularity that he was once elected by the people of his County to represent them in the State legislature.

Brother Ramsey was a guileless, genuine Christian. His piety was pure and perennial, his devotion constant, and his zeal unflagging. He was thoroughly consecrated. He laid himself and his possessions unreservedly on the Lord's altar. He was more concerned to lay up treasures in heaven than to accumulate property on earth.

He was a loyal Methodist. As steward, Sunday school superintendent, and a worker in revivals, he was punctual, faithful and helpful for many years. His happiest moments were in revivals when sinners were converted and Christians made happy.

He was his preacher's friend and helper. He did not put his pastors on trial when they were sent to him, but assuming that their appointments were providential, he took them at once into his confidence and friendship, and stood by them to the last. More than any other layman I have ever known, he accompanied me in my rounds and assisted me in my work.

Of course, it was gratifying to him that his only child, Rev. J. W. Ramsey, became a faithful and successful itinerant preacher. Fortunately his last days were spent in the home of his son, where he had been visiting for about two months.

He had almost attained the ripe old age of seventy-seven years. He had been indisposed for some time, but was thought to be improving when he was suddenly attacked by his last illness, and survived only two hours. But he was ready, and death to him was gain. The good and faithful servant has entered into the joy of his Lord. "Mark the perfect man, and behold the upright; for the end of that man is peace."

W. G. BURKS.

FORGET IT.

On my way to one of the ferries, says a recent writer, I passed two girls about eight years of age.

They were evidently confidential friends, and one, with an indignant look on her face, was telling the other of some unkind word spoken by a little playmate.

"Oh, well," returned her companion, calmly and soothingly, "don't think of it; *forget it.*"

The words rang in my ears all through the hours of the day. Was it not good advince. hours of the day. Was it not good advice?—Exchange.

Minister's Wife: "Wake up! There are burglars in the house, John." Minister: "Well, what of it? Let them find out their mistake themselves.—*Christian Register.*

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A DREAM OF CALVARY.

By Miss Ella C. Jamieson.

The night was filled with mystery.
I had the strangest dream;
I thought I visited Calvary
And saw that solemn scene.

On, on to Pilate's judgment seat
I followed Christ divine;
I heard the trembling judge repeat:
"No fault in him I find."

I heard the angry, cruel cry
Arise from Jesus' foe;
"Away with him. O crucify!
We will not let him go."

"I find no fault in this just man;
His blood be not on me!"
Said Pilate, as he washed his hands;
"I leave him now to thee."

I saw them make the crown of thorns
And put it on his head.
His brow was wounded, bruised and torn,
But not a word was said.

The multitude around Him pressed
And scorned Him to His face;
They clothed Him in a purple dress,
But He retained His grace.

Alone I saw Him bear the cross,
And fall beneath its weight—
Those who professed to love Him most
Their precious Lord forsake.

Behold the spotless Lamb of God
His precious promise kept!
He looked on them in tender love,
And lo, for them He wept!

With nails they pressed His hands and feet;
I saw them lift the cross;
On either side they placed a thief—
But Jesus suffered most.

I heard His lovely prayer ascend—
It thrilled me through and through:
"Father, have mercy; forgive them,
For they know not what they do."

I heard the dying thief apply
To Him for pardoning grace.
He heard his Savior's sweet reply,
And peace illumed his face.

And then the total darkness reigned,
Instead of noon-day sun;
The temple veil was rent in twain—
God's altar place was one.

" 'Tis finished!" O, I heard the cry.
Salvation is complete.
The lips that pleaded crucify
Were silent at His feet.

And when I lifted up mine eyes—
Behold, 'twas Easter day!
My risen Lord had heard my cries,
And washed my sins away.

O, weary world, lift up your eyes—
Your risen Lord behold!
Since God, in mercy, heard my cries,
There's hope for all the world.

New Orleans, April, 1908.

AN EASTER MESSAGE.

Ruth Williams sat alone at her breakfast-table. Her life had been very solitary since her uncle's death. She had lost her parents in her early childhood; she had no brothers or sisters, and the circle of her kindred was exceptionally small. Anniversary seasons seemed to her sadder than common days, for they emphasized the desolation of her existence. Ruth was thirty-five, an age that possesses many advantages. A woman at thirty-five is still wearing the bloom of her youth and has not yet begun to feel the pressure of the oncoming future. She is at a place where she may clasp hands with her girl friends on one side and her older friends on the other. Miss Williams had many interests. Her means enabled her to give generously to the causes she loved, and she did much good in a quiet and unobtrusive way. Her Sunday school class, consisting of half a dozen working girls, engrossed much of her time and thought. As she lingered at the breakfast-table, she was planning her day and determining to present each girl with a little gift when she met her in the class on Sunday morning. She had decided on a book for each, and with it she meant to give a posy; just a bunch of violets or a cluster of carnations. She had not decided between the claims of these flowers when the postman rang the bell. Presently a maid brought in a box which bore the label of a well-known florist. It was addressed in an unformed hand to Miss Ruth Williams.

Opening it she saw lying on folds of tissue-paper a plain card inscribed: "Miss Williams, with Easter greetings from her loving class." Under the white tissue-paper were sprays of springs's most enchanting flower, the trailing arbutus. Its sweet perfume, so penetrated with the exquisite scents of spring, met her as she lifted the bunches of bloom, so delicate yet so vigorous, so modest yet so charming, and she smiled and wept together, for the arbutus had for Ruth Williams a host of the tenderest memories.

"Those lovely girls," she said, "how could they divine what would please me best?"

She busied herself with the flowers, putting some of them into a crystal vase and others into a flat silver dish; some on the library table and some in her own room. One little bunch she pinned fast to her jacket when she went out a little later.

The first shop she entered was crowded with customers, and she had to wait a few moments before she could take her place at the counter. In those moments she observed the young saleswoman, a slender girl in a black dress, with a face so weary and eyes so haggard that Ruth was sure she must be suffering. When she was able to secure room at the counter she asked this girl to show her some white ribbon. After making her purchase she unfastened the bunch of arbutus and said, simply: "I am afraid you are tired. Won't you accept this little bit of spring? I think it will rest you."

"Oh, thank you," was the answer, and the pale face lighted with joy. "This is like a message from my home."

"You are far from home?" said the lady.

"Yes," said the girl, "my home is in Otsego county."

There was no time for conversation, for customers were waiting. Ruth took her visiting-card from her pocketbook and said, "Come to me on Sunday afternoon at six. I live quite by myself, but I always have one or two friends at supper on Sunday night. Be sure that you do not disappoint me."

She was gone, leaving the other woman amazed, puzzled, yet somehow comforted. One of the other girls said to her later: "Do you know the lady who gave you the arbutus? She is very rich and very nice. She has visited our Christian Endeavor and talked to the girls, but I have never spoken to her."

The trailing arbutus went with Lillian Geer that evening to her boarding-house, but she did not take it to her room. On the way there she stopped and knocked at a door. A feeble voice bade her come in. She crossed the dim space between the door and the armchair, and laid her flowers in the lap of an aged woman whose wasted features and shrunken form betrayed the ravages of a long illness.

"Why, dearie," said the woman, "where did you get these blossoms of the forest? I have been thinking about them all day. I have been so tired of my pain and it seemed almost as if God had forgotten me, but he has not. Here is a letter that came a while ago. Please light the gas and read it to me. My eyes are worse than usual to-day."

The letter was short, but it was a word of cheer from an absent daughter, and it brought new strength to the mother's heart.

Lillian went on to her room. She was a Christian girl and she had taken as part of her Christian work such daily ministry as she could give this aged woman whom she had never seen until three months ago when she had herself found a shelter in this boarding-house. They had grown to be friends, and both had a common love for the Lord who never forgets his children nor suffers them to be overborne in the conflict.

The trailing arbutus did not spend the evening in the old woman's chamber, for when her supper was brought her she gave it in turn to the maid who waited on her needs. Nellie McGuire was an Irish girl, and she had the warm heart of her race. She carried her prize in an ecstasy of delight to her little place in the attic. Next morning it went with her to early church, and helped her to understand the great lesson of the Easter.

What is the Easter lesson? Is it not one of never-ceasing compassion and never-ceasing ministry and never-faltering faith in him who, having loved his own in the world, will love them to the end?—*Christian Intelligencer.*

"Dat aint no Angel!"

BUT h'it's de bodiment ub goodness jes de same. Ah tells you, when you gits a taste ub dat dar LUZIANNE COFFEE you feels moughty close to de Good Place sho'."

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NEW ORLEANS U.S.A.

LADY RANDOLPH CHURCHILL'S REMINISCENCES.

Lady Randolph Churchill immensely enjoyed the weeks spent in Russia in the winter of 1887, and her experiences and impressions there will be the subject of her continued reminiscences in the May *Century*. Her husband and herself went to many private and public functions, they had audience with the Czar, and were royally entertained at the royal palace, and they met everyone worth meeting.

To pray for one another is as truly a natural impulse as the command so to do is explicit. The promise to hear and answer could not be put in plainer terms.

W. H. M. S.

ANNUAL SESSION OF THE WOMAN'S BOARD OF FOREIGN MISSIONS.

The Woman's Board of Foreign Missions of the Methodist Church, South, will convene in its thirtieth annual session, in First Church, New Orleans, on Friday, May 1, 1908. The preliminary meeting of officers and managers will be held at 4 p. m., and at the same hour the Conference secretaries will hold a Workers' Conference. The opening session will be held at 8 p. m.

Application has been made for railroad rates, and all delegates and visitors are urged to secure certificates from railroad agents at starting point or at the nearest point within the territory of the Southeastern Passenger Association.

MISS M. L. GIBSON, President.
MRS. A. L. MARSHALL,
Recording Secretary pro tem.

W. F. M. S.

The Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, will convene in Annual session May 1-7 in the First Methodist Church of this city. This session marks the thirtieth anniversary of the Board, which was organized by the General Conference in May, 1878, in Atlanta, Ga. The Board is composed of delegates from thirty-four Conferences, representing 275 districts, 2500 adult auxiliaries, and 1187 juvenile societies, with a total membership of about 64,000. Two periodicals, *The Woman's Missionary Advocate* and *The Little Workers,* are the organs of the society. Missionaries under the control of the Board are stationed in China, Corea, Brazil, Mexico and Cuba, and a large number of trained native Bible women assist them in their labors. The sessions of the Board will be presided over by Miss Maria L. Gibson, who has been president since the resignation of Mrs. M. D. Wightman in 1906. Miss Gibson has had an official relation with the Board since its organization in 1878. She had the honor of entertaining the delegates to the first meeting of the General Committee (as the Board was first known) at Louisville, Ky., in 1879. She has served the Board as recording secretary, vice-president and president. She is also the principal of the Scarritt Bible and Training School in Kansas City, Mo. Among other notables expected is Bishop A. W. Wilson, lately returned from a long sojourn in China and other mission fields. He will preach the annual sermon. Bishop E. E. Hoss, who has been holding the Brazil Conferences, will conduct a missionary mass meeting.

The associate secretary, Mrs. J. B. Cobb, returned from a tour around the world, will give a report of her itinerary, and present the claims of the fields visited. "One of the most interesting features of the programme will be the consecration of the missionary candidates. This ceremony will take place Tuesday, May 5, at 8 p. m. Ten young women who have taken the course of study and preparation necessary to fit them for missionary work in foreign lands, will then formally consecrate their lives to that service and will be set apart by the Church. Several returned missionaries will also be in attendance, and will add to the interest of the programme.

MRS. JOHN B. PARKER.
Chairman Press Committee.

It is only when the inner life of communion with Christ sets the pace, and the outward life keeps step with that, that the progress of either is wholesome.—*Alexander Maclaren.*

LOUISIANA ORPHANAGE

Rev. C. C. Weir, Field Agent,

Bunkie, La.

Dear Friends: Since last writing I have been doing my very best to collect all of our outstanding subscriptions. March was a hard month with us financially. Besides getting past due accounts, I am trying to secure a regular subscription of $500 monthly. I attempted to do this by letter and from the pulpit. I am giving a few answers to my written requests.

Following is a Jeanerette letter: "Inclosed, please find my check for six dollars. I am sorry I am not able to do more for so noble a cause. I hope this small mite will be accepted in the spirit in which it is given."

I wish I had 1000 such. It would mean $500 per month. It is a continual subscription of fifty cents monthly, payable annually.

Another card is for $20 annually, check covering amount, another for $50 annually.

An interesting letter from a friend reads: "We are much interested in the success of your $500 club, and I inclose herein subscription for Polly and Jno. L., for two dollars per month (they are twins). When you have heard from all of your 440 letters I would be glad to have a line, telling me how much you realize from that source. Wishing you abundant success, I am."

"My Dear Mr. Wier: One of the 440 has reached me. You seem to be bubbling over with fine ideas. You are a born advertising man. If you had gone into that line your success would have been as phenomenal as it has been in building a home for the orphans, which is the best work of which I know. If Carnegie had gone into this instead of libraries........ Just as soon as business begins to pick up so that the boss can draw his salary I am going to give you a piece of it. When I begin to draw my salary I am going to help you along every little while, if not oftener. I am only waiting for the South Americans to want some yellow pine real bad, then I hope to get in my work on them."

Another reads thus: "Dear Brother: In a few days you will receive my full subscription of $25, together with other contributions I am now getting up for the Home. Will place the matter before our League to-morrow, and expect to get a monthly contribution from it, besides individual contributions that are already promised. I think I can handle four more cards. ....Am heartily in sympathy with your work, and you can count upon my continued support."

Rev. W. H. Hatfield writes: "Dear Brother Wier: One A. Royal, who was convicted here last week of killing his wife and sent to the Pen for life, told me to write to you and see if there was any chance to get his four little children in the Orphans' Home without delay. He was carried to Baton Rouge to-day. The age and sex of the children are as follows: A baby, 9 months old, girl; boy, 2 years and six months; girl 4 years; girl, 7 years. He has no one to take charge of the children, and some disposition must be made at once. If you can take them we will get them over there." Mrs. Savant wired for them. A portion of a letter from Mrs. Savant, our matron: "My little new children are all right now. They begin to feel at home."

I carried all of the children out crawfishing Saturday afternoon. It was a beautiful place, a mile and a half from Ruston. They all waded in the water after they finished fishing. They were so charmed and seemed to enjoy the outing so much that I have promised, if they are real good all of the week, we would go out next Saturday morning with our dinner and spend all day. They have made all kinds of good promises.

Miss Boyd gave Ollie a nice pair of patent leather slippers, and she is so proud of them that they are quite a care to her, for fear she may scar them.

Without doubt, the most pleasant meeting I have attended for a long time was the W. H. M. S. meeting in Minden. I have often wondered why every pastor should not strive to have a live auxiliary in his pastorate. But pastors have much to do, and sometimes conditions are so that nothing can be done for the W. H. M. S.

Last Sunday I preached for Brother C. V. Brietliaupt, at Montgomery, and had three services. Monday I preached at Coushatta. The Montgomery people were rejoicing over the great revival that had closed. At Coushatta they are anticipating one in May. Coushatta was in deep grief over the severe illness of Brother Jno. R. Hays.

Brethren, I appreciate your interest in our Home. Please announce to your folks from the pulpit and through the local press that the big new building at Ruston has reached the top of the first floor. Yours fraternally,

C. C. WIER.

VALUE OF HUMAN LIFE LOST TO THE STATE BY DRINK.

One hundred and five deaths from alcoholism were reported for the State of New York for the one month of September, 1907. Allowing each life to be worth $3000, an amount said by State Commission of Public Health, Dr. Eugene H. Porter, to be a low estimate. Drink was the direct cause of a pecuniary loss to this one State in one month of $315,000, or, at the same rate, $3,780,000 annually. This leaves entirely out of consideration 2,287 deaths from suicide and diseases like apoplexy, liver cirrhosis, heart disease and pneumonia in which alcohol is admittedly a large causative or contributory factor.

(Compiled from Bulletin New York State Department of Public Health, Sept., 1907.)

Oh, that a golden thread of holiness may run throughout the whole web of this year!—Philip Henry.

There is no action so slight but it may be done to a great purpose and ennobled thereby.—John Ruskin.

GULFPORT, MISS.
Interesting propositions submitted to parties wanting to buy lots. Write for map to
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THE SCARRITT BIBLE AND TRAINING SCHOOL.

Experience has taught the necessity of trained service. Time and force have been wasted by sending the worker to his field without adequate and special preparation. This is as true of the work of the Church as of that of the business world. Indeed, the higher the quality of the service the greater the need of preparation. While a deep spiritual experience is the first qualification of the missionary, it is not the only one. There must be a strong, well-cared-for body; there must be a mind made active and alert by a broad and generous culture, and these must be supplemented by special training for the life-work.

The Scarritt Bible and Training School meets this last imperative need. It was established in 1892 by the Woman's Board of Foreign Missions primarily for the preparation of its candidates for the foreign field, but was afterwards enlarged to meet the needs of all branches of Church work.

The building and site are valued at $100,000, the lot and $25,000 in cash having been given by Dr. Nathan Scarritt, of Kansas City. The location is fine as regards healthfulness, while the city of 400,000 inhabitants affords excellent opportunities for Christian work, especially since the establishment of an institutional Church.

Many of us are familiar through our Board annuals and missionary *Advocates* with the appearance of the school—a handsome building in the form of an H, five stories high and containing sixty-five rooms. The furnishing of the first room was done by the auxiliary of Wesson, Miss., and it is known as the "Wesson room." Another was furnished by our Conference society and is called the "Mississippi room." Miss Maria Layng Gibson, now president also of the Woman's Board of Foreign Missions, is the consecrated and accomplished principal of our school, and is assisted by a very able faculty. Physicians, ministers and other eminent lecturers give instruction in medicine, in doctrine, missions and kindred subjects. The course of study covers two years, and embraces English, Bible, Church History, Bible Geography, Christian Evidences and Doctrines, Sociology, Methods of Work, Missions, Sunday School Normal Lessons, Music, Bookkeeping, Parliamentary Law, City Mission Work and Domestic Economy. The hospital has been discontinued for lack of room. We hope a building may be added for this purpose and the practical training of nurses resumed. After the completion of the course a diploma is given on recommendation of the faculty.

As stated before, the school has enlarged its work and broadened its original purpose. At first a training school for foreign missionaries, now students are admitted who desire equipment for various kinds of Christian service, at home as well as abroad.

"For three years the Woman's Board of Home Missions has paid the salary of the teachers of Sociology, and since the General Conference introduced the office of deaconess into our Church that Board has sent its missionaries and candidates for deaconess' order to this school for instruction and training. Besides foreign and home missionaries and deaconesses, women of all denominations may enter for self-improvement, or to learn methods of work for use in Sunday school, Epworth League or other branches of Church work, and an increasing number of ministers' wives and young women, who expect to become preachers' wives, enter each year for a special course of training as pastors' assistants."

The conditions of entrance for missionary candidates are given in our Hand Book of Missions and need not be mentioned here.

Now, we come to the very important matter of the financial support of our school and its present needs.

Under the constitution of the Woman's Board of Foreign Missions, that body cannot appropriate any of its funds to the school, hence it must depend on outside collections and the gifts of individuals. No tuition is charged to boarders, and day students pay the nominal sum of ten dollars per year. The only resources from the school itself come through the charges made for board, about $180 for the entire session. The outgo must far exceed the income from this source. Endowment was soon felt to be a necessity, and three methods were adopted for raising it:

First—By endowing chairs at $25,000 each; by lectureships at $5,000, and scholarships at $2500, since raised to $3000, because the present low rates of interest would not meet the expenses of a student.

The present available endowment is about $94,000. One chair, the "Belle H. Bennett," has been endowed, but that was declared completed at $20,000. The growing appreciation of scholarships is gratifying; but lectureships have not been so popular because their purpose has not been so well understood. This endowment fund is in the hands of a competent business manager in Kansas City, who has had charge of it from the beginning, and is invested in stocks and loans secured by collaterals. The amount realized from all these investments is not sufficient to meet the present need, much less provide for its future growth. There should be a large increase in the gifts of our women to each of these endowment funds. Two hundred thousand dollars would not be too much to invest in the great work of this school.

Sixteen years of wear in any ordinary household call for repairs and refurnishing. Some societies and individuals have been very thoughtful in this way.

"A doubly blessed gift," says Miss Gibson, "is the payment of a student's expenses during the two years' course. The influence of such gifts is incalculable, and they are growing more frequent."

The various Conference societies were called on at the last meeting of the Board to pledge $6000 outside of their regular contributions to our Training School. Through our Conference secretary, Mrs. Watkins, we pledged $350 of the amount called for, every dollar of which should be redeemed.

Since its establishment, about one hundred and sixty-seven students have received training from this institution: missionaries, deaconesses, trained nurses and workers in various Christian fields. But figures cannot express spiritual values which increase in a constantly ascending series throughout the eternities. In supporting this school we transmute the coinage of our realm into the gold of Christian character and the transforming power of Christian service, and really and healthfully inflate our currency, so that every dollar represents a full material equivalent plus those mighty spiritual assets which are to bring heaven down to the hearts of men and make the angels rejoice over a redeemed world. Happy shall it be for us when our reapers go home rejoicing, bearing their sheaves with them, that we can have a part in the harvest song.

CLARA B. DRAKE,
Supt. Presswork, Miss. Conf.

A PLEASANT LETTER.

Dear Dr. Boswell: Having treated me so kindly in a former issue of the ADVOCATE, I thought I would risk another note, though should it be crowded out it will be all right.

I wrote for the NEW ORLEANS CHRISTIAN ADVOCATE occasionally during the Civil War, when the Rev. C. C. Gillespie was editor. He subsequently doffed the hardly-earned honors of the tripod for the more brilliant glory of the army, as I read afterwards of him as Major Gillespie! It was said that he was a fine orator, and I had an opportunity of hearing him at the Annual Conference held in Natchez during the War. I was so anxious, however, to hear Bishop Early that I went to the M. E. Church, South, instead, and was well rewarded.

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LUMBER,
NEW ORLEANS, LA.

The dear old ADVOCATE occupies a warm place in my heart, and I hail its weekly visits with delight, and commencing on the first page I rarely cease reading until I have thoroughly devoured its contents.

How my soul exulted during the perusal of that inimitable sermon by Rev. Theo. Copeland! It seemed that I never before so fully realized the beauty, strength and pathos which illumines this grand old epic poem, portraying, as it does, in such sublime strains the lofty character of the old patriarch of the land of Uz.

Ofttimes during my own pilgrimage have I been constrained to cry out with him, "Though he slay me, yet will I trust in him," when God, always true to his promises, would scatter the clouds, and flood my soul with the sunlight of his presence.

I regret so much the proposition for constitutional prohibition failed to pass the senate at its last session in Jackson, Miss. Why is it, Doctor, that intelligent, educated men will persist in acting so unwisely? The only conclusion to *which I can arrive* is, that they must have an intense thirst for it themselves. Yours,

MRS. M. W. MORRISON.

Water Valley, Miss.

NEWTON DISTRICT.

Missionary Institutes will be held in the Newton District as follows: Forest, April 30; Laurel, May 13; and Philadelphia, June 17.

The District Conference will be held at Montrose, July 8-10. JAS. M. WEEMS, P. E.

INFORMATION WANTED.

If any readers of the ADVOCATE know of the whereabouts of one V. T. Millsaps they will confer a lasting favor by addressing E., Box 106, Mt. Olive, Miss. He is supposed to be somewhere in the Mississippi Delta.

NOTICE.

The Winona District Conference will be held in Eupora, May 27-28. The opening sermon will be preached on the evening of the 26th by Rev. John Ritchie.

E. S. LEWIS.

Winona, Miss.

The Home Circle.

ANNE'S EXTRAS.

I wish I could show you Anne—bright, beautiful, breezy Anne, with her dancing steps, her nimble tongue, her clever mind, and the sweet, enticing ways of her. She was a little selfish, Anne was, but you never thought of that when you were with her—she was such a darling; besides, how could her mother's daughter help being selfish? She had been brought up to selfishness from her babyhood. Her clear-eyed father saw it more and more as she grew older, and he exerted himself to help her out of it.

During the week that followed the conversation which I have reported, Dr. Cooper thought a good deal; and he also drew up a simple statement of his income for a year, together with his obligations and expenses. They nearly balanced. There was a painfully narrow margin for sickness or accident.

Anne and her father were chums. There was an intuitive understanding between them upon which the father had relied before, and never yet had it failed him. The mother was more indulgent, but comprehended her child's nature less clearly. Her instinct was to bear the burden herself and to spare the child. The father's plan was to teach the child to do her part and carry her own share. It must be owned that the more the father thought about the present problem the more anxious he became. He was about to make a heavy draught upon his daughter's womanly character. Would she honor it?

"What is the matter, father?" said Anne one night, pressing her soft cheek to his. "You keep looking at me."

Her father smiled. "I'll tell you on Sunday," he answered.

Sunday was a beautiful day, and in the afternoon Anne and her father went for a walk to Split Rock. Their path lay across country through woodland and meadow, and for the last mile or two it rambled along the bank of a rapid little river. The spirits of both father and daughter caught the blessing of the day and were attuned to its sweetness. When they reached the rock they chose a secluded corner in its gray old side and made themselves comfortable.

Anne never forgot that day. She was not quite sixteen.

"Anne," said her father, "I brought you out here to have a talk with you. I feel it is time you understood how I am situated financially, and I wish to consult you."

Anne glanced at her father's face. "Is anything wrong, papa?"

"No," said he, smiling, "not at all, but I wish your advice, so give me your best attention."

Then he took out his papers and explained them to her. She was quick of comprehension.

"You haven't as much money as I thought you had, papa, and when all the things you have to spend it for are added together the amount is a good deal," observed Anne.

"The cost of living in this country grows greater every year," said her father. "If it were not for your dear mother's wonderful economy and thrift we could not live as comfortably as we do." The father hesitated. "My dear," said he "I never had much talent for money-making. I am just a poor country doctor, who often hasn't the heart to collect his bills, and when I do present them I sometimes cannot get my money. It would be easier for my family if I were different"—

Anne's face flamed. "Father," she said. "Be quiet! If I could have chosen I would have chosen you out of all the world to be my father. You are the best man on earth and I am proud, proud, proud of you every minute of my life. Now how can I help you? I'll go barefoot if you want me to."

The doctor's eyes kindled. "Thank God for my daughter!" he said, lifting his hat, and he drew her close and kissed her.

"Now I can talk," he went on. "It is going to be a difficult thing for me to educate my three daughters. If you teach, as you expect to do, there will be three years of normal school after you have finished high school. That means six more years of hard work before you begin to earn, and there will be Jenny and Julia to care for as well as you."

"Father," said Anne, gravely, "I will give it up. I will go to work now."

"No," responded her father, "I will never consent to that; you must have the education which is your birthright. But see here"—and he took out the list of extras which her mother had given him. "How many of these are essential?"

"I'll cut out every one," said Anne.

"No," said her father, "there is much here that I like and approve. I want your body to have as thorough a training as your mind. We cannot drop the gymnasium, and I am especially desirous that you should learn to swim. But how about the party clothes? Anne, do you know that when your mother asked me for money for that party gown she hadn't a pair of decent shoes to wear? That is your mother! You and I must look out she doesn't beggar herself for us."

Anne flushed painfully; she could scarcely speak, but she turned large eyes full of tears to her father. "Truly, I didn't know," she murmured, "but I couldn't bear to have it now."

"Of course you couldn't," said her father heartily. "Now you know I don't object to the fun—the little party is all right—but why not go in your every-day clothes?"

"I can't explain very well, papa," said poor troubled Anne, "but that wouldn't do. Truly I don't want to go to the parties. We will cut them out, certainly."

"Anne," said her father, "we are getting at the heart of the matter. Now pay attention. You may stay away from the dances if you wish but there will be other girls in that class whose fathers can no more afford to give them party gowns than I can you. What will they do?"

"That is true," said Anne slowly. "I don't know what they will do."

"Our public school system," said the doctor, "is the glory of our country, and the poorest boy or girl in the village has just as good a right there as those who are better off, and all class affairs ought to be so thoughtfully managed that all class members will feel that they can afford to participate. One reason why I like you to go to high school is that, in theory at least, it is a little democracy. You can learn what good stuff Mary Malony is made of, and also make a friend of Judge Gillespie's daughter. There is a principle involved in this question. More than yourself are concerned. You have your share of influence. Why not take it up and try to right the wrong?"

They talked till twilight fell and then went home hand in hand through the gathering dusk. The little seed the father dropped into the daughter's heart grew. She saw a deeper meaning in her education from that afternoon. She saw what business honor meant. She began to think of herself in relation to others. Her horizon was enlarged.

Anne, with her father's help, worked our her problem. Being a popular girl, she was elected president of her class, but she refused to accept office until she had explained her position in regard to expenditure. She carried a majority of the class with her and expenses were cut down. Party frocks were tabooed at the high school parties. White shirt waists and duck skirts became the style. The girls themselves played the piano for the music, and the cooking class furnished the simple refreshments; the bugle sang "taps" at half-past ten, and no one was the worse for the little frolic.

The class had good times, but they did not interfere with their studies, and more than one mother's heart was eased by the simplicity with which they were conducted. And when, after three years, the class graduated, their inexpensive white lawn gowns were not beyond the means of any one of them.

A needed reform was successfully carried through, though no one suspected that the credit of it belonged to the beloved village doctor.—*The Congregationalist.*

"What sort of a table do they set at your boarding-house?" asked the young man who was contemplating a change. "A table of waits and measures," replied his friend. "The first long and the latter short."—*Chicago News.*

BE SUNBEAMS.

A dear little girl, only three years old, brought out her very nicest playthings to amuse a homesick cousin. Among the rest was a little trunk with bands of silk paper for straps, but careless little Freddie tipped the lid too far back and broke it off.

He burst out with a cry of fright, but little Mimie, with her own eyes full of tears, said: "Never mind, Freddie; just see what a nice little cradle the top will make!"

Keep a happy, cheerful heart, children, and you will be like sunbeams wherever you go.—*Jewels.*

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NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

THE MINISTRY.

If what we sometimes see in print and hear in the pulpit in regard to preachers and preaching is true, there is neither authority nor necessity for a called and separated ministry. Only a short time since we heard a man of more than ordinary intelligence begin a discourse by quoting the great commission as recorded by St. Mark. This commission, he said: "I want you to distinctly understand was not given exclusively to the apostles. It was delivered to the Church at large." The brother entirely overlooked the fact that Mark expressly says the command was delivered "unto the eleven as they sat at meat," and that Matthew affirms the same, saying: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. * * * And Jesus came" and delivered the commission.

We have no disposition to deny any good man the privilege of preaching the Word, nor of administering the ordinances if the exigency of the case demands it, as did Ananias at Damascus when he baptized Saul of Tarsus, but to say that all the men and women in the Church are bound by the commission is to surrender the claims of the ministry as a distinct arm of the service. Is the Church ready, notwithstanding the consecration and activity of the present-day laity, to disband the ministry?

It cannot be denied that from among the many disciples our Lord selected twelve men whom he called apostles—a chosen set who were to go out under his authority to preach, to baptize, and to perform miracles, and last of all to be witnesses of his resurrection. After this he "appointed other seventy also," not to accompany him, but to go "two and two before his face into every city and place, whither he himself would come." Besides these we hear of no more special calls until after our Lord's ascension when he appeared to Saul of Tarsus near Damascus. Saul recognized the call, and without conferring a moment with flesh and blood entered upon the work, telling the Churches that he was "a servant of Jesus Christ, called to be an apostle, and separated unto the gospel of God."

Very many passages of Scripture are meaningless unless it is true that our Lord has constituted the ministry a body separate from the laity, and endowed it with functions which do not belong to the members of the Church generally. St. Paul says "he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (See also 1 Cor. xii. 28-30.) These passages certainly indicate that men are called out from the great body of the Church and set apart for special work. The Lord's call is imperative, and one disobeys it at the peril of his soul. We read of one man (Matthew viii, 21, 22; Luke ix, 59, 60), evidently one of the twelve, willing to obey the call, but thought he had sufficient excuse to delay for a while. Jesus said unto him: "Let the dead bury the dead, but go thou and preach the kingdom of God."

St. Paul is not only explicit in the matter of a call to the ministry, but tells us how men feel who have received the call. Of himself he said, "the Love of Christ constraineth me." "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, wo is unto me if I preach not the gospel." Were the commission binding on all the men and women of the Church they would, like St. Paul, be under "necessity," and experience the "wo" peculiar to men who realize a distinct call. But no such feeling torments them. They are not under constraint.

Methodists have always insisted on a call to preach, and have certain tests by which they determine whether a candidate for the ministry is truly called. To such a man a license is issued, and after a lapse of time, if found worthy, he is solemnly set apart to the work of the ministry. The ordination invests him with certain duties not intrusted to a layman. Methodists may put more stress than some other Christians on the call to preach, but what they recognize as duties conferred by ordination is in keeping with the faith and practice of the Church through all the past.

The view expressed by the brother quoted in the beginning of this article is extreme, and we hope held by only a few, but there are many who attach very little importance to the difference between the minstry and laity, and frequently depreciate the ministry as a separate order of the Church. We do not understand this, especially as to those who solemnly, in the presence of God and the congregation, took upon themselves ordination vows, professing the belief that they were called of God.

That every man and woman in the Church is bound to do all possible to spread the gospel is true, but that the whole Church is bound by the terms of the commission is a proposition that cannot be sustained. Or is it a fact that the Church has been mistaken through all the ages past?

THE BIG TABERNACLE.

After a two-weeks struggle with the enemy the saints were beaten and forced to vacate, and the big tabernacle is now being demolished. Those engaged in the fight against the tabernacle having failed to accomplish their purpose through the local authorities, appealed to the secretary of the treasury at Washington, who immediately ordered the structure removed. As the tabernacle was on government property, the new postoffice site, the secretary doubtless had authority for his action.

Never, as far as we know, did a religious movement in our country meet with such resistance, secret or open, as did this movement inaugurated by the Protestant ministers of New Orleans. Please, we beg those who read, put emphasis as strong as you possibly can, on the word *Protestant*. Nothing was left unsaid that was at all adapted to irritate Mr. Ham, the leader of the meetings. Violence was even threatened. The letter received by him would have been called a "Black Hand" letter had it gone to any professional or business man in the city. Leading city officials were opposed to the tabernacle, including the chief of the fire department, and would have undertaken to tear it down had not the mayor, Mr. Behrman, returned to the city in time to stop their madness. The insurance inspector too (if that is his title) appeared on the scene. These two prudent officers declared the tabernacle a menace to adjoining property. Neither one of these gentlemen, we suppose, has taken a peep into the vacant lot bounded by Camp, Poydras and Church streets and LaFayette Square (immediately opposite the ADVOCATE office). This lot is surrounded by high, dead walls of inflammable material, and contains piles and piles of lumber, much nearer to adjoining property than the tabernacle, and much more of a menace in case of fire. We respectfully ask these servants of the city to take a look into that lot.

But the chief instrument in the wicked work was one, Mr. Louis Ochs, a whisky drummer, who happens to be the president of the Travelers' Protective Association, or Mr. Louis Ochs, president of the Travelers' Protective Association, who happens to be a whisky drummer. In his public communication on the subject he absolves the "liquor organizations" and the "Anti-prohibition party" from all responsibility in the matter and assumes it himself, and in his defense pleads the "baby act." He did it because the authorities at Washington refused him, as president of the Travelers' Protective Association, the use of the same ground "to hold a street fair or carnival" for the benefit of his organization. When a little boy at school we learned that "Tit for tat is a very poor rule." But Mr. Louis Ochs, a grown man, plays the game!

And also there come four whisky organizations and one "Southern Intelligence Bureau," managed by the spokesman of the State's liquor interests, and testify that they "had nothing whatever to do with the action of the United States government in ordering the removal of the tabernacle." This denial is signed officially by five gentlemen. Innocent gentlemen are they all! Pets of the whisky brotherhood! We wonder if they tried, in the goodness of their hearts to dissuade Mr. Louis Ochs, president, etc., and whisky drummer.

Had this disgraceful thing happened in New York, or Chicago, or Cincinnati, or Milwaukee, we would not have been surprised. But it happened in New Orleans, the chief city of the South, and we are surprised. It forces upon us the unwilling conviction that New Orleans is bound hand and foot by the whisky devil.

This thing will work no good to the liquor forces. It will make friends to prohibition in the city, and converts by the score in the country. Mr. Story and Mr. Ochs will hear unwelcome news bye-and-bye.

WILL THIS SOLVE THE QUESTION?

Our Northern brethren, who will soon meet in General Conference, will have several questions of great importance to solve. They will face the question of an elective presiding eldership; and the pastoral term, for the third or fourth time in succession, will be debated. Dr. Tillett's scheme for a statement or restatement (we do not know which) of the faith of world-wide Methodism will come in for a share of attention.

A very large number, perhaps a majority, of the "rank and file," are in favor of restoring a time limit to the pastorate, but the move to go back will be strongly opposed. The matter has been thoroughly and vigorously discussed. Some are seeking a compromise measure. Dr. H. A. Buttz, of Drew Theological Seminary, offers the following suggestion:

"The point of importance in the matter is to harmonize the possibilty of the continuance of the pastor as long as he may be serviceable in the particular Church with the limitations which seem to be an essential characteristic of the itinerancy. Any suggestion, however imperfect, concerning this subject may serve at least to arouse attention, if not to secure approval. I venture to suggest a time limit of four years, with the understanding that the pastor, when appointed, shall remain in the same Church for that full period unless, in the judgment of the

Bishop, it may be necessary in the meantime to make a change, the presumption, however, being that the pastor shall not be changed, and that there shall be no Quarterly Conference action taken during the period of pastoral service. When the period of four years shall have been completed, the pastor may be reappointed under the same conditions as before; and thus the benefit of both the time limit and the continued pastorate may be maintained."

A law based on that suggestion would be quite as embarrassing to the Bishops and to the preachers and people as well as the present law, which recognizes no limit to the number of years a preacher may be returned to the same charge, but requiring the appointment to be made annually. Our own notion is, such a provision would develop more Church politics than the present economy.

As long as *Episcopal* Methodism has an itinerant ministry, it is better to have a limit to the pastoral term, long or short, than to have it without limit, and subject at any time to a sudden and dangerous break. Will Dr. Buttz's suggestion solve the question?

PERSONALS.

Rev. J. C. Park, of Greenwood, has been quite sick recently, but at this date, April 13, shows signs of improvement. We trust he may speedily recover.

First Church, Shreveport, is enjoying great prosperity, and the pastor, Dr. F. R. Hill is happy in the work. He received more than fifty persons into membership during the past quarter.

We note changes in Quarterly Conference dates in the Columbus District as follows: Mathiston, at Double Springs, May 2-3, instead of May 16-17; Macon, May 16-17, instead of May 2-3.

A meeting of interest is going on at Felicity Street Church, Rev. A. S. Lutz, pastor. Rev. C. D. Atkinson, of Parker Memorial, preached Sunday evening, and will assist in the work during the week.

Mr. and Mrs. Jno. H. Sherard announce the engagement and approaching marriage of their two daughters, Mamie to Mr. Samuel Holloway, of Memphis, Tenn.; and Mallie to Dr. Eldred Leslie Rawles, of Dyersburg, Tenn.

Rev. W. G. Harbin will be in a meeting with Rev. W. T. Woodward, at Haynesville, La., beginning May 17. The press dispatches report Brother Harbin as having a good meeting with Rev. D. Scarborough, Fayette, Miss.

Rev. T. W. Lewis has recently been engaged in a successful meeting with Rev. W. N. Duncan at Durant. He preached twenty-seven times [illegible] many conversions followed and many members were added to the church.

Mr. Richard F. Reed, attorney, of Natchez, promises us some items of interest concerning early Methodism in "the Natchez country"—some things with which the eccentric Lorenzo Dow had to do. Of course, our readers will be interested in the matters.

Rev. W. J. Porter, of the Louisana Conference, compelled a few years since to take a rest on account of feeble health, writes us that his condition is much improved, though not sufficiently for regular work. Brother Porter is one of our best men, and we trust he may soon be able to resume his place in the ranks.

We are sorry to report the serious illness of the beloved wife of Rev. E. E. Langford, of Tyro, Miss. She has been sick more than a month, and while there has been some improvement of late, she is not out of danger. Brother Langford has been at her bedside all the while. We trust the Church will remember them in prayer.

Dr. and Mrs. John T. Sawyer have issued invitations to the marriage of their daughter, Elizabeth, to Mr. Joseph Donaldson, Jr. The marriage will be celebrated at Rayne Memorial Church, this city, on Wednesday, 4:30 p. m., April 22. The editor and family acknowledge receipt of an invitation. May the happy couple have all the blessings of grace and providence!

Rev. W. M. Young, presiding elder of the Sardis District, tells us of a faithful local preacher, Rev. J. W. Hall, supplying Arkabutla Circuit, who is doing some good work in behalf of the ADVOCATE. "If he does not succeed it will not be his fault." Brother Young adds: "We hope to see a revival in the district on church papers."

Prof. J. N. Powers, State superintendent of education of Mississippi, will deliver an address at the commencement exercises of the Port Gibson Female College. Prof. Powers is the son of Rev. Ira Powers, of Alabama, who died in 1906 from being struck by a street car while attending the last session of our General Conference in Birmingham.

The friends of Rev. H. P. Crowe, presiding elder of the Charleston District, St. Louis Conference, will be glad to learn that he is happy in his work, and that the Church prospers under his administration. All through the winter revivals have been in progress—and they continue. He sends best love to the brethren of the North Mississippi Conference.

In our editorial last week on "The Preacher's Wife," the last sentence was incomplete. By some means, in transferring the type to the galley the concluding line dropped out and was overlooked. The sentence should have read: "If she can be to the Church an example of Christian motherhood, guiding well the affairs of her own household, she fulfills the law of Christ, and is *worthy of all honor.*" The words in Italic were lost.

This is personal: We have just looked over a communication sent us for publication, and counted thirty-seven abbreviations, besides about a dozen that are allowable. We venture, though timidly, to suggest that those who write for the press once a month, or once a quarter, have more time to spell out their words than the editor. To do so will save both editor and *printer* some trouble. Please, next time you write spell your words in full.

Iuka Station is "moving along nicely" under the administration of Rev. O. L. Savage. The work is well organized, and the good people gave the new pastor a "royal welcome." And Brother Savage is doing his part. Among other duties, he has worked for the ADVOCATE and secured twenty-two subscribers. He asks: "How is that for the extreme northeast corner of the State?" We answer in present-day speech: "That's fine." We thank him.

Rev. W. Wooten, of Arcadia, La., has our thanks for the following complimentary notice of Bishop Ward, clipped from the Arcadia *Weekly Argus*: "The visit of Bishop Ward, of the M. E. Church, South, to Arcadia Monday, April 6, and his sermon at night were events of note and occasions of enjoyment, not alone to the local congregation of that church, but to the general public of the community. Particularly was the privilege of hearing so eminent a divine propound the Word of God a special one to our people, and to say his discourse was a rare treat is to say the least of it. He is a gentleman of pleasing address, splendid delivery and a preacher of rare ability, and may we soon again have the pleasure of a visit from him."

NOTES FROM MILLSAPS COLLEGE.

Dr. W. B. Murrah spent several days in Memphis last week, attending the Southern Educational Association.

The death of Dr. J. A. Moore has saddened everybody. The other professors will carry on the work the balance of the session.

The boys are making plans to attend the State Oratorical Contest in large numbers, and they expect their man to win.

Preparations are being made for extensive improvements on several of the buildings and the grounds this summer.

The wholesome spirit of the recent great revival is felt every day. This revival is the genuine sort. The fellows agonized until consciously forgiven.

A tempting bill-of-fare is offered at commencement. Dr. W. F. Tillett preaches at 11 o'clock on Sunday, Dr. Alonzo Monk at night, and Dr. Tillett delivers the annual address on Monday. All the preachers are urged to come.

T. W. Lewis, agent of the College, earnestly requests that the friends send him the names of the boys who may go to College next fall. Only two have done so thus far. Also that all the friends who owe the College anything will please send it at once.

O. B. SERVER.

SHALL MISSISSIPPI METHODISTS MEET THEIR PLEDGE?

On the first day of May, 1908, the Methodists of Mississippi are expected to have in cash $12,500 to redeem a pledge made to Millsaps College. We have on hand $8200 of this amount, and if we are to "make good" we must have $4300 more. Shall we do it? More than that amount is now due on the subscriptions taken last year, and I appeal to our people not to permit the sacred reputation of Mississippi Methodism to suffer. This sum will mean an enlargement of our Endowment Fund of $67,600. It will redeem our sacred promise, meet an existing obligation, and save the day. Next Sunday is Easter. Brethren of the ministry, I beg you to help *now*.

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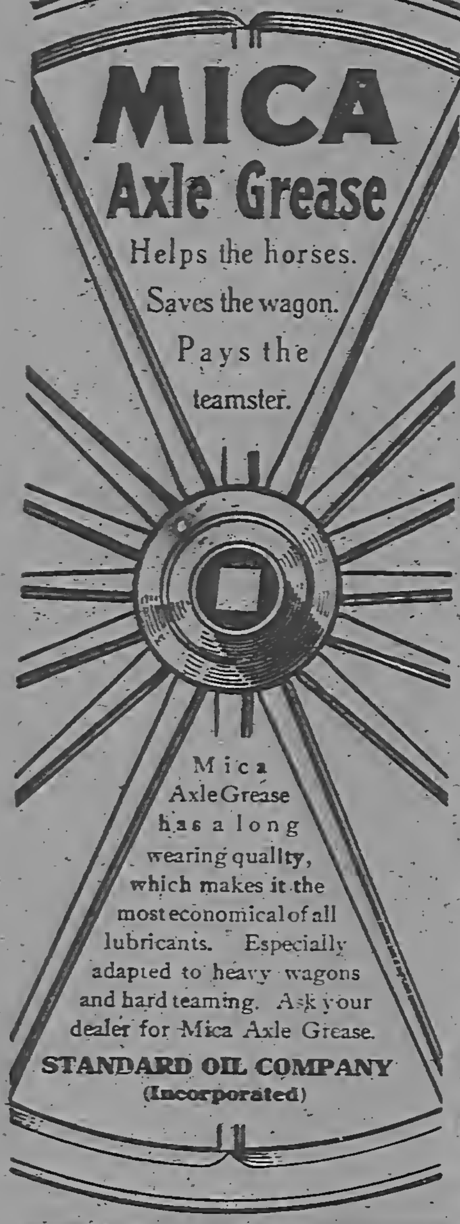

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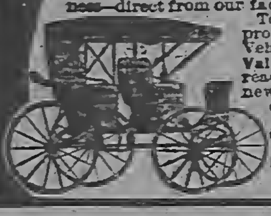

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary that will save trouble all around.

LOUIS TERRELL BROWNFIELD was born Aug. 18, 1901. His parents are D. R. and Leona Brownfield. March 23, 1908, he fell from a horse and received internal injury that resulted in death March 29, 1908. He was a bright, winsome child, and the object of fond hopes. Loving ones prayed that he might be trained in a way to be used of God to advance his kingdom on earth as he reached manhood. He was taken in his childhood, but we who loved him know God's will was best and are trying to look up into our Father's face and say we are resigned.

AUNTIE.

Mrs. C. H. HENRY was the daughter of Joel Hough. She was born Nov. 28, 1848, and died Feb. 2, 1908. She was married to Brother C. H. Henry Dec. 30, 1868. She was converted and joined the M. E. Church, South, at Arizona, La., in 1874, under the ministry of Rev. W. P. Kimble. She was the mother of ten children, all of whom lived to be grown; but two had preceded her, and doubtless welcomed her home-coming to the house of many mansions. I first knew Sister Henry twenty years ago, and for two years, as her pastor, in the beginning of my itinerant ministry, enjoyed visiting her home. She loved the Church and the interests of Christ's kingdom. She took great interest in reading both the New Orleans and Nashville Christian Advocate, but the study of God's word was her delight. Having been almost an invalid for several years, she spent much of her time reading her Bible, and patiently waited for the Father's call. The Lord comfort the bereaved loved ones.

W. J. PORTER.

Mrs. AMELIA SCOTT was born in Dinwiddie County, Va., Nov. 4, 1835, and died in the home of her nephew, Mr. A. A. Parker, in New Orleans, La., Oct. 24, 1907. She was the daughter of Abner Adams and Lucy B. Goode. She was married to Edward P. Scott Nov. 9, 1853. Two sons were the issue of this marriage, one of whom died in 1865, and the other in 1881. Her husband died in 1866. Mrs. Scott joined the Methodist Church in early life. Shortly after coming to New Orleans she united with the Cadiz Street Church, and when that Church was merged into the Rayne Memorial Church she transferred with it and continued a most active member for many years, lessening her activities only with the gathering infirmities of ill health and age. More than thirty years of her life were spent in New Orleans. Mrs. Scott was actively engaged in Sunday school work for many years. She was a thorough teacher, and by her personal qualities made, not merely pupils, but friends of the young people committed to her care. She had, in an eminent degree, the gifts of temperament and the attainments of character by which lasting friendships are made. Her religious character was gentle and gracious towards others, but scrupulous and firm in her personal religious duties. Her whole life was spent in the service of God. In her later years she was feeble in body, but ever meet for the inheritance of the saints in light. The loved ones and friends of her early days had nearly all preceded her to the eternal home. Her end was peace, as becomes the pure in heart.

F. N. PARKER.

Sister WILLIE BOLTON, wife of Rev. W. F. Bolton, pastor of a group of Congregational Methodist Churches around Many, La., and daughter of DeWitte Harper, was born near Jackson, Miss., Feb. 16, 1880, and died in Many on February, 1908. Sister Bolton was converted and joined our New Hope Church under the ministry of Rev. J. S. Saunders, and through him was later led into the experience of entire sanctification, and thereafter was a living testimony to the saving power of Christ. It has been the writer's pleasure to be associated with Sister Bolton for more than a year while she lived and to be by her bedside as she passed away; and the grace that sustained her in life sustained her most remarkably in death. She was the honored mother of four devoted children, the youngest being only four weeks old when she died, and her character was seen duplicated in them. During their mother's sickness of only a few days' severe suffering with peritonitis, the children were cared for in the writer's home, and it was the first night of their stay that the eldest taught the younger sister to pray, with her other simple petitions, for the Lord to bless the little baby brother who had been with them so short a time, "and make mamma well." Thus was the mother-training seen in the children. Sister Bolton was in suffering so severe that she seemed to have had no thought for anything but her own suffering, until she seemed to have had a revelation that her Father had called for her. Then it was that every rational faculty seemed to come back to her, and she literally argued with the Lord that she couldn't afford to leave her little children in their helplessness, and her faithful husband alone in the Lord's work—that her mission could not possibly have been finished. In this contest the Lord conquered and she became convinced that she must go, and submissively said that if she could glorify him more in going than in staying, his will be done. The way was then clear and she called for her children to give them a mother's affectionate farewell, and prayed to live to see her mother, which prayer was granted her. Her end was beautiful and triumphant. Methodists still die well. Peace and honor to the ashes of this pious Christian mother, the handmaiden of the most High God. Blessings upon the afflicted husband, the helpless children and the kind-hearted grandmother, who cares for them! "Some day, sometime, we'll understand."

P. O. LOWREY.

Obiturarics Continued on Page 15.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

CORINTH DISTRICT—SECOND R'N'D.

Guntown and Baldwyn, at Pleasant Valley ....Apr 4, 5
Mantachie Cir., at Oak Grove..Apr 11, 12
Belmont Cir., at New Hope ..Apr 18, 19
Tishomingo Cir., at Salem ..Apr. 25, 26
Wheeler Ct., at Double Spgs..May 2, 3
Marietta Ct., at Blythes C...May 9, 10
Myrtle Ct., Ebenezer ....May 16, 17
Blue Spgs., at Liberty ......May 23, 24
New Albany Ct., at Wells C..May 30, 31
New Albany Sta., at New Albany ....May 31, June 1
Booneville Ct., at Blackland..June 6, 7
Jonesboro Ct., at Brownfield..June 13, 14
Rainey, and Faulkner Ct., at Marvin ....June 20, 21
Ripley and New Hope, at Wier's ....June 27, 28

District Conference will be held at Baldwyn, Miss., July 14, 15, 16.

BEN P. JACO, P. E.

COLUMBUS DIST.—SECOND ROUND

Columbus Ch., at Pinegrove..Apr 4, 5
Starkville ....Apr 11, 12
Starkville Ct., at Lebanon...Apr 18, 19
Shuqualak, at Center Valley.Apr 24,
Winstonville, at Macedonia..Apr 25, 26
Macon ....May 2, 3
Mayhew, at Mayhew ....May 9, 10
Mathiston, at Double S. .....May 16, 17
Crawford, at New Bethel....May 23, 24
Sturges, at Bethel ....May 30, 31
Brooksville ....June 6, 7
Hebron ....June 13, 14
Cedar Bluff ....June 20, 21

District Conference will be held at Mathiston July 1, 2, 3.

L. M. LIPSCOMB, P. E.

OXFORD DISTRICT—SECOND RND.

Randolph Ct., at Washington..Apr 2,
Toccapola Ct., at Salem ....Apr 4, 5
Charleston Ct., at Oakland...Apr 11, 12
Grenada Sta. ....Apr 13,
Grenada Ct., at Sparta ......Apr 18, 19
Potts Camp Ct., at Bethlehem ....Apr 25, 26
Red Banks Ct., at Wesley...May 1,
Ashland Ct., at Ashland .....May 2, 3
Paris Ct., at Bruner's ......May 9, 10
Water Valley Ct., at Pleasant R. ....May 15,
Coffeeville Ct., at Goshen ..May 16, 17
Waterford Ct., at Harris C..May 30, 31

The District Conference will meet in Holly Springs May 19, 20, 21.

J. E. CUNNINGHAM, P. E.

GREENVILLE DIST—SECOND RND.

Shelby, at Merigold ....Apr 4, 5
Clarksdale, at 11 a.m. ......Apr 12;
Lula, at Lyon, at 8 p.m.....Apr 12,
Boyle, at New Salem........Apr 18, 19
Benoit, at Beulah ....Apr 26, 27
Alligator, at Duncan ....May 1,
Coahoma, at Dubbs ....May 3, 4
Tunica ....May 4, 5
Cleveland Sta. ....May 10, 11
Cleveland Ct. ....May 11, 12
Rosedale ....May 14,
Gunnison, at Hillhouse ....May 16, 17
Friar's Point ....May 17, 18
Greenville ....May 23, 24
Jonestown, at Belen ....May 30, 31
Robinsonville ....June 1,
Shaw ....June 7, 8
Glen Allan and South Greenville ....June 10,

The District Conference will be held at Cleveland May 27-29.

R. A. MEEK, P. E.

ABERDEEN DIST. — SECOND RND.

Tupelo ....Apr 5, 6
Buenavista, at Macedonia...Apr 11, 12
Okolona ....Apr 19, 20
Prairie, at Mulder ....Apr 24,
Amory and Nettleton, at N...Apr 26, 27
Vardaman, at Hurrican .....Apr 30,
Bonds, at Nebo ....May 1,
Pittsboro, at Pittsboro .....May 2, 3
Houlka, at Asbury ....May 9, 10
Palestine, at Ebenezer ......May 14,
Pontotoc, at Chesterville ...May 23, 24
Pontotoc, at Chesterpille ...May 23, 24
Nettleton Ct., at Union .....May 30, 31
Okolona Ct. at B. Chapel...June 6, 7
Aberdeen ....June 9,
Fulton ....June 12,
Smithville ....June 13, 14

J. H. MITCHELL, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis ....Apr 4, 5
Como ....Apr 11, 12
Senatobia ....Apr 18, 19
Mt. Pleasant, at Marshall Ins.Apr 25, 26
Olive Branch ....May 2, 3
Byhalia, at Emory ....May 5,
Cockrum, at Independence...May 7,
Pleasant Hill, at Baker's C..May 9, 10
Wall Hill, at Grubb Hill.....May 12,
Hernando and Hinds, at H...May 16, 17
Coldwater ....May 18,
Harrison, at Bethel ....May 21,
Courtland, at Wesley's C.....May 23, 24
Batesville ....May 31,
Eureka ....June 4,
Tyro, at Tyro ....June 6, 7
Arkabutla ....June 13, 14
Longtown, at Longtown.....June 16,
Crenshaw ....June 17,

W. M. YOUNG, P. E.

WINONA DIST. — SECOND ROUND.

Schlater, at Sunny Side.....Apr. 4, 5
Eupora, at Eupora ....Apr 8,
Winona Station ....Apr 12, 13
Indianola, at Fairview ......Apr. 18, 19
Moorhead, at Sunflower .....Apr 25, 26
Webb, at Cherry Hill ....May 2, 3
Winona Ct., at Bluff Spgs...May 7,
Inverness ....May 9, 10

Itta Bena ....Mar 15, 16
Carrollton, at Smith's Chap..Mar 21, 22
Greenwood ....Mar 29, 30
Schlater, at Sunny Side ......Apr. 4, 5
Eupora, at Eupora ....Apr. 8,
Winona Station ....Apr 12, 13
Indianola, at Fairview ......Apr 18, 19
Belzoni, at Belzoni ....Apr 24,
Moorhead, at Sunflower ......Apr 25, 26
Webb, at Cherry Hill ....May 2, 3
Inverness, at Lawrence D...May 9, 10
Ruleville, at Sandy Bayou...May 16, 17
Winona Ct., at Bluff Springs..May 20,
Minter City, at Glendora....May 23, 24
Mar's Hill, at Bethesda ......May 30, 31
North Carrollton, at Poplar Springs ....June 6, 7
Tom Nolen, at Lebanon ......June 9,
Slate Spgs., at Spring Hill..June 10,
Vance, at Marks ....June 13, 14

The District Conference will be held in Eupora May 26-28. Opening sermon May 26, 7:30 p.m., by Rev. John Ritchie.

E. S. LEWIS, P. E.

DURANT DIST. — SECOND ROUND.

Louisville ....Apr 4, 5
Ackerman Circuit ....Apr 10,
Chester, at Pisgah ....Apr 11, 12
McCool ....Apr 17,
Rural Hill ....Apr 18, 19
Durant Station ....Apr 21,
Pickens, at Goodman ....Apr 25, 26
Lexington Station ....May 2, 3
Ebenezer Circuit ....May 9, 10
Vaiden, at Kilmichael ......May 16, 17
Black Hawk ....May 23, 24
Kosciusko Circuit ....May 28,
Sidon, at Tchula ....May 30, 31

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE MID-YEAR MEETING.

The Mid-year Meeting of the Mississippi Conference Board of Missions will be held in Centreville on June 15, 16, 17. A programme carrying the names of some of the most prominent mission workers of our church will be published in due time.

Box 1390, Lexington, N C

DON'T SUFFER WITH SKIN DISEASES

Itching, redness, and pain are quickly relieved and the germs of skin and scalp disease destroyed by the use of **TETTERINE**, the fragrant antiseptic and healing ointment, following baths with **Tetterine Soap**. This splenndid remedy is a boon to sufferers from Eczema, Tetter, Itching Piles, and all diseases of the skin and scalp. Costs 50c at your druggist's or by mail. Address, **The Shuptrine Co., Savannah, Ga.**

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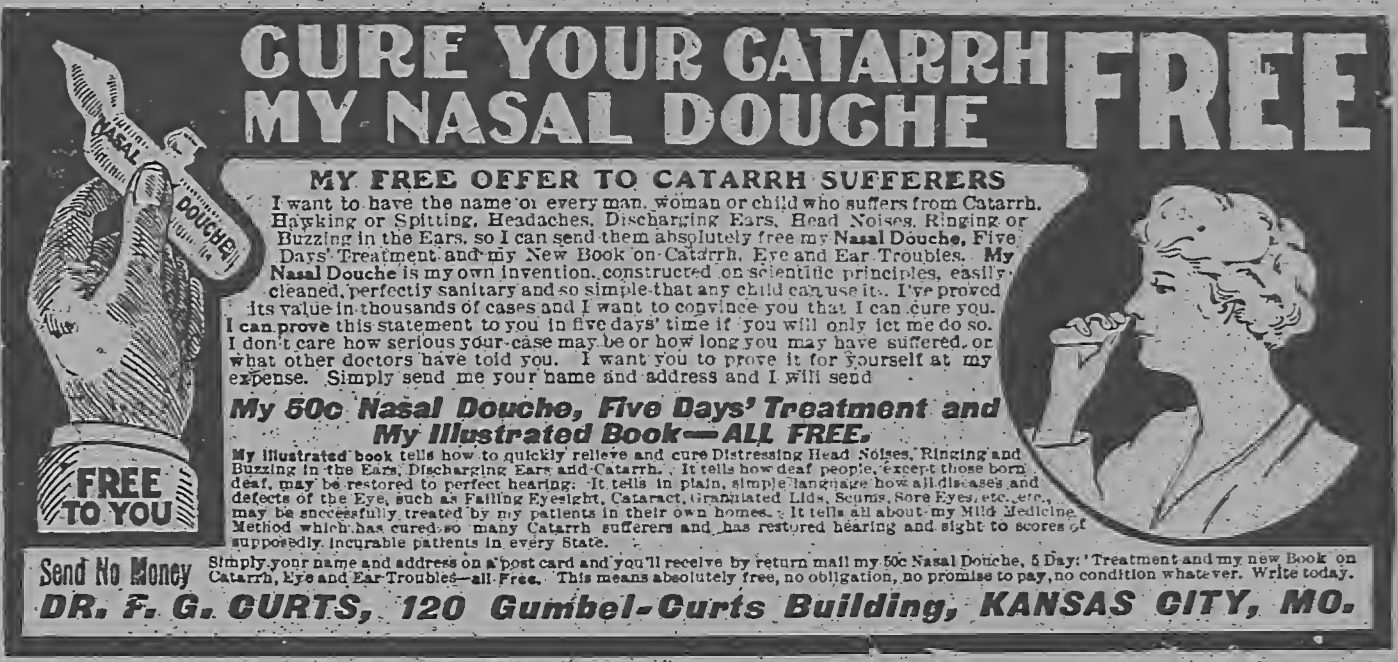
has been used for over **Sixty-Five Years** by **millions of mothers** for their **children while teething with perfect success. It soothes** the **child, softens** the **gums, allays** all **pain; cures wind colic,** and is the best remedy for **Diarrhoea.** Sold by Druggists in every part of the world. Be sure and ask for "Mrs Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. **An Old and Well Tried Remedy.**



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MY NASAL DOUCHE

MY FREE OFFER TO CATARRH SUFFERERS

I want to have the name of every man, woman or child who suffers from Catarrh, Hawking or Spitting, Headaches, Discharging Ears, Head Noises, Ringing or Buzzing in the Ears, so I can send them absolutely free my **Nasal Douche,** Five Days' Treatment and my New Book on Catarrh, Eye and Ear Troubles. My **Nasal Douche** is my own invention, constructed on scientific principles, easily cleaned, perfectly sanitary and so simple that any child can use it. I've proved its value in thousands of cases and I want to convince you that I can cure you. **I can prove** this statement to you in five days' time if you will only let me do so. I don't care how serious your case may be or how long you may have suffered, or what other doctors have told you. I want you to prove it for yourself at my expense. Simply send me your name and address and I will send

My 50c Nasal Douche, Five Days' Treatment and My Illustrated Book—ALL FREE.

My illustrated book tells how to quickly relieve and cure Distressing Head Noises, Ringing and Buzzing in the Ears, Discharging Ears and Catarrh. It tells how deaf people, except those born deaf, may be restored to perfect hearing. It tells in plain, simple language how all diseases and defects of the Eye, such as Failing Eyesight, Cataract, Granulated Lids, Scums, Sore Eyes, etc., etc., may be successfully treated by my patients in their own homes. It tells all about my Mild Medicine Method which has cured so many Catarrh sufferers and has restored hearing and sight to scores of supposedly incurable patients in every State.

Send No Money Simply your name and address on a post card and you'll receive by return mail my 50c Nasal Douche, 5 Days' Treatment and my new Book on Catarrh, Eye and Ear Troubles—all Free. This means absolutely free, no obligation, no promise to pay, no condition whatever. Write today.

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Aches and Pains, Rheumatism,

or a generally tired feeling are nature's way of letting you know that some organ of your body is out of order and needs attention—such as Stomach, Bowels, Kidneys, Liver or other functional part of the body. Nature does not send you these pains to torture you, but to warn you that you are in danger and need to supply these parts with what is missing. Do not neglect these warnings, for the consequence may be serious. Write to me to-day, describing your condition fully. let me be your doctor to tell you just what to do to get well. It will cost you nothing for this advice, and I send a **trial treatment free.** You can decide for yourself whether or not you wish to follow my treatment after the free trial. Write to-day to DR. F. A. BARRET, 1271 South Seventh Street, St. Louis, Mo.

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Stearns' Electric RAT and ROACH Paste is guaranteed to rid the house, barn or store of cockroaches, rats, mice, water bugs, etc. Sold at druggists or general stores everywhere, or sent prepaid on receipt of price.
2 oz. box, 25c; 16 oz. box, $1.00.
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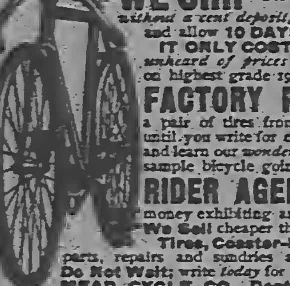
Steel Alloy Church and School Bells. ☞ Send for

FREE RIFLE

This handsome 1000 Shot Rifle absolutely free to any boy who will send us 45 cents for one of our Samples, and give us a few hours of his spare time for one week. This Rifle is great for Target practice, and is sure death to small game and rats. Address with 45 cents, stamps or money order.



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RIDER AGENTS everywhere are making big money exhibiting and selling our bicycles. **We Sell** cheaper than any other factory.
Tires, Coaster-Brakes, single wheels, parts, repairs and sundries at *half usual prices*. **Do Not Wait**; write *today* for our *special offer*.
MEAD CYCLE CO., Dept. L266. **CHICAGO**

The object of school training is not to put facts into the mind of the student, but rather to teach him how to think for himself. The object of church training is not only to put the knowledge of God's gracious offer into his mind, but to teach him how to think and plan for the promotion of Christ's glory and Christ's cause.—*Selected.*

Prohibition is already succeeding to a remarkable extent in Oklahoma, despite the handicap of inter-state commerce violations and the bands of outlaws which still infest parts of Indian Territory, now that the strong arm of the Federal Government has been withdrawn. In Oklahoma City, the metropolis of the State, prohibition is working splendidly.

Classified Advertisements.

EDUCATIONAL.

WANTED—30,000 telegraphers, on account of the new 8-hour law. Draughon's Colleges, 30 in 17 states, give written contract to secure position or refund money. Address Jno. F. Draughon, Washington, Nashville, Atlanta, Raleigh, St. Louis, Dallas, Little Rock or San Antonio.

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INVESTMENT—We can lend your money on first mortgage City realty at from 6 per cent. to 8 per cent profit, net. ALL LOANS GUARANTEED. Pensacola is the nearest city in the U.S. to Panama Canal and is rapidly improving. Escambia Realty Co. Inc., Pensacola, Fla.

Manufacturer's Opportunity.—Splendid chance to secure $22,800 plant,—oil mill and knitting mill combined—at a bargain, one-fourth cash, balance in 1, 2 and 3 years. Address at once Jacobs & Co., Agts., Clinton, S. C.

Epworth League

PRAYER-MEETING TOPIC.

April 12: An Easter Message: "Go Tell My Brethren." Matt. xxviii. 1-10; Isa. xl. 9-11. (Esther.)

Jesus lives.

This is the great glad message of Easter, a message which ought to gladden every hour of all our years. What Jesus' death meant to his disciples we can but faintly realize. We too have given the grave our loved ones, and passed the weary hours; but they—their friend was gone. Yes, and more—"But we had trusted that it had been he which should have redeemed Israel." They could not understand a Messiah who could die. Their friend was dead, and their hope was dead, too. The darkness of Calvary had settled thick upon their hearts. All Jesus had taught and done, all he had revealed concerning the Father and his love, all he had claimed concerning himself, his mission, his power; all he had promised of pardon and help and life—all demanded that he should live. With his death, these seemed to have passed like dreams of the night. "If Christ be not raised, your faith is vain; and ye are yet in your sins." But Easter dawns, and the message is carried on eager feet: "Jesus lives." Hope revives. "Then they remembered his words." He lives. He lives. All his claims are confirmed and established. And to-day we rejoice in a Savior who, "having tasted death" for every man, has robbed death of its sting and the grave of its terrors, and declares himself in mighty power "the resurrection and the life."

I have seen him.

Jesus lives, but what is it to you? Have you seen him? To say "I have seen him," is the personal side of this Eastertide. Mary saw him, but the disciples did not believe her; the other women saw him, and their words were regarded as idle tales; the two walking to Emmaus heard he was alive, but had met no one who had seen him, and they were "sad." Neither was their word believed by the disciples. Only when they had seen him for themselves were they "glad"—"then were the disciples glad when they saw the Lord." The joy of Eastertide comes only to those who have seen him. And this personal testimony is a very essential part of our message.

You shall see him.

Here is the point of the Easter message for Christians of to-day. "Jesus lives, and I have seen him," is only part of the message. You have never heard it aright if you think that is the whole of it. The greater part yet remains—"Go tell my brethren that they go into Galilee, and there shall they see me." Jesus has arranged to meet us all, that all may see him. So many have never seen him because we have not told them where to meet him. Ever new is the old pathetic cry, "Why did you not tell us before?" The heart of the world is sick for a sight of his face, and he has arranged for a meeting, but we are so slow in telling the peoples how they may find him. Yet this is our mission and our message. You shall see me—Jesus has said it; the world needs to hear it; we must tell it. The news is so good that, like the women, we should "run to tell" it.

How to do it.

The Korean Christians with their 30,000 converts last year are an example of a witnessing church. Mr. Gerdine told at the recent Missionary Convention in Pittsburg of passing through a section of country where no foreign missionary had ever been, and hearing boys on the hillside sing in their own tongue,

"What can wash away my sins?
Nothing but the blood of Jesus."

In another such section a native Christian had gathered in one year two hundred converts. Two native Christian business men, at the request of their missionary pastor, sold out their business at a loss, and moved into a needy district, that there might be some one there to "tell the story." Miss Guthapfel tells of a woman remaining alone in a hostile community, from which for Jesus' sake her husband and sons had been driven out, in order that the place might not be left without some one to "tell about Jesus." These people are a rebuke in their eagerness and sacrifice, to us who are at ease and care not that Christ's own perish for lack of knowledge. "Go tell my brethren."—By Rev. Geo. Grant, in Pittsburg Christian Advocate.

OUR FRIENDS.

We give below a list of our friends who have helped us by sending in clubs. In this list the names sent in the last few days have not been included. In a few weeks we will show the list of clubs again.

Those who have sent us between five and ten are:

Rev. J. A. Alford, Jackson.
Rev. G. D. Anders, McComb, Miss.
Rev. McK. M. Black, Purvis, Miss.
Rev. W. A. Clark, Kosciusko, Miss.
Rev. D. L. Cogdell, Coahoma, Miss.
Rev. J. M. Carley, Prentiss, Miss.
Rev. J. E. Craig, Tickfaw, La.
Rev. T. J. Durrett, Nettleton, Miss.
Rev. H. C. Edmonson, Slate Springs.
Rev. C. H. Ellis, Ellisville, Miss.
Rev. R. A. Ellis, Yazoo City, Miss.
Rev. T. E. Gregory, Tomnolen, Miss.
Rev. S. D. Howard, Eunice, La.
Rev. J. B. King, McComb, Miss.
Rev. W. H. Lane, Monticello, Miss.
Rev. J. L. Lay, Alberta, La.
Rev. W. B. Lewis, Mosspoint, Miss.
Rev. R. T. Nolen, Philadelphia, Miss.
Rev. A. H. Parker, Pelican, La.
Rev. W. W. Perry, Leakesville.
Rev. R. Randle, Lisbon, La.
Miss Susie Reed, Natchez, Miss.
Rev. B. H. Rawls, Decatur, Miss.
Rev. S. L. Riggs, Kentwood, La.
Rev. J. S. Rutledge, Pinegrove, La.
Rev. R. O. Weir, Bayou Lachute, La.
Rev. J. R. Watson, Mt. Pleasant.

Those who sent from ten to fifteen are:

Rev. J. M. Alford, Baker, La.
Rev. F. A. Lane, Forest, Miss.
Rev. A. W. Langley, N. Albany, Miss.
Rev. J. M. Massey, Satartia, Miss.
Rev. W. W. Moore, Montrose, Miss.
Mrs. T. S. Randle, Lanesville, La.
Rev. A. G. Shunkle, Ruston, La.

Those who sent from fifteen to twenty are:

Rev. W. L. Blackwell, Vicksburg.
Rev. W. W. Graves, Rose Hill, Miss.

Those who sent from twenty to thirty are:

Rev. E. Blizzard, Myrtle, Miss.
Rev. S. A. Brown, Byhalia, Miss.
Rev. R. W. Evans, Brownville, Miss.
Rev. J. H. Foreman, Hermanville.
Rev. G. W. Gordon, Myrtle, Miss.
Rev. W. C. Harris, New Albany.
Miss M. Higginbotham, Merrouge.
Rev. A. A. Martin, Abbeville, Miss.
Rev. J. F. McClellan, Trenton, Miss.
Rev. R. T. Pickett, Mentorum, Miss.
Rev. T. H. Porter, Webb, Miss.
Rev. O. L. Savage, Iuka, Miss.
Rev. M. L. Ward, Mantachie, Miss.
Rev. W. W. Woolard.

Those who sent over thirty are:

Rev. G. W. Bachman, Winona, Miss.
Rev. C. C. Griffin, Daleville, Miss.
Rev. M. H. Moore, Sharon, Miss.

The doctrines are but highways that lead to him.—*Moody.*

Cures LAGRIPPE and Colds.
MOXINE

Vision, aspiration is the first essential.—*James M. Taylor.*

AFTER NINE YEARS, RELIEF

A True Story, With a Moral Which Points to Some Interesting Ways for Women to Cure Themselves From the Agonies Caused by Female Disease and Disturbance.

LETTER FROM A LADY

Nine Years of Constant Suffering and Failure of Doctors to Give Relief, Left the Writer No Chance But to Try This Method of Home Treatment, Which Afforded Prompt and Permanent Relief.

FREE ADVICE FOR LADIES

Nine years is a long time to suffer from the terrible pangs of female disease. Think of it! Nine long, weary years, of seemingly endless suffering! A long, dark inferno, with no turning! And then, one day, a light in the distance, a feeling of new health, freedom, relief and realization of perfect cure.

Such, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says:

"I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'catarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wine of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui, I could not eat anything, could hardly sleep, my back and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

"I have praised Cardui to all my friends, and shall continue to do so. I wish every suffering lady would try it."

For young, middle-aged and old, Wine of Cardui forms a perfect female tonic. It is a pure scientific vegetable extract, perfectly harmless, absolutely non-intoxicating, always reliable and effective.

Obtainable at all prominent drug stores in $1.00 bottles.

You are earnestly urged to write for Free Advice about your case to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., stating age and describing frankly your symptoms. All requests for advice sacredly confidential, and replies sent in plain sealed envelopes.

TO CURE ECZEMA.

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Blotchy Skin, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HEISKELL'S MEDICINAL SOAP. HEISKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

MOXINE
Cures LAGRIPPE and Colds.

Sunday School

By W. B. Campbell.

LESSON FOR APRIL 19.

JESUS ANOINTED AT BETHANY.

John xii, 1-11.

Golden Text: "We love him because he first loved us." I John iv. 19.

At the name of Bethany there arises in the mind of the Bible student who is a disciple of the Lord Jesus, a train of thought that calls forth a sympathy and love toward those that befriended the Savior in his last few days before the end of his life on earth. In Jerusalem all was noise and tumult arising from the vast crowds that came to attend the Passover. Jesus was in the city teaching by day, and when night came he would retire to the village of Bethany for rest and quiet. His haven of rest was at the home of Lazarus and his sisters. Six days before the passover, Jesus' friends at Bethany had prepared a supper, a feast given in his honor. Two of the Gospel narrators say the supper was given at the house of Simon the leper. This Simon must have been cleansed from the dread disease at some previous time, which fact may have directed him to the company of others who also had a debt of gratitude to render to the Lord. The guest of guests was the Master—he who could lay aside the great sorrow of soul that was his even unto death, and there at the table of welcome be all to others, that were trying to give evidence of love and gratitude. Lazarus was there; he who had been dead and at the word of the Son of God came back to life. Martha was there moving about in anxious hurry to serve him who had been so much to her. Mary was there, rendering service in a different way, but a way that was in accord with that better part she had chosen and which cannot be taken from her.

We are not told of the theme of conversation, but we know that Lazarus could have told of things that are not for human ears, and we often wonder whether the Lord had questioned him as one who had come from his heavenly home. Simon could have told of his wonderful deliverance from a living death. It must have been a love feast, indeed. This was the last time Jesus would ever be among them in so quiet and so peaceful way; only a short distance away a plot was being laid to take him a prisoner, and the enemy had an aid even among the chosen twelve. They wanted also to take Lazarus and put him to death. Jesus had often told his disciples of how his earthly life would end, but they seemed not to be able to comprehend his words. The feast continued, each one striving to show love and honor to him who was so much in every way to them. Near the end of the supper Mary came in bearing a box of precious ointment, and as the Lord sat she break the box and poured the ointment on his feet; she then wiped them with her hair. All this had a meaning that even his disciples could not comprehend, and had this scene ended the evening's entertainment, it could have been called a feast of peace, indeed. The disciples could see nothing in Mary's act but a useless waste, and they began to murmur. Judas Iscariot was a most appropriate spokesman in setting forth a better use of the costly perfume and ointment. He spoke of helping the poor, he that cared nothing for the poor. Mary did not know why she had kept this precious ointment; she must have been as much surprised as the others when Jesus said: "Let her alone, against the day of my burying hath she kept this. For the poor always ye have with you, but me ye have not always." One in writing of this incident, says, "And the house was filled," and to all time his house, the Church, is filled—with the odor of the ointment. Wherever in the whole world, where Christ is known and loved, and where his Word is preached and heard, this sweet service of Mary is known and told. What a monument to a loving spirit! "The poor ye have always," said the Master. He was made poor for our sakes, that through his poverty we might be made rich. And these thoughts come to mind from what the betrayer said. Can it be that there is no place so sacred and holy on this earth but that the devil intrudes himself?

Mary did not think of the cost of her gift to the Lord. She loved him, and the best she had was not good enough for him. Let us give him the best we have, and that will be poor indeed, for he is all that we are and all that we have, and it is not a gift to return what has been given. The best we have for him is a life that will be a living epistle, telling a careless world of how he would love and serve. We must learn of Jesus as Mary learned at his feet. There is a sadness about this period of the Lord's life, and we feel as if we are about to part with a dear friend. In our studies we have been near him; with him in spirit as he went about doing good; we knew how it would all end on the cruel cross on Calvary, and nearing the end we have learned to love him more. Like a loving letter written by some sweet one, long since dead and gone, we turn the pages of the blessed Word and read of how he lived here to teach us how to live, and all the sweet promises are ours as they came from him, in all truth and verity, as if we heard them said.

Let us have our homes full of peace, so that Jesus will turn aside and abide with us, as he did with Martha, Mary and Lazarus. Let us have a holy hour when we can "sup with him and he with us," in humble grateful prayer. Where the fires burn on the family altar, peace and love will ever abide, for we love him because he first loved us.

It is a poor kind of religion which is left at home and is not carried with us on our summer vacations. If we can find no one to join us in the services, we can at least take our prayer books and read the services and the appointed lessons ourselves. Take your Bible and prayer book with you when you leave home and use them.—*Exchange*.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND RND

Donaldsonville, at Vacherie	Apr 18, 19
Slidell, at Mandeville	Apr 26,
Louisiana Avenue ... a.m.	May 3,
Algiers ... p.m.	May 3,
Felicity ... a.m.	May 10,
Epworth ... p.m.	May 10,
First Church	May 17,
Rayne ... a.m.	May 24,
Carrollton ... p.m.	May 24,
Covington	June 6, 7
Second Church	June 11,

F. N. PARKER, P. E.

ALEXANDRIA DIST.—SECOND RND.

Colfax and Montgomery, at C.	Apr 11, 12
Pineville, at Holloway's P.	Apr 18, 19
Mister's Chapel	Apr 25, 26
Boyce, at Eden	May 2, 3
Pollock, at Tioga	May 6,
[illegible]	May 9, 10
Boeuf River	May 11,
[illegible], at Ward's Chapel	May 16, 17
Opelousas, at Opelousas	May 18,
Alexandria, at First Church	May 23, 24
Alexandria, West End	May 24, 25
Simmsport, at Woodside	May 30, 31
Dry Creek, at Hopewell	June 5,
Glenmora, at Forest Hill	June 6, 7
Natchitoches	June 11,

The District Conference will convene in Natchitoches June 12-14.

N. E. JOYNER, P. E.

Alexandria, La.

SHREVEPORT DIST.—SECOND RND.

Pelican, at Mitchell	Apr 18, 19
Wesley, at Davis Spring	Apr 24, 25
Coushatta, at Campti	Apr 26, 27
La Chute, at Atkins	May 2, 3
Mansfield Circuit	May 9, 10
Zwolle, at Noble	May 16, 17
Mansfield	May 17, 18
Many	May 23, 24
Ida, at Ida	May 30, 31
Shreveport, Texas Ave.	June 1, 2
Shreveport, [illegible]	June 3,
Shreveport, Noel Memorial	June 4,
Pleasant Hill	June 6, 7
Greenwood	June 8, 9
Hornbeck	June 13, 14
Leesville	June 14, 15
Bon Ami	June 20, 21
[illegible]	June 21, 22
Mooringsport	June 24, 25
Provencal	June 27, 28

Our Annual Preachers' Meeting and Missionary Institute will meet at Mansfield Monday night, May 18, and close Wednesday night. We want each pastor to bring at least three laymen and as many of the good women as possible.

T. J. WARLICK, P. E.

BATON ROUGE DIST.—SECOND RND.

Ethel, at New Hope	Apr 18, 19
Jackson	Apr 19, 20
Baker, at Brookstown	Apr 25, 26
Zachary and Slaughter, at Z.	Apr 26, 27
Port Vincent, at Huffs	May 2, 3
Ponchatoula, at Springfield	May 3, 4
Hammond	May 5,
Independence, at I.	May 6,
Amite City	May 7,
Franklinton, at Angie	May 9, 10
Mt. Hermon Ct., at Mt. H.	May 11,
Kentwood	May 12,
St Helena, at Wesley	13,
St Francisvill, at Star Hill	16, 17
Pinegrove, at Montpelier	May 23, 24
Liveoak, at Alford's	May 30, 31
East Feliciana, at Clear Cr.	June 6, 7
Melville, at Cottonwood	June 13, 14
Newroads	June 21, 22
Baton Rouge, First Church	June 28, 25
Baton Rouge, Second Ch.	June 28, 29

R. W. TUCKER, P. E.

ARCADIA DIST.—SECOND RND.

N. Bossier, at Walker's Ch.	Apr 18, 19
Benton, at Alden's	Apr 20,
Haughton, at Doyline	Apr 25, 26
Gibsland, at Athens	Apr 27,
Arcadia	Apr 28,
Lingsboro, at Jonesboro	May 3, 4
Vernon, at New Prospect	May 9, 10
Bernice, at Bernice	May 15,
Lisbon, at Harmony	May 16, 17
Ruston	May 18,
Minden	May 19,
Ringgold, at Andrew's	May 20,
Lanesville, at Pine Grove	May 23, 24
C. Valley, at C. Valley	May 26,
Winnfield	May 31, June 1

District Conference will be about the last week in July. Preachers, please take notice and make no conflicting appointments.

BRISCOE CARTER, P. E.

CROWLEY DIST. SECOND ROUND.

Eunice	April 19
Morgan City	April 26
Patterson	April 26
Sulphur and Vinton	May 3
Lake Charles	May 3
Lake Arthur	May 17
Jennings	May 24

J. M. HENRY, P. E.

MONROE DIST.—SECOND ROUND.

West Monroe, at Faulk Ch.	Apr 18, 19
Lake Providence, at L. P.	Apr 25, 26
Farmerville, at Marion	May 2, 3
Brookland, at Sardis	May 9, 10
Eros, at Indian Village	May 16, 17
Merrouge, at M.	May 23, 24
Mangham, at Little Creek	May 30, 31
Harrisonburg, at Jonesville	June 6, 7
Florence, at Holly Grove	June 13, 14
Downsville, at Douglas	June 17,
Waterproof, at St. Joseph	June 20, 21
Floyd, at Midway	June 27, 28

J. E. DENSON, P. E.

Mississippi Conference.

MERIDIAN DIST.—SECOND ROUND.

Leakesville, at Adamsville, 11 a.m.	Apr 17.
Buckatunna, at Stateline	Apr 19, 20
Daleville, at Chapel, 11 a.m.	Apr 22.
Binnsville	Apr 26, 27
Lauderdale, at Mt Hebron, 11 a.m.	Apr 30.
[illegible], at New Hope	May 2, 3
DeKalb, at New Hope, at 11 a.m.	May 6.
North Kemper, at Mellen, 11 a.m.	May 7,
Martherville, at Hiwanee	May 9, 10
Seventh Avenue, 7:15 p.m.	May 13,
Enterprise, at Stonewall	May 16, 17
Pachuta, at De Soto, 11 a.m.	May 22.
Waynesboro Ct., at Big R.	May 23, 24
South Side, 8 p.m.	May 26,
Vimville, 11 a.m.	May 27,
Middleton, at State Line	May 30, 31

The District Missionary Institute will be held April 7 and 8 at Central Church. The District Epworth League Conference will be held at Central Church Apr.

W. C. BLACK, P. E.

VICKSBURG DIST.—SECOND ROUND

Hermanville, at Sarepta	Apr 18, 19
Silver City, at S. C.	Apr 30,
Satartia, at Satartia	May 2, 3
Oak Ridge, at Redwood	May 9, 10
Port Gibson, at P. G.	May 13,
Rocky Springs, at Cayuga	May 23, 24
Edwards, at E.	June 1,
Anguilla, at Grace	June 4, 5
Rolling Fork, at Cary	June 6, 7
Vicksburg, C. Street	June 13, 14
Bolton, at Raymond	June 20, 21
Mayersville, at Shiloh	June 27, 28

District Conference will be held at Edwards May 27-30.

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—SECOND ROUND

Hamburg, at Roxie	Apr 19, 20
Homochitto, at Salem	Apr 25, 26
Caseyville, at Galatin	May 2, 3
Bethel, at Mt. Carmel	May 9, 10
Centerville	May 10, 11
Percy's Creek, at P. C.	May 16,
Woodville	May 17, 18
[illegible], at Tabernacle	May 23, 24
Natchez, Pearl Street	May 30, 31
Natchez, Jefferson St.	May 31, June 1
Washington, at Kingston	June 6, 7
[illegible]	June 13,
Fayette, at Ebenezer	June 14, 15
Wilkinson, at Mars Hill	June 20, 21
Meadville, at Nebo	June 27, 28

The District Conference will be held at Woodville May 13-16.

J. T. LEGGETT, P. E.

SEASHORE DIST.—SECOND ROUND.

Pearlington and Logtown, at	
Escatawpa, at Caswell Spgs.	Apr 18, 19
Pascagoula	Apr 20,
Brooklyn and Bond, at Garaway Chapel	Apr 25, 26
Longbeach	May 2, 3
Pass Christian	May 4,
Biloxi, Main Street	May 5,
Gulfport, Twenty-fifth Ave.	May 6,
Gulfport, Twenty-ninth	May 7,
Howison and Saucier	May 9, 10
Carriere, at Nicholson	May 14,
Lumberton	May 15,
Hattiesburg, Broad St.	May 16, 17
McHenry and Wiggins, at McHenry	May 23, 24
Mentorum, at Zion	May 25,
Ocean Springs and Oak St., at Oak Street	May 30, 31
Coalville	June 1,
Wolf River	June 3,
Hattiesburg, Court Street	June 6, 7
Hattiesburg, Main Street	June 7, 8

District Conference at McHenry, May 19-23. Opening sermon at 7:30 p.m. by Rev. J. W. Thompson. Sermon evening of 20th by Rev. D. P. Bradford followed by administration of the Lord's supper.

M. L. BURTON, P. E.

JACKSON DIST.—SECOND ROUND.

Magee, at Oakvale	Apr 18, 19
Florence, at Wesleyana	Apr 25, 27
Madison, at Pocahontas	May 2, 3
Yazoo City	May 8,
Flora, at Bentonia	May 9, 10
Pinola, at Harrisville	May 20,
Terry, at Spring Ridge	May 23, 24
Jackson, Capitol St.	May 27,
Benton, at Tranquil	May 30, 31
Eden, at Phillips	June 2,
Canton	June 6, 7
Lintonia, at Anding	June 13, 14
Mount Olive	June 20, 21

A. F. WATKINS, P. E.

NEWTON DIST.—SECOND ROUND.

Montrose, at Montrose	Apr 19, 20
Chunky, at Last Gap	Apr 25,
Newton	Apr 26, 27
Homewood, at High Hill	May 2, 3
Vossburg, at Philadelphia	May 9,
Laurel	May 10, 11
Fifth Avenue	May 10, 11
Rose Hill, at Garlandsville	May 16,
Morton, at P.	May 17, 18
Harpersville, at Contrell	May 23, 24
Trenton, at Trenton	May 30,
Raleigh, at Raleigh	May 31, 32
Hebron, at Hebron	June 6, 7
Ellisville, at Ellisville	June 9,
Decatur, at Neshoba	June 12,
Philadelphia, at Hester's	June 13, 14
Indian Miss., at Phillips	June 19,
Edinberg, at Edinberg	June 20, 21
Neshoba, at Mt. Pisgah	June 27, 28
Walnut Grove, at Zion	July 3,
Carthage, at ———	July 4, 5

JAS. M. WEEMS, P. E.

BROOKHAVEN DIST.—SECOND RND.

Gallman, at Mt. Pleasant	Apr 18, 19
Bogue Chitto and Norfield, at Norfield	Apr 19, 20
McComb and Fernwood, at F.	Apr 25, 26
Pearlhaven, at Hawkins Ch.	May 2, 3
Brookhaven	May 3, 4
District Conference at Tylertown	May 6, 10
Tylertown, at China Gr.	May 11,
Monticello, at Sontag	May 16, 17
Beauregard, at N. Wesson	May 17, 18
Wesson	May 23, 24
Summit, at Osyka	May 24, 25
Adams, at Adams	May 30, 31
Pearl River, at W. Chapel	June 3,
Topisaw, at Holmesville	June 6, 7

GEO. H. THOMPSON, P. E.

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COMMENCEMENT PROGRAMME OF PORT GIBSON FEMALE COLLEGE.

Friday.

8 p. m.—W. C. T. U. Gold Medal Contest.

Saturday.

5 to 7 p m.—Junior Reception.

4:30 p. m.—Alumnae Meeting.

Sunday.

11 a. m.—Sermon by Rev. R. W. Tucker.

8 p. m.—Public Meeting of the College Epworth League.

Address by Rev. G. H. Galloway.

Monday.

9:30 a. m.—Meeting of the Board of Trustees.

10 a. m.—Art Levee.

11 a. m.—Delivery of Medals and Diplomas.

Address by State Superintendent J. N. Powers.

8:30 p. m.—Grand Concert.

(On account of change iu standard of study there are no literary graduates this year.)

BROOKHAVEN DISTRICT CONFERENCE.

The District Conference of the Brookhaven District will be held at Tylertown May 6-10.

The opening sermon will be preached Wednesday, 6th, at 8 p. m., by Rev. C. H. Ellis.

The District Conference will be called to order at 8:30 a. m., May 7. Members of the Conference traveling via I. C. R. R. will change cars at Fernwood. Trains on the Fernwood and Gulf R. R. leave Fernwood at 6 a. m. and 1 p. m.

The following are the examining committees:

For License to Preach: H. W. Featherstun, M. L. White, G. H. Collins.

For Admission: J. S. Parker, H. B. Watkins, D. E. Kelly.

For Local Orders: T. W. Adams, F. A. Grimes, J. W. Crisler.

For Quarterly Conference Records: J. G. Galloway, A. B. Conally, J. V. Bennett.

Parties desiring to go before either of these committees are requested to meet them at 2 o'clock p. m., May 7.

Let united prayer be offered that his presence may be a great benediction to our gathering.

GEO. H. THOMPSON, P. E.

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Marriages.

At the residence of Mr. Montgomery, near Wakefield, La., by Rev. E. L. Cargill, on Dec. 25, 1907, Mr. RUFUS SPILLMAN and Miss EUGENIA LANIUS.

Jan. 9, 1908, at the residence of Mr. Wells, Bayou Sara, La., by Rev. E. L. Cargill, Mr. GEORGE FREDERICK and Miss IDA BRIGGS.

At the residence of Mr. B. E. Eskridge, St. Francisville, La., by Rev. E. L. Cargill, on Feb. 5, 1908, Mr. JAS. C. ROBBINS, of Arkansas, and Miss MAUD E. GARNER, of St. Francisville, La.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p. m.; Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 978.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; 'phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

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Obituaries.

MEMORIAL.

Be it resolved by the members of the Bible class of the Methodist Episcopal Church, South, Sunday school, of Franklinton, La.:

First, That we have sustained an irreparable loss in the death of our beloved member and brother, R. H. BABINGTON.

Second, That death has taken from our town and community this good man and citizen, but his good deeds and kind acts will live in the hearts of his fellow-men as long as time shall last.

Third, That we extend to his wife and his mother our sincerest sympathies.

Fourth, That a copy of these resolutions be furnished his wife and his mother and our two town papers and the New Orleans Christian Advocate.

W. A. SISEMORE,
MRS. W. R. HARVELL,
S. H. BURRIS,
Committee.

HOMER EDISON PLATT — The death angel visited our home and took our darling boy. Homer Edison Platt was born Oct. 8, 1886; died Jan. 29, 1908; age 21 years, 3 months and 24 days. He was baptized in infancy by Brother R. D. Northsworthy, and joined the M. E. Church at the age of 12 years. Homer was very affectionate from a child; always had kind words and a sweet smile for everybody. He was loved by old and young. He was always bright and cheerful. God only knows how we have missed our darling boy. I do ask God to so help us to live that we may meet him in heaven and be an unbroken family. He leaves a father, mother, five brothers and two sisters and many relatives and friends to mourn their loss. He had been sick three weeks, but had been from home; but he was permitted to spend his last week on earth at home with loved ones, and what a comfort to me now to think of our many pleasant conversations we have had together. He talked to me often of the Bible and other good books. He was reading the Christian Advocate the day before he died. We had no thought of his being called home so soon, but God is too wise to err. We know God doeth all things well; but, oh, I miss his sweet face everywhere. Homer has gone, but he is not forgotten; never will his memory fade; sweetest thoughts shall ever linger round the grave where he is laid. It was hard to part with Homer; oh, so sad to see him die, but then we will try and meet him some sweet day up in the sky.

HIS MOTHER.

Mrs. LENA V. HOFFPAUIR (nee Colk) was born Jan. 31, 1885. She professed faith in the Lord Jesus at the age of 13 years; was married to Rev. A. R. Hoffpauir Sept. 4, 1902. She lived a consistent Christian life until she was summoned to her heavenly home, Wednesday, March 25, 1908. She departed this life at the home of her father, at Black Creek, La. She was a great sufferer for the last year of her life. Her health declined while her husband was pastor at Glenmora, and he was relieved of the Pineville work the first of last June; then tried the dry climate of New Mexico, which resulted in a slight improvement of her condition. But the latter part of November she was attacked with that dreaded pneumonia. After that it was known that her stay on earth was for a short time only. Her last words to her husband and parents were, "I am going home. Meet me there." She leaves husband, three little children, father, mother, one sister and three brothers, besides a host of friends, to fight the battles of life without her encouraging words or helping hands. We laid her body at rest in the Bethel Church Cemetery of the Indian Bayou Circuit. May God bless the dear little motherless children and our much-beloved brother in this hour of their great sorrow. They have lost much, but she has gained heaven.

F. P. MOSS, P. C.

WILLIAM PICKENS MILLER—In a grave in his own yard at his beautiful home at Perry, La., was laid to rest, on March 9, 1908, the body of William Pickens Miller, eldest son of our beloved superannuated brother, Rev. John A. Miller. William Pickens Miller was born in Marion, Union Parish, La., March 26, 1863, and died at his home at Perry, Vermillion Parish, La., March 8, 1908. His death was caused by heart trouble, with which he had suffered for several months. His taking away was not unexpected to his family and those of us who knew his condition. Nevertheless, now that he is gone he is missed, and his memory is cherished in the midst of the sadness that follows the taking away of our loved ones. His quiet country home, near the banks of the Bayou Vermillion, vine-clad and rose-embowered, was home not only to his own family, but to his venerable father, as well. We cannot close this tribute to the memory of one who knew and loved in a more fitting manner than by quoting the words of his father. "He was a noble boy. Everyone who knew him loved him * * *. When he left his parental home he had made a profession of religion and joined the Methodist Church, but on leaving home did not take his Church letter, and never united anymore with the Church; but always loved and supported it up to his ability. He was a strictly moral man, and honorable in all his dealings with his fellow-man. On his sick-bed he said, 'I am not afraid to meet death, and feel ready to depart and be with my Savior.'" Yes, he is gone from his flower-embowered home here, but we have good hope that he has gone to that home,

"Where the flowers bloom forever,
And the sun is always bright."

Upon the bereaved family and venerable father we invoke heaven's richest blessings.

J. I. HOFFPAUIR.

Mrs. G. W. HUNT, of Zachary, La., was born April 14, 1844, died January 20, 1908. Sister Hunt was married to Mr. G. W. Hunt, Dec. 22, A. D. 1859. To this union was born three sons and four daughters, of whom three daughters and two sons live to mourn for their mother. Sister Hunt was left a widow in 1880 with the care and responsibility of rearing her children. So far as the writer knows she did the best she could. She joined the M. E. Church, South, in early life, and remained a member till death. It was the privilege and pleasure of the writer to be Sister Hunt's pastor last year. I visited her several times, and always enjoyed myself. As the year passed off Sister Hunt seemed to get nearer the Lord. She got on a higher plane of Christian living, and continued faithful to the end. She calmly met death. I would say to the bereaved family, I know it is hard to give up mother, for I had to pass through the same trial. Your loss is your mother's eternal gain. May God help the children and all to live so as to join their mother in heaven in God's own good time, where there will be no more separation, but eternal life. Her former pastor,

E. L. CARGILL.

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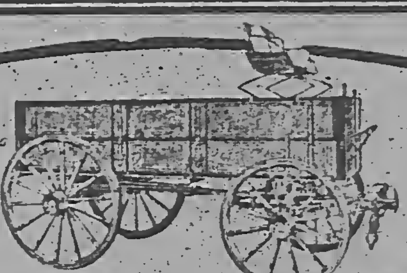
THREE HIGH CLASS FARM WAGONS



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New Bettendorf Steel Gear Wagon
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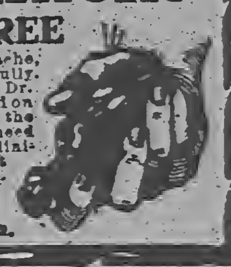

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LAYMAN'S MOVEMENT.

REPORT OF COMMITTEE ON THE LAYMAN'S MISSIONARY MOVEMENT, ADOPTED BY THE SEASHORE DISTRICT MISSIONARY INSTITUTE, BILOXI, MISS., MARCH 20, 1908.

We regard the Layman's Missionary Movement as one of the most hopeful indications of the day, and we urge our people to fall into line with our pastors in the furtherance of the great cause for which it was inaugurated.

According to a statement in our missionary paper, *"Go Forward,"* there are four points in this Movement worthy of special consideration. In the first place, it is to develop the prayer life of our men. Our Lord taught us to pray for the coming of his kingdom. Every day, at the noon hour, if possible, we are urged to lift our hearts to God for his blessing upon the missionary work of the Church.

In the second place, the Movement is intended to be a campaign of education along missionary lines. This has been going on for years among the women in their missionary organizations. Now the effort is to arouse the same interest among the men, to place literature in their hands, and to enlist them in larger numbers in the systematic study of the problem of world evangelization.

In the third place, the Layman's Movement purposes to increase our contributions to missions. We believe this should include Church Extension, Home Missions and Foreign Missions, for these are simply different aspects of the same cause: the spread of the gospel and the establishment of the kingdom of God.

In the fourth place, it is to bring our laymen into active service in the Church, more fully thereby leaving our ministers free to give themselves to prayer and to the ministry of the Word.

These are the four points in the platform of the Layman's Movement: to pray, to study, to give, to work for the evangelization of the world. Our missionary secretaries desire that at least ten thousand men of our Church shall be organized on this platform by the meeting in Chattanooga in April.

This Movement was born in a prayer-meeting, Nov. 13 and 14, 1906. A number of laymen in the city of New York participated in a celebration of the Haystack Prayer-meeting, famed in the annals of American missionary endeavor. The next day, Nov. 15, 1906, the Layman's Movement was projected. At once it sprang into vigorous life and has already grown into large proportions in the various denominations of our country. We believe that in this Movement, properly operated, will be found a solution of the problem, "how shall we interest our men in the matter of Church work and of attendance upon the public services of the house of God?" Let us all come up to the help of the Lord in this great Movement!

W. B. LEWIS,
G. A. GUICE,
E. W. LIPSCOMB,
Committee.

STATE SUNDAY SCHOOL CONVENTION AT GREENWOOD, MISS., APRIL 28-30.

PROGRAMME.

Welcome Address, by W. T. Fountain. Response, by President J. Y. Murry. What We Are Here For: A word from each of our visitors, Hugh Cork, Mrs. Bryner, T. V. Ellzey, Rev. Wm. Megginson, Prof. Tinney.

Wednesday, 9 a. m.—Prayer and Praise; Greenwood pastors in rotation. Organization. President's Address. Reports. The Association Work, H. C. Tinney. Making a Success of Organized Work, T. V. Ellzey. Keeping Abreast of the Times in Sunday School Work, Rev. Wm. Megginson. The Primary Union, Mrs. Bryner. The Place and Work of Sunday School Associations, Hugh Cork.

Wednesday, 2 p. m.—Model Opening Exercises for a Sunday School, Hugh Cork. The Adult Class as a Means of Reaching Men, Wm. Megginson. What the Adult Movement Stands For, T. V. Ellzey. Our Young Men and Women and the Sunday School, H. C. Tinney. Helps to Hold Boys and Girls, Mrs. Bryner. The Significance of the Adult Movement, Hugh Cork.

Wednesday, 8 p. m.—Prayer and Praise. The Child: a Study for Mothers and Teachers, Mrs. Bryner. Our Greatest Needs, Hugh Cork. A Forward Movement for Mississippi Association.

Thursday, 9 a. m.—Prayer and Praise. The Sunday School as a Soul Winning Agency, T. V. Ellzey. Decision Day and Christian Service, Wm. Megginson. Preparing the Child for Christian Usefulness, Mrs. Bryner. Methods of Ingathering, Hugh Cork.

Thursday, 2 p. m.—Prayer and Praise. The Teachers' Meeting a Necessity; How Secured, Hugh Cork. Workmen Approved of God, Wm. Megginson. Aids to Success in Primary Teaching, Mrs. Bryner. The Superintendent's Work, Round Table.

Thursday, 8 p. m.—Prayer and Praise—The Possibilities of Childhood, Mrs. Bryner. Working for Definite Results, Hugh Cork. Things that have helped. Resolutions formed. Informal Response.

I. D. BORDERS,
General Secretary.

Holly Springs, Miss.

TO THE SUNDAY SCHOOL SUPERINTENDENTS OF THE STATE.

The opportunity for improvement and the learning of new ideas along Sunday school lines will be unequaled at the "Superintendents' Institute" to be held at Durant, Miss., May 12-14. No superintendent can afford to miss it. Brother, you cannot know, until you have been there, what an inspiration the meeting will give you. To see J. B. Greene, J. R. Pepper and E. E. French is to come in contact with an electric dynamo of Sunday school activity. They are all business men, who have made their schools go and will bring us something practical. Come and see! Dr. and Mrs. Hamill, than whom there are no better Sunday school workers in the world, will return from Japan May 6, and will come to us for their first work after their visit abroad. Plan to come. Watch for programme. Write to Rev. W. N. Duncan, pastor, at Durant, Miss., if you expect to attend.

N. P. NEBLETT,
Agent North Miss. Conf. S. S. Board.
Shelby, Miss.

TO BRETHREN OF THE LOUISIANA CONFERENCE.

Let all the preachers, or others, who paid for pictures at last session of Conference and failed to get them, notify me at once. I am sorry that you have been treated as you have, but I think I can have the matter adjusted. Sincerely yours,

A. G. SHANKLE.
Ruston, La.

BOARD OF MISSIONS, NORTH MISSISSIPPI CONFERENCE.

Treasurer's Report, December, 1907, to April, 1908.

	Missions Domestic	Missions Foreign
Aberden District—		
Aberdeen, W. E. M. Brogan	$90.00	......
Verona, D. M. Geddie	10.00	......
Okolona, R. H. Clark	40.00	$14.00
Houston, W. L. Graves	50.00	......
Fulton, W. W. Martin	5.45	10.00
Aberdeen, W. E. M. Brogan	25.00	......
Okolona, R. A. Clark	......	25.00
Corinth District—		
Iuka, O. L. Savage	25.50	......
Ripley and Newhope, A. H. Williams	36.00	......
New Albany, W. C. Harris	62.00	......
Booneville, J. H. Holder	63.00	......
Durant District—		
Pickens, Eugene Johnson	46.00	88.00
Kosciusko, R. H. Tucker	58.00	......
Valden, J. H. Smith	39.00	75.00
Ebenezer, T. J. Halfacre	5.50	......
Greenville District—		
Coahoma, D. L. Cogdell	22.00	......
Leland, J. W. Honnoll	30.00	47.00
Robinsonville, J. R. Bright	19.00	......
Rosedale, L. P. Wasson	42.00	......
Sardis District—		
Byhalia, S. A. Brown	16.50	......
Cockrum, W. R. Williams	11.00	......
Crenshaw, W. J. O'Bryant	20.00	20.00
Coldwater and Love, V. C. Curtis	37.75	......
Winona District—		
Itta Bena, L. W. Cain	50.00	......
Carrollton, R. L. Allen	50.00	110.00
Totals	$853.70	$389.00
RECAPITULATION.		
Aberdeen Dist., J. H. Mitchell	$220.45	$49.00
Corinth Dist., B. P. Jaco	186.50	......
Durant Dist., S. M. Thames	148.50	163.00
Greenville Dist., R. A. Meek	113.00	47.00
Sardis District, W. M. Young	85.25	20.00
Winona Dist., E. S. Lewis	100.00	110.00
Totals	$853.70	$389.00

	Amount of assessment.	Amount paid to date.	Amount to be paid
Domestic Missions, North Miss. Conf.	$6,260.00	$853.70	$5,406.30
Foreign Missions, North Miss. Conf.	11,475.00	389.00	11,086.00
Totals	$17,735.00	1,242.70	$16,492.30

To the Members of the North Mississippi Conference: The figures given above show what remains still to be done. The need is great; the call is urgent; the time is short. The Lord's cause is in our hands. Let us be up and doing. Fraternally,

W. E. M. BROGAN,
Sec'y Board of Missions.

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NEW ORLEANS, THURSDAY, APRIL 23, 1908.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 55—No. 17.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5396.

Glances at the World.

It is a serious thing to criticise and condemn the actions of courts which are supposed to deal with offenders according to the law and the evidence, but how can it be well avoided when both the law and the evidence, as well as justice, are outraged? Take this case for example: A man was tried and convicted for bigamy, which is a penitentiary offense. Instead of imposing the prescribed penalty, the judge, with the consent of the district attorney, entered into agreement with the criminal whereby he will be obliged to support the children of both women to whom he was married. That is practical Mormonism sanctioned by a court in the great State of New York. The counsel for the legal wife protested, declaring the agreement was illegal and put a premium on bigamy. If a judge can thus set aside the law, and be sustained by the higher courts, there is little use for law or juries, or the fixing of penalties for crimes. The judge can do all. The judge in this case was much surprised at the unfavorable comment on his action, and declared it "as undeserved as it was unexpected." The unprecedented action could hardly fail of unfavorable comment.

* * *

Prohibition continues to win victories, even in places where it was deemed impossible. Elections were held in many localities the first week of April, but the returns are slow coming in. This is a sure sign almost that prohibition has the lead. If the news is reported at all it is generally meagre, and seldom ever displayed by large, stirring headlines. One has to look for it. As an indication of success we find in a small paragraph the statement that in Michigan, where only one country was dry, the election on the 6th added nine counties. That was a tremendous gain. A[illegible] in Illinois, the stronghold of liquor, the returns show that out of eighty-seven districts voting on the liquor issue, sixty-eight went dry. We do not know the size of the "districts," but some of them contained many saloons—one that had as many as sixty-three went dry. The largest, Springfield, has 203, and went wet. The sixty-eight districts put 339 saloons out of business—this, in spite of the boast of the Liberty League promoter that he had "forty preachers, men and women, working for him." In the next campaign he will "lose out" entirely if he will double the number of his preacher lecturers. Preachers who take the liquor side add no strength to the liquor cause.

* * *

The press dispatches of April 9 give an account of most outrageous conduct on the part of certain men who had met in annual convention in Sioux City, Iowa. The men were delegates to the Iowa Funeral Directors' Association. Fifteen or twenty men were engaged in the unseemly orgie. They secured the dead body of a man from an undertaking shop in the city, dressed it up in Sunday clothes, stretched it out on a platform in the convention hall, and put a cigar in its mouth. This occurred in the evening. Early the next morning, before the convention came to order, the body was denuded, laid out on a table, and flowers strewn around it, while the drunken revelers danced in gay abandon about the platform. The arrival of one of the officers of the Association put a stop to the disgraceful proceedings. Thus again have we strong evidence of the painful fact that our people, as a whole, lack a few points of being fully civilized. The scene thus described could not have been surpassed by wild savages. And this disgraceful thing occurred in the hall of the Young Men's Christian Association, where the Funeral Directors were holding their annual meeting.

* * *

We quote the following paragraph from *Bryan's Commoner*: "The rapid growth of the cement industry, little short of marvelous, was evidenced by the fact that ten thousand people attended the opening of the first national cement exposition, recently held in Chicago. The uses of cement are multiplying at a rapid rate, owing to the increased demand for building material to supply the place of lumber, the price of which is becoming prohibitive. A few years ago cement was used to wall cisterns and cellar floors. Now concrete is a staple building commodity and concrete construction is as common to-day as brick and stone construction was a decade ago. The limit of skyscraper buildings has been raised because of the combination of steel frame and concrete walls and floors. Concrete block houses are even more common now than brick houses, and concrete construction is advancing by leaps and bounds. Edison claims that he has completed a "mold" and machinery with which it will be possible to erect a seven-room house—all in one solid piece, roof, walls, floors, bath-tubs, etc.—in five days at a cost not to exceed $1,000 or $,1200. The mold for the house is set up, the concrete pumped in and allowed to set, then the mold is taken off—and there is the house. With the increasing use of concrete comes greater strength and durability, and the fire-proof building is no longer a problem."

* * *

The expected has happened. The Mormons were holding a conference at Independence, Mo. At the beginning of the sessions it was given out that a "revelation" was expected on the subject of divorce. Up to this date (April 13), however, a revelation has not been received on that subject, but one of the twelve apostles, Elder Wight, next in reverence and authority to President Smith, had bestowed upon him the "gift [illegible]." It was a tongue which neither [illegible] of his hearers understood; [illegible]s, there was given the "in[illegible] [illegible]copie" [illegible] and he proceeded to translate into English. The prophecy included a threat by the Almighty to bring calamities upon the earth, but in the midst of them to preserve his people. Another prophecy was thus interpreted: "The time is not far distant when, from the various parts of the earth, I will call my people together, and the Gentile nations need to be warned, for soon will I turn from them unto my people that have been my people in times past. Then my people, sanctified unto me through Father Abraham, will come from the four parts of the earth, center together and be prepared to meet my Son when he shall come upon earth. Yea, thus saith the Spirit unto you in warning voice this day." How convenient and easy it is for deluded men to foretell the coming of a revelation, and then, at the right moment fufill their prophesies. Mormonism was built on fraud and is perpetuated by fraud. They are utterly incapable of keeping faith. See the records of the Smoot investigating committee.

* * *

The prohibitionists who have worked hard for several years to secure Federal protection for prohibition territory have failed to get what they desired, their measures before Congress having been held as unconstitutional by the Senate Committee on Judiciary, but they will secure much more than the liquor dealers would like for them to have. The bill drawn by Senator Knox and approved by the Committee has been presented to the Senate. "The bill is simple in form and deals with only three of the questions that have been raised in connection with this subject. It provides that shipments of intoxicating liquors from one State or Territory or from a foreign country to another State or country must be delivered to the person to whom they were consigned or upon written order of the bona fide consignee. Failure to comply with this provision or the delivery of the shipments to any fictitious person or any person under a fictitious name would subject the guilty officer, agent or employe of any railroad company, express company or other common carrier to a fine of not more than $5,000. The second section of the bill provides against the agent of the common carrier acting as the agent for the buyer or seller of intoxicating liquors and the third section requires that packages of liquors shall be so labelled on the outside cover as to plainly show the nature of its contents and the quantity contained therein. The latter two provisions are subject to the same penalties as the first. In the case of liquors shipped from a foreign country the provisions of the act are not to take effect until sixty days after its passage." The bill, if enacted, and properly executed, will stop dealers from shipping liquor to John Smith and allowing Tom Jones to pay for it and take it out of the express or freight office. Under it the express or depot agent will no long[illegible] the agent of the saloons or wholesale [illegible].

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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CENTENARY COLLEGE NOTES.

September 16 is the date set for the opening of our next session.

Many visitors to Shreveport take advantage of the opportunity to visit our campus. The delegates to the Conference, W. F. M. S., report themselves delighted with all they saw on our new grounds. Set on an eminence looking down through the trees on an extensive lake, our new building has an ideal location. Work is about to begin on laying out walks and otherwise beautifying the campus.

Work on the new car line, which has its terminus in a few yards of our front door, goes steadily on. At the present rate of progress the cars will likely be running by June 1. Local patronage, which promises to be good, will be increased by the fact that the Centenary campus is thus made easy of access.

Bishop Ward rejoices that in the past Centenary has done good work as a "preacher-factory," and expresses the hope our College will always be worthy of that designation. Our people will not forget our work along that line. Recently a wise layman agreed to pay the board of two candidates for the ministry. Sunday schools and churches will find it a profitable investment to help young preachers through college. Isn't there some consecrated young man in your community who looks longingly toward a college course to fit him for work in the Master's vineyard? May that fact not be a call to your Epworth League to send a representative to Centenary?

Those who gather in September under the Maroon and White will be remembered in the history of Christian education in Louisiana. Many are praying that we may enter upon a new era in our educational work. It is a distinct privilege to have part in this forward movement. Students and faculty will live together in our splendid new building. Thus our boys will be looked after in all that makes for culture and refinement. The spirit of home-life will pervade all religious exercises, as well as social intercourse.

It is the desire of the present administration to furnish to students every possible opportunity for self-help. A faculty committee on employment for students will render all possible assistance to students who desire employment as a means of helping defray their expenses while at College. Of course, a student who has to give some part of his time to work other than his college duties is handicapped, but some of the best college students overcome such disadvantages and lead in their school work.

Have you heard of our $100 club? We are seeking a list of 250 members. Before any public announcement has been made, we have already enrolled several members. Membership is not confined to individuals, but churches, Sunday schools, Leagues, etc., are all invited to enroll themselves among those who will invest $100 in preparing young men for efficient service. Well-equipped men who are ready and willing to work at their Father's business is the great need of this day. If we cannot go out into the busy highways of life, we can send our representative. If there is delay in making a personal appeal to you, do not hesitate to send in your name to be enrolled among the first hundred of our Hundred Dollar Club.

CENTENARY.

WHITWORTH COLLEGE.

While attending the Conference of our missionary society, recently held in Brookhaven, it was my privilege to be entertained at Whitworth College, and I was made to feel so welcome that I prolonged my stay for several days after the close of the meeting.

I was very much pleased with the material improvements on the campus and in the buildings and their furnishings. I would specially mention the fine concrete walks, which add so much to the comfort of the pedestrian and the attractiveness of the grounds; to the excellent and constantly growing library, so helpful to the students in their college work; the valuable additions to the laboratories and art room, and the recent purchase of a grand concert piano for the Department of Music; while the senior class has lately put an elegant set of chairs in the English room.

The two literary societies keep up a generous rivalry, and each has its own special parlor, tastefully furnished. I had the honor of attending a reception given by the Harvey Johnson Society in honor of Mrs. Watkins and Mrs. Hawkins. They provided a literary and musical programme which was much enjoyed.

I was impressed with the excellent character of the student body. The obedience rendered seemed far less from compulsion than from a sense of duty—an intelligent acquiescence in reasonable requirements. The president and his faculty have the love and respect of the students, and when this is the case the problem of discipline is easily solved. Love and duty are twin sisters and go hand in hand.

A very cheerful spirit pervades this College. I met happy-faced girls on the campus and in the corridors of the homes. They went to their wholesome, abundant meals in orderly fashion; but, once seated at the tables, a cheerful chatter broke forth that was very pleasant and informal. The teachers share in this general cheerfulness. They love the girls, they love their work and do it well. They spoke gratefully of Dr. Cooper's thoughtful consideration of their comfort and interests. No work outside of the ministry makes such demands on one's whole being as that of the true teacher, and it is a great inspiration to have it rightly valued.

A very positive, pervasive religious influence is felt in the college-life and is expressed in the work of the Sunday school, the Y. W. C. A. and the missionary society. Lately the students, with the help of their president, have undertaken the support of one of our Conference missionaries and their own honored alumna, Janie Watkins.

I "have hung on memory's wall" this most beautiful of all the pictures of Whitworth College: The resurrection season, overshadowing trees in their tender new robes, green grass beneath the feet; above a sky, veiled with the shadows of that soft, expectant hour between the setting of the sun and the shining forth of the stars. Sweet young girls, with life in its spring bloom, come in groups and form a circle about their leader. Now their voices rise in a hymn of praise, and, one by one, in quick succession they repeat a verse from the Book of books or speak a word of testimony. Then they kneel together and offer their simple prayers to the heavenly Father, while all the golden broidery work of his fingers comes forth above their bowed heads. As soon might one "bind the sweet influences of the Pleiades or loose the bands of Orion" as measure the power of these dedicated lives.

Whitworth College is handicapped by lack of endowment. It needs means to meet the growing needs of the greater time. Well for Methodism if some large-minded, far-seeing layman, like the founder of Millsaps College, should devote his wealth to the higher education of our daughters. It would be an investment that would yield a large interest in both worlds.

CLARA B. DRAKE.

LETTER FROM REV. J. C. LOWE.

Brother Boswell: I have been thinking for some time that I would write a letter to the ADVOCATE that my friends might know where I am, and where to direct letters to me and to my wife, and also state some other things respecting our general surroundings.

Leaving the Conference in Columbus the morning of December 5, I met my wife at Westpoint, where we took the train that evening for Monteagle, Tenn., by the way of Corinth, Miss., Stevenson, Ala., to Cowen, thence up the mountain to Monteagle, getting here at about 8:30 a. m. on the 6th. Before starting to Conference I packed my books and other effects and labelled them "Monteagle, Tenn." But I was unwilling to take all the responsibility upon myself as to what course I should persue. So I determined to consult others, and thus divide the responsibility. I had thought long and seriously over what course I should take in view of my dull hearing—"risings" in both ears last year and the year before had greatly damaged my already affected hearing. I had tried long and hard to do the work of an itinerant Methodist preacher, both in pulpit and out of it. In my pastoral work, especially among the sick and the children, my bad hearing was an obstacle in my way. I did not know what to do. So, after talking with others, I concluded to ask a superannuated relation for a year, not knowing what the future might reveal, and told Brother Lipscomb to make this request of the Conference. We have been here four months the 6th of April, living in our hired house, a few yards outside of the "Assembly Grounds," where we have some chickens and are trying to grow some vegetables. We had not a cold winter, but what is called a very "rough" winter. I do not remember that I ever suffered more with deep cold and my wife was kept in her room and bed for several days with almost a case of "grip." But spring is opening upon us beautifully, and Monteagle is beginning to look like herself. Some of the preachers have spoken to me of coming up here, and for their benefit I will say, if any of them or any other persons are thinking of coming and will write to me or to my wife we will take pleasure in giving them any information we can. There are cottages for rent, and anyone wishing to spend the summer here will do well to apply for a cottage at an early day. Some persons rented cottages three or four months ago to make sure of them.

Monteagle will be more attractive this summer than ever. Five houses are being built, others reconstructed and general improvements all over the grounds. We came here that we might have our children with us this summer and for the sake of their health.

My address is Monteagle, Tenn. Respectfully,

J. C. Lo

SEVENTH AVENUE, MERIDIAN, MISS.

We have just closed one of the best revival services that has ever been held at Seventh Avenue M. E. Church, South, though, to the glory of God, we are glad to say that this church has been greatly blessed with revivals for the last two years, and under the guidance of the Holy Spirit has been making rapid progress along every line.

Brother C. E. Roberts, the "round-the-world missionary," now assistant pastor of Meridian Male College, had charge of the meeting, assisted by Brother Tom E. Smith, also of Meridian Male College, as director of the music. The Lord greatly blessed both preaching and singing.

At a most conservative estimate, we think, there were somewhere between seventy-five and one hundred persons who professed Christ either as their Savior or Sanctifier. There were about fifteen accessions to the Church (all adults), with several more to follow.

A number of very hard cases in the community were reached, one of which I will mention especially, a man of middle life, a drunkard who had not been in a church in twenty-five years, and was captain of a "whisky gang" (blind tiger), was converted on Sunday night a week before the close of the meeting, and spent the last week in active work for Christ, doing personal work in the audience, and praying with seekers at the altar. The Lord is graciously blessing his influence in every direction, and we feel that this man alone was worth the whole meeting. Many other hard cases were reached, but we will not take the space to give them in detail.

A large part of the membership are active, praying workers, and the way was prepared for a gracious revival through the prayers of these faithful members. After the meeting started we were surprised and delighted to learn that there were a number of small prayer-meetings going on in the neighborhood quietly without our knowledge, two or three meeting together in a place and holding on to God for results.

Under God, Brother Roberts and Brother Smith did splendid work. The preaching was deep and thorough and God gave his seal of approval. We heartily endorse the preaching of Brother Roberts, and will gladly recommend him to any pastor who wants a genuine revival in his church as a solid godly man, and an earnest preacher. No wild-fire, but a man who will bring results to any church.

Roy H. Kleiser, Pastor.

A LIFE WELL SPENT.

Some extracts from the funeral sermon of Col. W. G. Kearney, of "Vernon Heights," Miss., preached by the Rev. J. J. Smylie, April 4, 1908:

✓ Walter G. Kearney was born in Mauray County, Tenn., Feb. 28, 1827. He came to Madison County, Miss., in 1829. Since early infancy he has been a citizen of our beloved State. He was married February, 1851, to Miss Susannah Owens. He received his literary training at the old historic and illustrious institution of learning, Centenary College, of Jackson, La., where many worthy and illustrious sons of our fair Southland sat under the tutelage of modern Gamaliels.

His after life in service to his country and State, in its legislative halls and intellectual pursuits, reflected great credit upon his alma mater. He was twice elected to the State legislature, and once to the State senate, serving the full terms of four years each.

No man who has ever lived within the bounds of our commonwealth loved his country more, nor served it with truer intent and purpose than he. His ambition, hope and aim in life was to elevate his adopted State to a place in the galaxy of the nation second to none.

He was distinctly Southern—Southern born and bred — with intense Southern sympathies. When the call to arms came in the defense of our fair Southland he answered without hesitancy, serving throughout the whole War of Secession with great distinction and honor. He arose from lieutenant of his company to commander of his regiment. When the struggle was over he reached out the sympathetic, brotherly hand to his former foes. He grounded his arms forever with a spirit that was heaven-born.

He was a faithful, consistent member of the Methodist Church. The concern for his soul's welfare was no afterthought with him. Long ago, like Stephen, he had given himself into the keeping of his Lord. In his seventy-fifth year he made this written statement, "I was taught the religion of Christ in my boyhood days: I practiced it in middle life, and now in old age I find no fault with it. It is a comfort and solace and makes bright the pathway to the tomb." In his bosom Christianity dwelt with a perfect light, and robed itself in living charms. The buds of promise, which in early life were seen, blossomed and blended in his character. Love, hope and piety were his crowning virtues. He lived in a bright, beaming world of his own, illumined by the lights, heaven-kindled, which glowed in his own soul. In his social circle all the bright features of his exalted nature glowed with a sublime and inspiring impulse. He loved his home, his family, his country, his Church and his God. He was a devoted husband, a fond, indulgent father, tender and kind; a true friend; a noble Christian, with the simplicity of faith of a little child. What God said he believed and accepted. Those who knew him best loved him most.

Col. W. G. Kearney will be long remembered by a host of friends for his social charm and gracious hospitality.

His death is one of those sad events which we cannot fully realize until we are rudely awakened by the cold blank, the withered waste which it has left along our pathway and we have sought in vain for the lost vision which illuminated our own world and our own being. Though lost to us here, he is not dead—will never die! Those noble principles for which he lived and the high ideals of his exalted spirit are imperishable. He lives in the lives of his children. He has given to the world a noble and queenly daughter, Miss Belle. Through her he lives to bless the coming generations, who has been an inspiration and hope to multitudes. Through her not only does he live, bless and is known in a narrow circle, as most men, but in that broader sphere that is unbounded by limitations, cheering, blessing, uplifting countless thousands; prompting to nobler pursuits, leading the way to higher ideals, sublimer heights of grander life and larger service to God and humanity; lifting up the fallen and unfortunate, cheering the faint-hearted, uprooting the thorn, planting the rose; being a potent factor in bringing about the greatest moral reform wave that has ever swept the nations—prohibition.

Few have a goodlier heritage! His will be a cherished memory, and he will wear a fadeless crown.

Were we less mortal we would not weep for those loved ones and friends whom the veil of the tomb thus hides from our vision; but rather rejoice that death has chilled the fountain and they are freed from the cares, toils and sufferings of earth and are forever with their Lord. But we are too human for this, and when we see them passing away from us we naturally dash away every cup of pleasure offered and turn to the cold, dark urn of grief. It is then that our affections hold full sway, and we feel a depth of tenderness and sympathy and piety which we could never have known but for our sorrow. Amid all this comes the "still small voice" whispering to our wounded hearts the soothing words, "You shall meet again."

A noble soldier of Jesus has fallen at the post of duty, a victor has been crowned on the other shore.

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REV. JAS. A. MOORE.

I was profoundly touched by the death of Rev. Jas. A. Moore, Ph.D., professor in Millsaps College, which occurred on the 3rd inst. I do not hesitate to say that he was a truly great man. He and I were in school together at Summerfield, Ala., under Prof. John Massey, LL.D. There I knew him most intimately, and his association was not only exceedingly pleasant, but every way helpful to me. He was one of the most intellectual men with whom I have ever been acquainted, and one of the most studious. His mental attainments were simply marvelous, and without the slightest trace of egotism whatever. Every student that was under his tuition in the colleges in which he taught was deeply impressed with his extensive and accurate knowledge. Superficial work upon the part of a student could not pass under his eye unnoticed. I have, from time to time, heard some of the highest compliments paid to him from some of the most distinguished sources on this point. But, best of all, I can truly say that he was a man of undoubted integrity. He made the world better —oh, so much better—by living in it. Though dead, he will continue to speak. He left his family in the deepest sorrow, but every member of it is rich in the recollection of one so faithful and influential for good. Farewell, brother, till we meet again.

L. C. Calhoun.

Citronelle, Ala.

NOTICE.

The Winona District Conference will be held in Eupora, May 27-28. The opening sermon will be preached on the evening of the 26th by Rev. John Ritchie.

E. S. Lewis.

KNOXVILLE METHODIST UNION.

BY J. W. PERRY.

This organization began its history in January as a result of an institute conducted in Church Street church. The representatives in the Board of Managers were appointed temporarily by the pastors of the nine charges in the city, later elected by their respective Quarterly Conferences. Dr. Nelson, Dr. McMurry and Bishop Hoss were present and took part in the institute, and in the organization of the Union. The Union is composed of all persons of good moral character, who are willing to contribute $1 or more per annum to the running expenses of this society.

The business of the Union is conducted by a Board of Managers consisting of one representative for every one hundred members of the churches participating, with the pastors and presiding elders of the two districts. Since its organization, the Union, through its Board of Managers, has been planning some active work. They have concentrated their efforts on the completion of a new church for the congregation at Highland Avenue, and the matter of selecting plans and specifications has been referred to the Committee on Church Extension, who will submit plans and estimates of cost at the next regular meeting.

The Committee on City Missions has had under consideration some propositions for opening Sunday school work at different points in the city, and they too will have an interesting report.

The City Union of the Woman's Home Mission Society has also conferred with this organization in respect to an enterprise which they have on foot, looking to the inauguration of a Wesley House.

The superintendents and officers of the Sunday schools in the city recently effected an organization and pledged the Union their hearty co-operation in providing workers, and other things needed in the inauguration of new Sunday school enterprises in the city and suburbs.

The representatives of each pastoral charge in the Board of Managers are by resolution of the Board a committee for their respective churches to look after the interests of the Union, secure members and contributions from their churches.

It is anticipated that the Board of Managers will be so well organized and actively at work at an early day, that the Conference Board of Missions, and other boards of the Church will make their donations to work in the city through this channel, and thus it will become the head and center, as well as controlling influence in directing and managing the Church's activity in the city and suburbs. This will develop a local constituency in dealing with the city problem, and put the affairs of the Church into the hands of men accustomed to doing things on a large scale.

CHURCH EXTENSION LOAN FUND DAY.

BY JOHN R. PEPPER.

There are two things that a good business man always wants to know when he is solicted to take part in any business enterprise:

First—What has been the past history and prosperity of the institution.

Second—What are its prospects for the future.

Taking these two points as a guide, I think you have a splendid basis for asking for an enlargement of your Church Extension Loan Fund. No one can look at your very comprehensive statement of the past twenty-five years experience without being thrilled with the results. I dare say, there are few purely secular concerns who have no other object than making money in view that can make a better showing that you have made. In a good many instances you have almost doubled the actual capital while making loans to the extent of many times the amount of the original capital. These splendid results betoken careful management and wise investment generally, so that taking it strictly from a business standpoint, which is the very lowest standard which it can be judged by, the loan funds have been exceedingly profitable, and when it is remembered that the chief office of this fund is one of helpfulness, its real worth can hardly be estimated. I most heartily endorse the idea of the Loan Fund Day, and trust that it will be very generally observed, and it surely in the aggregate of its gifts ought to swell this most powerful fund very greatly.

MEMORIES OF GRANT.

The recent death of Dr. George F. Shrady, who was the last survivor of General Grant's surgeons, lends added pathetic interest to Dr. Shrady's "Memories of General Grant's Last Days," publication of which will begin in the May *Century*. These memories will give a new and very intimate picture of General Grant "as he appeared to one who was in close and friendly contact with him during the last months of his life," when "he was no longer the man of arms to be dreaded, or the President to be calumniated, but the brave and helpless sufferer to be pitied and admired."

DURANT CHARGE.

Dear Dr. Boswell: On Sunday, March 29, a great meeting for Durant began. Rev. T. W. Lewis, of Jackson, Miss., did the preaching. His sermons were strong, penetrating the conscience; his appeals to men to accept Christ were earnest and persuasive; and his work for the Church was of the enduring kind. He preached eleven days, witnessing from service to service an increase in attendance, in interest, and in good results. Twenty-one persons joined the Church; the Church has been truly revived; and the entire community has been given a new impulse for righteousness and a fresh sense of its duty to God and man. Almost every one has loftier aims, a stronger faith in God, and more of the spirit of Christ. Indeed, the meeting was a benediction to the town.

W. N. DUNCAN, P. C.

A GREAT DAY IN BOONEVILLE.

Sunday, April 12, was a great day in Booneville. For a week all denominations had engaged in a Union Prayer Service and Mission Study, meeting each night. From these services and united prayer, a deep impression was made. Sunday had been set apart in Sunday School as Decision Day. There was a large attendance, an excellent programme well carried out. When decisions were called for, there was not a half-dozen that did not respond.

The eleven o'clock hour was a union service, addressed by Rev. J. O. Ruis, of the Presbyterian Board of Missions. The service was held in our Church, it being largest and most centrally located church in town. Dr. Ruis gave us a great sermon, one that stirred our people. It was convincing and inspiring. The congregation made a contribution of more than three hundred dollars. As soon as our parsonage debt is lifted we are confident our Church will undertake the support of a missionary. This is a royal, an able and a liberal congregation.

In the afternoon was a mass meeting of young people. As a crowning gift and a great blessing to us all, Miss Lochie Rankin Tucker, daughter of our lamented Rev. H. R. Tucker, offered herself for the foreign field. She is one of our brightest and most charming girls, one that is always ready at the Master's command. No one who has been in this godly home can wonder that it has given two boys who are easily among our best young preachers, and now this lovely daughter to the Master's work. Before the evening service two other boys expressed their desire and purpose to be missionaries. "Pray Ye the Lord of the Harvest" was the opening subject, and the spirit of that text continued throughout the week. It was beautiful and touching to hear parents in their prayers offer their children to God for service anywhere. These services were a blessing to our town and have proven a distinctive uplift to the mission cause.

We are now preparing to go into a union evangelistic campaign in May. We have secured a large tent and engaged Rev. J. H. Bell, of the Holly Springs, to lead the singing. The issue is already sharply drawn and we purpose to make a vigorous campaign for God and the right. The pastors of the town will do the preaching. We are praying for and expecting a great spiritual uplift. Pray for us.

Cordially, J. H. HOLDEN.

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W. H. M. S.

The Annual Conference of the W. H. M. S., which closed at Minden, La., March 31, was the best in our history. Between fifty and sixty delegates and visitors were in attendance, seven or eight of whom were preachers. A brother remarked, "It will soon be fashionable for all the ministers to attend the Woman's Conference." We give them a cordial invitation each year, though they are sometimes compelled to hear themselves talked about, as was the case at Shreveport during the Foreign Mission Conference. Dr. Hill was hard to persuade that some ministers were so discourteous as to fail to reply to letters from the ladies relative to the work, but "by the mouth of two or three witnesses" all these things were established and he had to surrender. Brother Warlick, presiding elder of the Shreveport District, promises to add two question to his District Conference list, namely: Have you received any communications from the Woman's Home or Foreign Mission Societies? Have you replied to them? "Forewarned is forearmed," and "a hint to the wise is sufficient." He did not say what the penalty would be if negatively answered, but just think how it would sound to have to "own up!" The deaconess from New Orleans was a benediction, her Bible lessons gems of spiritual truths. Rev. H. R. Singleton surpassed all his previous records is sermonizing and delighted the large audience Sunday morning with the very best from his proverbial "barrel," which is saying a great deal. Mrs. H. R. Singleton was with us, and was elected recording secretary. Be sure to get a copy of the minutes when they are out and read every word. Rev. R. H. Wynn ably presented the "Need for the Deaconess," while she showed herself able to supply the need.

Rev. George Jackson, the old war-horse of the Conference, was present throughout the session, and, though weak in body, he is strong in his support of the woman's work, having given the first dollar toward building a deaconess home in New Orleans. This home is much needed, but the wherewithal does not come in fast, $12 being the sum total on hand.

The hospitality of the Minden people is unbounded, and we felt that 'twas good to be there, both temporally and spiritually. The Conference officers remain the same with the exception of the recording secretary. Mrs. Louise Rhodes, of Algiers, is now district secretary of New Orleans District, and Mrs. Martin, of Leesville, secretary of Shreveport District.

Four invitations were extended for the next Conference; Mansfield made hers so irresistable that it was accepted. Prof. Deam was there and won all hearts. Time and space forbids my telling of all the good things, so we trust that next time you will "come and see."

Rev. George Jackson, Mrs. R. H. Wynn and the infant daughter of Mrs. Rice, of New Orleans, were made life-members. Reports were good, showing a steady, healthy growth along all lines. We do not wish to get ahead of or report for the Foreign press superintendent, Mrs. J. A. Wilson, of Shreveport, but we just must say: Should Mrs. Cobb or Mrs. Davies come, you may be sure to hear them. "The half has not been told" concerning their ability, and we are sorry for all who do not or will not hear them.

Mrs. A. C. McKinney,
Conf. Supt. Press Work, La. Conf.

W. F. M. S.

NOTICE.

The Southeastern Passenger Association has declined to make any reduction in rates to the Board meeting, New Orleans, May 1-7. The following is quoted from a letter written by Mr. Joseph Richardson in reply to a communication from the president of the Board, Miss M. L. Gibson:

"The facts are, that under present rate conditions in the Southeast the carriers are not announcing any special rates for meetings which are not sure to attract a very large attendance. A very large percentage of the one-way rates have been reduced, effective April 1, on which date many of the carriers will also place on sale reduced rate mileage tickets and they do not feel that in view of these reductions in one-way fares they can continue the certificate plan on the basis of a fare and one-third. They have not yet been able to work out a plan for handling the certificate plan on a higher basis."

In view of this decision the use of a mileage ticket, to which Mr. Richardson refers, might be advisable.

The names of the delegates and visitors expecting to attend the annual meeting of the Woman's Board of Foreign Missions, May 1-7, should be sent to Mrs. W. W. Carre, 1922 State Street, New Orleans, La.

Mrs. Edward Alvis,
La. Conf. Cor. Sect.

ANNUAL MEETING.

The annual meeting of the Woman's Foreign Missionary Society of the North Mississippi Conference convenes at Senatobia, Miss., June 13-17. All delegates, officers and visitors expecting to attend will please send their names promptly to Mrs. Corrie Wright, Senatobia, Miss.

WHAT A SAVIOR JESUS IS.

Jim Hastings, an expert machinist, was a good fellow when sober, but a bad one when he had been drinking, and of late he was getting to be a "regular soak." His foreman didn't expect much work from him on Monday, as he usually would be sobering from a long Sunday "booze." However, he was such a competent workman when straight, that his dissipations were overlooked by his employer. Various cures had he tried, but the appetite for drink was unbroken. Repeatedly he had signed the pledge, and just as often had he broken it.

His wife and little girl suffered the penalties of poverty and abuse. Mrs. Hastings was a Christian and many hours she spent alone, beseeching God to save her drunken husband. One afternoon little Helen heard her mother's prayer, and she became greatly concerned. That night, when the closing whistle of the shop was blowing, she started down the path to meet her father. Presently she was in his arms and kissing his dirty face.

"Do you love me, Helen?"

"Yes, I love you, and God loves you. Do you love me, papa?"

"Of course I do, darling."

"Do you love God, too?" said Helen.

To that question Jim Hastings gave no reply, as he silently carried Helen into the house and prepared for supper.

After supper he went down town, as was his custom, to pass the evening with the boys. They met in Joe Mulaney's saloon and discussed the world's baseball series, the latest fighting news, the teamsters' strike, etc., till one of the fellows said: "Isn't it about time to wet up a little?" It was time. Beers were ordered and drawn and drunk. Jim's glass remained untouched. Some one guyed him, and he took the glass in his hand, held it for a moment, and let it drop to the floor. "What's the matter Jim?"

"Is it that temperance story the Y. M. C. A. man told this noon at the shop?" Shaking his head, he said he didn't feel right, and guessed he'd go home.

His wife was surprised to see him home so early, and sober, too. Throwing off his hat and coat, he hurried upstairs to Helen's room. She was asleep in her crib. Looking at her for a moment, he gathered her sleeping form into his arms and kissed her again and again. Half waking, she asked:

"What's the matter, papa?"

"I love you, Helen, and I want you to pray that I may love your God, too."

Slipping to the floor, she knelt by her crib, put her hands together, closed her eyes and said the only prayer she knew:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep.
If I should die before I wake,
I pray thee, Lord, my soul to take.

"God bless papa! God bless mamma"—

These words had magic power. God did bless papa. Great tears rolled down his cheeks, and, kneeling by the side of his little child, Jim Hastings prayed for himself to God. When he arose another workingman had joined the ranks of those who seek to keep themselves pure while fighting the battles of manhood beneath the banner of the Carpenter's Son.

* * * * * * *

This excerpt from a recent letter from Jim Hastings shows that the gospel of Christ still transforms homes and lives: "Tell the boys that Jim Hastings hasn't drunk a drop in two years. I tried every so-called cure, and they all failed; I signed the pledge, and broke it; but Jesus Christ has taken away the old appetite, and I am free from the curse of drink. My wife looks ten years younger. We've started a little bank account. Helen is as happy as an angel. I've joined a Bible class at the Y. M. C. A. and I feel like I am just beginning to live. What a Savior Jesus is!"—*Ora S. Gray in Zions Herald.*

NEWTON DISTRICT.

Missionary Institutes will be held in the Newton District as follows: Forest, April 30; Laurel, May 13, and Philadelphia, June 17.

The District Conference will be held at Montrose, July 8-10. Jas. M. Weems, P. E.

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No time to pray!
Oh, who so fraught with early care
As not to give to humble prayer,
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needeth not some check from sin,
Needs not to pray!

No time to pray!
'Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

No time to pray!
Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear
Than that our God his face should hide,
And say, through all life's swelling tide,
"No time to hear!"

—Pittsburg Christian Advocate.

UPWARD TREND OF MORALITY.

There has grown up in the last few years in the United States a criticism directed against the entire fabric of the social and political order which we have inherited from our fathers. That criticism is not aimed at the defects of society or at the abuse of government, but at the foundation upon which the entire platform of our social and political order has been comfortably resting for uncounted generations; and that school of criticism, it seems to me, is undertaken for the purpose of propagating its theories, to overstate, to exaggerate the defects and infirmities of our affairs, until millions of our people are sad in their hearts because they think American institutions are going steadily to the bad, though some of my warm friends seem to think so.

I myself am a humble, but not a reluctant, witness to the gradual rise of the moral level of public life. When I first went to Washington, a country youth from one of the cornfield districts in Iowa, I had many high notions of the dignity of the government of the United States, especially the House of Representatives and Senate. I shall never forget the sense of shame and humiliation that entered my heart when I saw drunken men staggering around the floor of the House and within the precincts of the Senate chamber of the United States. To-day such a spectacle is morally incredible. I was amazed to see the public saloon in full blast in connection with the House of Rrepresentatives and Senate.

Within the twenty years since then those odious institutions have been abolished by the unanimous vote of both houses, not only in the capitol, but in all the public buildings of the United States throughout the world. Twenty years ago you could not post a regiment of the army of the United States at home or abroad without the first thing opening was an ordinary American saloon for retailing intoxicating liquors; sometimes cheerfully described under the curious title of the army canteen, and for service in the little institution, our soldier boys were detailed in their uniform to wait on their brethren—boys from the Y. M. C. A. or from the Sunday school in the uniform of the United States Army. I saw Congress abolish that institution by a practically unanimous vote of both houses; and while I notice in the newspapers evidence that some officers of the army expect to see that institution revived under authoritative national legislation, I have made up my mind that they will be on the retired list before that ever comes to pass.

After all, in my opinion, the largest evidence of the moral progress of the American people lies in the recognition, now well nigh universal, that at bottom all the problems of society are not simply problems of politics and government, but are in reality questions of applied religion. There is no unanswered question in legislation that is not answered in the gospel of Christ. Those mighty problems that have brought our philosophy aud statesmanship almost to a standstill, if they have any solution at all, will find it in the practical application to the daily life of this world of that ancient law which we have inherited from our fathers and mothers—the law of Christ revealed to the world in the gospels.

And for that reason it is with hope and courage that we look toward the future; and I venture to predict that the time is at hand, nearer than we know, when we shall realize that the world in which we are living, in its literature, its law, in the building of cities, in the employment of labor, in the investment of money, and in its civilization, is only a house of prayer and every man is a brother.—*From the Monitor.*

THE PRAYING HIGHLAND SOLDIER.

There is a story of a young and uneducated boy who, when converted, astonished his old companions by the fluency and fervor of his petitions in the prayer-meeting. At length, one of them solved the mystery and said to his puzzled cronies: "I know how it is that Bill prays so; he practices in private."

A great many people would be much more successful in their public prayers if they practiced in private more than they do. The late Hugh Miller, in one of his pleasant sketches, relates an account of a Scotch Highlander who served in the first disastrous war with the American colonies, and who was brought before the commanding officer one evening charged with the capital offence of being in communication with the enemy. The charge could not well have been preferred at a more dangerous time. Only a few weeks had elapsed since the execution of Major Andre, and the indignation of the British, exasperated almost to madness by this event, had not yet cooled down. There was, however, no direct proof against the Highlander. He had been seen in the gray of the twilight stealing out from a clump of underwood that bordered on the forests which at that period covered the greater part of the United Provinces, and which, in the immediate neighborhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defence was summed up in a very few words. He had stolen away from his fellows, he said, to spend an hour or two in secret prayer.

"Have you been in the habit of spending hours in secret prayer?" sternly asked the officer, himself a Scotchman.

The Highlander replied in the affirmative.

"Then," said the officer, drawing out his watch, "never in all your life had you more need for prayer than now. Kneel down, sir, and pray aloud that we may hear you."

The Highlander, in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addresses his God. It breathed an imminent peril and earnestly implored the divine interposition in the threatening danger—the help of him, who in times of extremity, is strong to deliver. It exhibited, in short, a man who was thoroughly conversant with the scheme of redemption and fully impressed with the necessity of personal interest in the advantages it secures, had made the busines of supplication the work of many a solitary hour, and in consequence acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose.

"You may go, sir," said the officer, when he had concluded; "you have not, I dare say, been in correspondence with the enemy to-night."

"His statement," he continued, addressing himself to the officers, "is undoubtedly correct. No one could have prayed so without a long apprenticeship. Fellows who never attend a drill always get on ill at review."—*Common People.*

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CALENDAR OF IMPORTANT EVENTS.

STATES OF LOUISIANA AND MISSISSIPPI.

Annual session of General Board of Woman's Foreign Missionary Society, New Orleans, May 1.
Brookhaven District Conference, at Taylortown, Miss., May 6-10.
Church Extension Loan Fund Day, May 10.
Natchez District Conference, at Woodville, Miss., May 13-16.
Shreveport District Missionary Institute, at Mansfield, La., May 18.
Oxford District Conference, at Holly Springs, Miss., May 19-21.
Seashore District Conference, at McHenry, Miss., May 19-23.
Durant District Conference, at Kilmichael, Miss., May 21-23.
Winona District Conference, at Eupora, Miss., May 27-28.
Greenville District Conference, at Cleveland, Miss., May 27-29.
Vicksburg District Conference, at Edwards, Miss., May 27-30.
Whitworth College Commencement, Brookhaven, Miss., May 31 to June 2.
Aberdeen District Conference, at Houlka, Miss., June, 3-5.
Alexandria District Conference, at Natchitoches, La., June 12-14.
Woman's Foreign Missionary Society of the North Mississippi Conference, at Senatobia, Miss., June 13-17.
Mid-Year Meeting of the Mississippi Conference Board of Missions, at Centerville, Miss., June 15-17.
Mississippi Conference Epworth League, at Gulfport, Miss., June 18-21.
Columbus District Conference, at Mathiston, Miss., July 1-3.
Newton District Conference, at Montrose, Miss., July 8-10.
Corinth District Conference, at Baldwin, Miss., July 14-16.

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The Home Circle.

WHY SUSIE WAITED.

"Let's say our prayers out loud, Susie," said Mabel, as the two little sisters were getting ready for bed one night.

"All right," answered Susie. So the two said their "Now I lay me" and their "God bless papa and mamma" together. Then Mabel jumped right up on her bare feet, but Susie still kneeled a quiet little while by the white bed.

"What were you waiting for, sister?" asked Mabel.

"Why, I was listening for God to answer," said sister; "don't you 'member Miss Josepha said we mustn't hurry over our prayers? She said that was like the little boy that knocked at her door once, and then ran away before she could open it. So now I always wait to see if God wants to say anything to me."

"Did he say anything to you to-night, sister?" asked Mabel, looking startled.

Susie nodded.

"Oh, sister! What?"

Susie didn't answer just at first, because it is not easy to talk about what that little inside voice says. But in a few minutes, she said in a low tone, "You know we said, 'God bless all my friends,' and right away I thought of Sadie Burwel, 'cause we had a fuss to-day; and while I waited, God said, 'Tell her you are sorry.'"

"Will you tell her, Susie," persisted the eager little questioner.

"Yes, of course, I must tell her."

Mabel crept into bed quietly, saying to herself that she would wait for God's answer too, and wondering if he would tell her to confess about breaking mamma's cut-glass flower vase!—*Exchange.*

THE BROOK'S WORK.

One day a little brook tumbled out of its spring home on the side of a mountain and fell down, down, to a plain below. At first it was startled, but when it saw the same blue sky smiling down, and felt the same warm sunshine on its bosom, it felt quite at home in its new surroundings, and paused to listen to the voices all around.

"There is work to do," whispered the trees, as they rocked their leaf buds in their cradle.

"There is work to do," chattered a squirrel as he whisked up a tree with his food.

"There is work to do," hummed a bee, as she flew with her load of honey straight for the hive.

"There may be work for me to do," said the little brook. So it started downward on its course.

Sometimes it ran so fast that it seemed to be flying away with the little white clouds overhead; then again it crept slowly under overhanging branches of the large trees, hiding from the sunbeams, and came forth dancing and laughing to play with them again.

The birds came to drink and to bathe, and sang sweet songs with the little brook as it went merrily on its way.

Once it found a dam that some boys had made. It was fun to leap over that and set a little waterwheel turning at the same time.

While working and playing the brook grew so large that cattle, horses, deer, and other large animals came to drink and to stand in its cool waters. It even carried children along in rowboats where they wished to go.

Farther on the brook leaped over a great milldam that men had made. It was very large, now that it could carry heavy logs to the sawmill. There, too, it turned a great waterwheel that sent a saw flying to make the logs into boards and lumber. Bushels of corn and wheat were found waiting to be ground, so it gave the miller's wheel a turn as well.

The brook was now so very large that it was called a river. Nothing seemed too hard for it to do. Great steamboats were carried along as easily as tiny leaf-boats could be carried when it was smaller.

One day the river found itself slipping into the ocean, where it seemed as if it might be lost altogether. It sighed for its own mountain home, so very far away, when a fairy sunbeam whispered, "Dear River, look upward; see the blue sky and the sun watching you still; they love you and will never let you be lost."

She had scarcely ceased speaking when the sunbeam fairies threw down a multitude of golden chains to lift the river into the sky, higher than its mountain home, and there it may find other work to do.—*Cora E. Harris, in the Kindergarten Review.*

IMPOSSIBLE TASKS.

Some requirements of the Bible seem impossible to man. When Jehovah commanded the children of Israel to go forward with the sea rolling at their feet, obstructing their advance, the command seemed absurd. When he commanded Moses to go down into Egypt and deliver the children of Israel out of bondage, the task was impossible. When Jesus told his disciples to go into all the world and make disciples of all people, he commanded them to do what they were not able to do. When he said to the ruler, "Go, sell all thou hast and give to the poor, and come, follow me," he told him to do something which is not within the range of human ability. The young man had great possessions, and Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," yet he is continually calling them to enter in. When he said to his disciples, "Love your enemies;" "Do good to them that hate you;" "Take no thought for your life what ye shall eat or what ye shall put on;" "Resist not evil," he commanded them to do impossibilities. When he said to the man with a withered hand, "Stretch forth thy hand," he told him to do what he could not do.

But these are not arbitrary and cruel requirements. It is necessary for us to meet and master obstacles. God has great things in store for us, but they lie beyond the deep waters. He has made us for great things, greater than our imagination can reach, but lying between us and our inheritance there are insuperable obstacles. Men love the easy road and the soft pillow, but no one ever yet sailed to heaven on flowery beds of ease. The road to the best and highest is a rough and steep way. One who falters at impossibilities will never reach the promised land. When Professor Morse struggled with the proposition of the electric telegraph he was almost in the jaws of starvation. He could have made money enough if he had been content to abandon his hope. But he had heard a voice from the skies calling him to a high mission, and he pushed on through the Red Sea of poverty, ridicule, hardship, and came out on the other shore, and sang a song of triumph which the whole world heard. A great artist had a high idea of art, and struggled after it. He needed money to keep his family from want, but his pictures would not sell. The people could not appreciate his work. His friends entreated him to give up his thought of perfection and paint for money, but he steadily refused. He died in poverty and obscurity, but left the world a legacy of art worth more than all the millions of Mr. Rockefeller.

When John Bunyan persisted in preaching at a time when it was not lawful for any one to preach the gospel unless he had been authorized to do so by the established Church, he was arrested and thrown into prison. It was a hard lot. He was willing to suffer and die if need be for his principles, but he had a family to suffer also, and especially one blind daughter in whose life his soul was bound up. The thought that this poor child would be in want and have to bear reproach on account of the disgrace of her father, was enough to make a weaker man yield. It was too much for any man to bear. But when they told Bunyan that if he would promise to preach no more he might go free, he said, "If you let me out to-day I will preach to-morrow, and I will lie in jail till the moss grows on my eyebrows before I will promise not to preach the gospel." This is the kind of man that can do impossible things. This is the sort of spirit that conquers freedom for mankind. This is the way through the Red Sea to the Promised Land.

The Americans desired freedom, but a sea of blood lay between them and the promised land. It was one thing to write the Declaration of Independence, and an easy thing. It was another thing to sign it, and still another thing to achieve independence. It meant seven years of war and sacrifice. But for one ally the Americans never could have crossed the sea to freedom. Lafayette was a powerful friend, but they did not rely on him. France was friendly and helpful, but they did not trust in France. Patrick Henry said, "There is a just God who will fight our battles for us." With this ally they conquered impossibilities and won freedom.

When our Lord came into the world a sea lay before him. He came to save the world. He came to do his Father's will, and to finish his work. He could not do this without going through Gethsemane, and Pilate's judgment hall, and over Calvary into the sepulcher. We, too, must do impossible things or be defeated. It is easy to live on a low level. It is easy to lie down quietly and let the taskmaster rule over us. He may be cruel, and our burdens may be heavy, but this is the way of least resistance. To gain the land of milk and honey we must go through the sea and the wilderness. But with God all things are possible.—*Exchange.*

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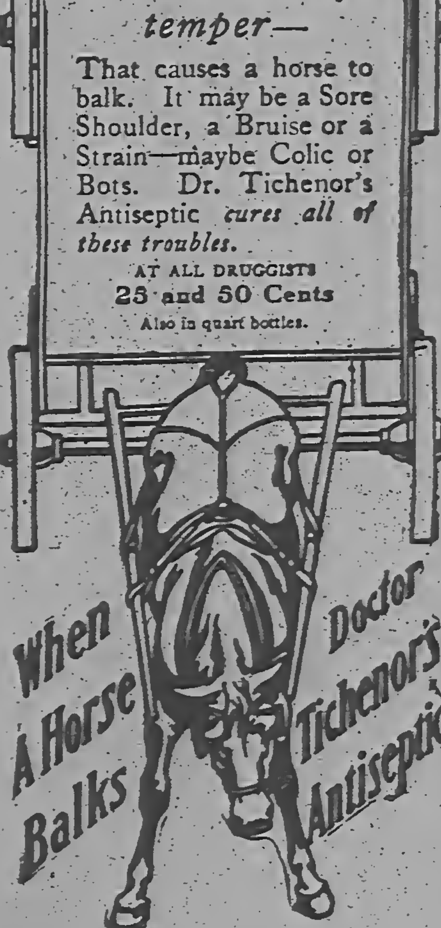

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MAKING A BUSINESS OF IT.

If men make a business of evangelizing—we mean in a secular sense—why should they not go at it in a businesslike way? If one goes alone and on his own responsibility there is no reason why he should not let the fact be known. But we think a man goes a little too far when, in addition to advertising himself as a revivalist, he guarantees a revival. That implies, at the very least, that he will make no charge if he fails. And if two men form a partnership and launch out, why not advertise themselves as a firm, limited or unlimited, as they prefer? It is sometimes done. Thus we have "Fife & Son, Evangelists." This brace of brethren from the Northwest have been operating in the South. With what success in saving souls we cannot say. But we are inside the bounds of truth when we say, their efforts to get everybody immersed, and all the Churches to come together on their basis of union, resulted in failure. But "Fife & Son, Evangelists," is no fiction. And inasmuch as some are engaged in the business, who can object if now and then one undertakes to show that he can do the work for the least possible amount of money? The merchant who sells the best goods at the lowest price generally beats his competitors. One evangelist in his bid for service inserts this item: "Cost of saving one soul by my method, $2.86." He has it figured out to a cent. He does not say that he has a patent on his method, but it goes without saying that he is a sensationalist.

All such methods of advertising to do the Lord's work must be the result of ignorance or lack of the sense of the fitness of things. Whether the one or the other, or of the lack of something else, they are disgusting to modest-minded and intelligent Christians. If an evangelist is a true man of God and successful in bringing souls to Christ he will let somebody else do the bragging.

THE FLOOD OF IMMIGRANTS—OUR DUTY.

What the future has in store for our country no human eye can foresee. The men of business who have an eye only on investments and profits foresee unbounded prosperity and a distribution of wealth hitherto unknown. They may be right. But they do not take into consideration the moral risks that men run in piling up great wealth, nor what it is worth to them after they have amassed it. Our Lord's problem seems to give them no concern! "What is a man profited if he should gain the whole world and lose his own soul?"

To us it appears if a man is responsible for the loss of his own soul when he loses it for the sake of money, he is doubly responsible when, in addition, he makes money at the expense of the souls of other men. Is this not what men of the world are doing with the thousands of unskilled laborers pouring every month into our country from the old world? We are responsible for their coming. We invite them and woo them. We offer them, not only an open door, but steady work, and better wages than they get at home. These, with cheap transportation, and the ultimate prospect of a homestead, are temptations that cannot be resisted. It is not denied that the promises made to these foreigners, if realized, result in the betterment of their temporal condition. But selfishness is at the bottom of all the efforts to supply our country with these laborers. They are cheap, and looked upon as nothing more than burden-bearers. What sort of citizens they are destined to make, and their influence on society and state, are ignored if not entirely forgotten.

Within considerably less than one hundred years more than twenty-five millions of foreigners have sought homes in our country. For three years past they have come at the rate of more than a million a year. In some of our large cities there are more foreigners than natives. In several states as voters they hold the balance of power. It is easy to see that they can largely shape legislation and influence society. In one place it is the Irish vote, in another it is the German vote, and in at least one State, we are informed, the politicians have to reckon with the Russians. In Chicago no reform of any kind can be effected because of the large foreign population. The same is true of several smaller cities. Hence the domination of the saloon, and the utter disregard of the holy Sabbath.

It is natural that these foreigners should bring with them their social and religious characteristics. But when it is remembered that they are for the most part of the lowest and most ignorant classes—many of them from the criminal classes, if not criminals themselves—it may be readily inferred that they can add nothing to the social or religious well-being of our country. On the contrary, as they increase in numbers, and accumulate money, as thousands of them do, and increase in respectability, they modify our own morals and social life. This is evident in the increase of the drinking habits of our people, and our laxness in the observance of Sunday.

As for religion, these people can hardly be said to have any. If they have any we never hear of it. We sometimes hear of a lot of immigrants having a small supply of money, and of being more than ordinarily intelligent, and for these reasons classed as desirable comers, but we have yet to hear of any being classed as decidedly religious. Instead, not a few of them are entirely destitute of religion—haters of all religion. The majority of them, doubtless, were born Roman Catholics, but judging by their manner of life they can be classed only with nominal Christians. Coming to America, and locating in small towns, and in country-places, without spiritual advisers or church advantages, they become indifferent, and in numerous instances, after mixing with Protestants and sending their children to the public schools, they are lost to Rome altogether.

Our great leaders in the church see the peril of the situation—the danger of the evil leaven on the one hand permeating the State and society, and on the other the danger of allowing these strangers to remain among us without the enlightening and lifting power of our holy religion. The danger in this latter respect is twofold: they are liable to perish, and we are liable to be charged with their loss.

What is our duty? To us it seems plain. We must go to them with the gospel. True, men of the world who are never excited except when their material or political interests are in danger, tell us that these people are satisfied with their own religion, and we should not disturb them. We could heed that admonition and let them alone without doing violence to conscience if we knew these strangers had religion and were walking in the line of duty. But when we know that they are as sheep without a shepherd, many of them grossly wicked, we feel that Protestant Christians are bound by the love they have for Christ and the common tie of brotherhood to go to them with the gospel.

We have no word of censure for those who go to foreign lands and leave at home millions of foreigners of the same blood as those to whom they go, nor for those who give what they feel able to sustain those who go abroad. The work in foreign parts must be sustained. But after all have gone abroad who are called, and all the money necessary to sustain them has been raised, there will still remain men and women and money enough at home to give the gospel to every foreigner in our land that can be reached. All that is necessary is to persuade the Church, not that we ourselves or our institutions are imperiled, but that these strangers in our midst need the Word of Life.

Will we be true to our convictions, and put in operation at the earliest moment possible the necessary means of saving these souls? Thousands of dollars could be profitably invested at once in New Orleans and throughout Southern Louisiana in behalf of Italians. Who will respond?

A SIGNIFICANT MOVEMENT.

What is called a "significant movement" has been started in Germany. It is the result of "a revulsion from the radical evolutionary philosophy" of German theologians. Many years ago, as is well known, German theologians led in what was then denominated "advanced thought." Advanced thinkers in those days were not uncommon. We hear nothing of them now. The advanced thinkers of that time are known to-day as "higher critics." What these critics have done in the way of "upsetting Moses" and the prophets and apostles, and confusing the minds of Bible students in regard to the nature and mission of our Lord, is a matter of history. The shipwrecks of faith are numerous.

The destructive critics have about reached the limit, and a reaction is apparent. The movement in Germany, above alluded to, is one of the signs. The movement was organized several months since as a protest against that form of scepticism which teaches that the fundamental doctrines of Christianity are inconsistent with science and stand in the way of scientific progress.

The organization is named in honor of Lord Kelvin, the foremost scientist of the last half century, and at the same time a sincere and humble believer in the simple doctrines of the gospel, which men less wise than he affected to despise.

The movement is not theological, though its promoters do not deny the facts of theology, "the existence of a personal God, sin and its consequences, and redemption through a divine Savior," etc. The ideals of the society are thus expressed: "Modern natural science is not able to overthrow the theistic conception of the world and its phenomena; and theism has, to say the very least, as much right to be known as thoroughly scientific as Haeckel's monism," or, the doctrine of the identity of mind and matter.

It is a sign of no little import that men of science by the hundred can be gathered into a society, and in an organized capacity declare their faith in the teachings of our holy religion. From one of our exchanges we learn that the organization, though but a few months old, numbered 641 members, and was increasing at the rate of about forty a week. Let us hope that it will be carried on until every man who claims to be a scientist will be forced to record himself as on one side or the other. We will then know who are the true friends of [illegible]tianity.

PERSONALS.

The excellent selection on page 6, credited to *The Monitor*, was written by Senator J. P. Dolliver, a close observer of men and things, and a devout Christian. The article is worth reading.

The revival at Felicity Street Church is still in progress, increasing in interest and productive of good. Rev. C. D. Atkinson has been doing the preaching. We hope Brother Lutz, the pastor, will give us a full report.

Rev. Dr. Wm. Hayes, editor of the New York Independent, speaks well of Rev. J. E. Wray's sermon on Moses. This sermon appeared a few weeks since in the Times-Democrat, and has been widely copied and noticed.

Rev. D. M. Floyd writes that he is moving along finely on his work—the Water Valley Circuit—and trying to do all he can for our ADVOCATE. We thank him for his kind words, and for the five subscribers already sent, and for his promise of more to follow.

We had the pleasure on Monday last of meeting on the train Mr. J. R. Abels and Mr. William Jackson, both of Ponchatoula, La. These brethren were on their way to Chattanooga as delegates from the Baton Rouge District to the Layman's Missionary Conference.

Dr. Sawyer, whose illness we mentioned some time since is able to be up and at work. He spent Sunday last with Rev. J. M. Alford, of the Baker Charge, Baton Rouge District. He rode twenty miles and preached three times. He was none the worse for the exercise on Monday.

Rev. W. W. Holmes, of Louisiana Avenue Church, is happy over the prospects of his charge. Sunday last, Easter, was a day long to be remembered. The day was properly observed; a large congregation was present, and twenty-one persons were received into the Church. He has ground for rejoicing.

The following delegates from the New Orleans District to the Layman's Missionary Conference left the city Monday evening for Chattanooga, viz: W. W. Carre, C. O. Chalmers, Rev. H. H. Ahrens, Dr. J. W. Adams and J. R. Westerfield. Dr. F. N. Parker, the presiding elder will accompany this delegation.

Carrollton Avenue Church, Rev. H. T. Carley pastor, was beautifully decorated on Sunday last, appropriate sermons were preached, the choir sang Easter hymns, and there were seven applicants for church membership from the Sunday school. A special effort was made to reduce the debt on the parsonage. The offerings amounted to $745.

In a card to this office Rev. P. G. Lowrey says: "On account of Rev. G. D. Parker's engagement to meet the Woman's Board of Missions, and the Parent Board, he finds it impossible to fill his appointments with the Louisiana pastors for the present, and cannot make the State itinerary until later, if at all. But between dates individual pastors will find him glad to respond to their calls."

The *Bulletin*, a sprightly little paper by Rev. J. D. Ellis, of Waynesboro, Miss., tells its readers that "Rev. H. L. Norton is a theological Giraffe, and Rev. B. W. Lewis, if not a Giraffe, is a Hippopotamus." What does he mean? The Giraffe towers. The Hippopotamus, what? Unless the maker of Webster's Unabridged is a "nature fakir" the big animal "is allied to the hogs." Brother Ellis, why did you?

The Cole lectures this year at Vanderbilt University will be delivered by Rev. George Jackson, B.A., of Toronto, Canada, beginning Monday, April 27. "The Fact of Conversion" is the subject. The lectures, six in number, will be delivered in Wesley Hall Chapel. They are open to the public free of charge. We are under obligation to the Theological faculty of the University for an invitation to be present on the occasion.

In last week's ADVOCATE we gave notice of the approaching marriage of Miss Mamie Sherard to Mr. Samuel Holloway, and Miss Mattie Sherard to Dr. E. L. Rawles. We acknowledge this week an invitation to the weddings, which occur at 3 p. m., April 30, at the Madison Heights M. E. Church, South, Memphis. May these daughters of a Christian household carry with them the religion of father and mother into their own new-made homes, and heaven bless the unions.

GRENADA COLLEGE COMMENCEMENT.

May 24 the Baccalaureate sermon of the Grenada College will be preached by the Rev. Theo. Copeland, of St. Paul's Church, St. Louis. May 26 State Supt. J. N. Powers will deliver the address.

W. L. Clifton.

SUNDAY SCHOOL SUPERINTENDENTS OF MISSISSIPPI.

Dear Friends: Durant is eagerly awaiting the notice of your attendance upon the institute. We look forward with pleasure to your coming. Do not disappoint us. Send us word at once that you will attend. The institute will be held May 12-14. It is important that we hear from you at an early date.

W. N. Duncan,
Pastor Methodist Church.

LINE UPON LINE.

Dear ADVOCATE: Please allow me space this week to say that we must succeed in raising the money for Millsaps College. Think of it! If we Mississippi Methodists will raise $4200 in cash within the next thirty days it will mean $67,000 to Millsaps College. Can we do it? *We can do it if we will.* Let us change the sentence and write, *We can do it, and we will.*

The Lampton family, in south Mississippi, have given $1400 in cash. Such friends are worth their weight in gold. May I ask again that our preachers call attention to this matter from their pulpits? Such an opportunity was never presented to any people before, and surely we will not let it pass idly by.

Please ask those whose subscriptions have not been paid to send the money to me at once. Are there not a number of friends in the State, who have not yet given anything, but will do so now?

T. W. Lewis.

Jackson, Miss.

A GENEROUS RESPONSE.

BISHOP H. C. MORRISON.

I have it in mind to give a word of endorsement to the "Loan Fund Proposition," now before the Church through the call of the Board of Church Extension.

When we call to mind that "nearly half our churches now have Church Extension money in them;" although the Church Extension movement is but twenty-five years old; and the further fact that "Every Church Extension dollar calls forth ten other dollars," no further fact or argument is needed to open the way for ready response to the call to be made "May the 10th."

The man who gives a hundred dollars to this Loan Fund puts a thousand dollars into the work of church-building, and he who gives ten dollars sets *one hundred* to work for Christ and the Church.

Let this call but go warm from the hearts of the preachers to the hearts of the one million seven hundred thousand in the ranks of the Church, and the response will bring a jubilee to our Zion.

Brethren! Let us "Have faith in God" that he will move his people to honor his name, and recognize the twenty-five years of blessing he has given to Church Extension by a joyous and generous response to the call of May 10—Loan Fund Day.

Birmingham, Ala.

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time and labor savers.
Makes home baking easy,
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The only Baking Powder made from Royal Grape Cream of Tartar

With minimum trouble and cost biscuit, cake and pastry are made fresh, clean and greatly superior to the ready-made, dry, found-in-the-shop variety.

FROM THE COLPORTER'S DESK.

Although not heard from often through the ADVOCATE during the winter, I have not been idle nor triflingly employed, as hath been witnessed at home and at various places, as Durant, Itta Bena, Carrollton, West, Vaiden, Oakland, Coldwater, Hernando, Batesville, Stewart, Crawford, Mayhew, and Westpoint. In all visitations I have had none other than kind treatment, hospitable entertainment and friendly aid in the work. Much has been done by correspondence and the filling of orders from many parts of the field, so that I report more accomplished than during the corresponding period of any former year.

Many churches are being supplied with our song books, the "Methodist Hymnal," "Young People's Hymnal," Nos. 1, 2 and 3, and "Revival Praises," to the exclusion of all alien and foreign song books. With the co-operation of our pastors and people we expect great achievements in this line of service during this year.

I purpose attending all of the district and other meetings in both Conferences possible, but shall have to miss some, already appointed, because of conflict in times.

I join with other connectional workers in the two Conferences in the hope that our brethren who have in hand the fixing of dates will carefully avoid conflicts as much as possible so as to allow to us who are representing the great interests of the church as many opportunities as possible.

I am truly grateful to all who have settled accounts within the time limit and also to those who in observance of business principles and brotherly courtesy have in one or another way responded to the modest reminders from time to time, and trust that all will soon be heard from. Send along the orders for whatever books are wanted and command my services when and where needed.

G. W. Bachman.

Winona, Miss.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. V. L. BARBEE—Away back in the 50's our eldest brother, G. A. Barbee, brought home his beautiful young bride. Full of the buoyancy of hope, she addressed herself to her new relationship with the spirit in accord with her noble nature. When the battles of life pressed hard her brave heart knew no swerving from loyalty to duty. She met every exigency of life in the spirit of true heroism. In her own unobtrusive way as a Christian she fulfilled her mission, ever ambitious for the highest and best for her children and grandchildren, not forgetting to administer to the sick and distressed around her. In the "evening time" of life she walked alone, her husband having preceded her to the "better land." The heroic spirit predominated in her life over all, victorious, still hoping, still planning, not for self, but for others. In the midst of devoted loved ones, in Germantown, Tenn., March 18, 1908, the noble spirit of Virginia Lutitia Barbee (nee Harrison) passed into the beautiful "beyond." We laid her to rest beside her husband in Iuka, Miss., where together they await the coming of their Lord.

DEVOTED SISTER-IN-LAW.

Mrs. FRANK HERRING—On March 23, 1908, after a few days of suffering, Sister Frank Herring laid aside her Christian armor to join the waiting angels to bear her spirit through the ethereal pathway, up to the beautiful city of God, where she shines as the sun in the firmament. But oh, how sad it is with the bereaved family—a crushed husband and nine broken-hearted children: noble sons and daughters! well might she be proud of them. Truly did they reverence their mother. In her death not only did her family feel the loss, but the entire community — the Emory Church, its most zealous and punctual member; the pastor, a friend indeed; the Home Mission Society, a beloved President; the Sunday School, a kind teacher; the sick, a nurse. In her happy home her hospitality was unbounded. Is there one to take her place? Echo answers no. Then condemn us not, if in our grief we said, "Oh, cruel monster, death; why come and take her from us?" Be still, sad hearts, and murmur not. T'was not in anger, t'was not in wrath the angels came that day. May her godly life be so indellibly impressed on the hearts of her loved ones that they may again be an unbroken family, where no parting kiss or farewell tear is shed, is the prayer of one who loved her.

MRS. J. A. STEPHENS.

Mrs. MARY REBECCA SMITH (nee Sims) was born April 23, 1838, and departed this life March 3, 1908. She was first married to Mr. H. F. Moore, May 17, 1853. God blessed that union with three children. Then being left a widow, she was married the second time to Mr. J. M. Smith. God blessed this union with five children. She professed faith in Christ and joined the Methodist Church when very young, and lived a devoted life. She loved her Church, and contributed of her means to help support it. She was a good woman and was beloved by those who knew her. For several months she was in bad health, but bore her afflictions patiently, ever trusting in the mercy and goodness of God. She loved to read her Bible and attend Sunday school and Church service. Her last home on earth was with her daughter, Mrs. Annie Whitaker, near Phoenix, Miss., where she received the attention and care that loving hearts and hands could give. But God took her to himself, where there is no suffering, pain or death; but peace, joy and happiness forevermore. May God bless her children, grandchildren and loved ones, who are left to mourn her departure.

J. M. MASSEY.

JOHN W. RODGERS—On Feb. 9, 1908, Brother John W. Rodgers, of Mahon, Marshall County, Miss., passed from this to the better world to live with the pure and good forever. He was born at North Mt. Pleasant, Miss., March 25, 1851. On Nov. 7, 1872, he was united in holy wedlock to Miss Eleanor Sutton, who now mourns the loss of a devoted husband, while sorrowfully awaiting the summons of reunion with him and other loved ones where parting will be no more. There were born to them eleven children to bless their wedded life, three of whom preceded their father to the heavenly home. In early youth he joined the Presbyterian Church, in which he lived a devoted Christian until 1907, when he united with the M. E. Church, South, at Mahon, Miss. Brother Rodgers impressed one as a good man whose piety was pronounced, and who realized the preciousness of faith in Christ as a present personal Savior, whose grace gave comfort and consolation as the sure indication of dissolution approached. He expressed himself without fear of the future, and, committing his soul to the mercy of God he passed peacefully away. He loved the church, her ministry and all good people, he delighted in the services of the sanctuary, he led the prayer-meetings with aptitude and spirit to the help and comfort of the membership. His home was indeed a place of joy to all. Surrounded by his devoted family, his kindness was manifested in every word or act. His hospitality was free and generous; all ministers and friends were welcome to the comforts of his home. He left behind a sorrowing family—first of all, a devoted wife, an aged mother—nine children, and Sister Sutton, a sister-in-law, who made his house her home. May a good providence attend them and God have them always in his holy keeping.

R. M. DAVIS.

JAMES S. ROBERTSON was born on the 10th of November, 1836, and die April 2, 1908. Thus, it is seen, he attained the age of a little more than three score and ten. He joined the Methodist Church at Rockport, Ala., in 1846. Afterwards he came to Mississippi and while attending a camp-meeting at Enon Camp-ground he received a powerful baptism of the Holy Spirit, which continued with him and grew to the last. Thus he could say, and that, too, in severe suffering, "The Lord is my Shepherd, I shall not want." Such fortitude and Christian patience in long continued and severe suffering I never saw. Dr. Sullivan, good and patient as he is, marveled at it. Indeed, it was a wonder and an astonishment to everyone who saw him. But has not God said of his servants that he would "make all their bed in their sickness," that he would "deliver them in six troubles; yea, in seven there shall no evil touch them;" that he would "walk with them through the valley and shadow of death?" So he verified these promises to Brother Robertson. For twenty years Brother Robertson suffered with cancer; not one, but several of them. The last two years of his life he spent in bed, not once being able to leave it, while his Christian wife and daughters, only second to himself in Christian patience and fortitude, nursed and cared for him. In all his afflictions no one ever heard him murmur or charge God foolishly; instead thereof prayer was continually on his lips and thankfulness in his heart. When the end came it was peaceful. Like gentle ebbing of a summer zephyr and as a babe drops to sleep on his mother's bosom, his mortal life slipped away. "Mark the perfect man, and behold the upright; for the end of that man is peace." The Comforter will sustain Sister Robertson, her son and daughters until they go to their husband and father in that beautiful land where afflictions are no more.

E. H. ROOK.

Dr. S. P. WARD, a veteran soldier of Jesus Christ, well known and beloved by nearly the whole of the Louisiana Conference, passed away peacefully and triumphantly to his exceeding great reward Sunday, April 5, 11 a. m., at the home of his daughter, Mrs. F. B. Cason, Melville, La. Dr. Ward was born in Rising Sun, Ind., Aug. 28, 1825. Having completed his college course, he studied medicine in Cincinnati, Ohio, and after graduation moved to Louisiana and practiced at Baton Rouge for several years, and then moved to Alexandria, where he practiced until 1860, when he removed to Big Cane, and there continued to reside and practice until 1906. He was married to Miss Harriet A. Waters, of Alexandria, June 19, 1856, who preceded him to the reward of the just a couple of years, having died in the faith of our Lord, March 22, 1905. Of this union were born six children, only three of whom remain to lament his departure. Dr. Ward was reared a Presbyterian, but united with the M. E. Church, South, when at Alexandria, in the year 1857, and continued in this faith until his death a faithful and devout member. The writer has known few men whose faith was as bright and whose hold on the Savior was as secure as that of our Brother Ward. He was always in the spirit, it seemed, and delighted to converse on the things pertaining to the spirit. All his life with our church was exercised in official capacity and he died a steward and Sunday school superintendent of Ward Chapel, near Big Cane. He was an able and zealous Sunday school worker and delighted in this his chosen vocation. Until he became too old and infirm to attend, he never missed an Annual Conference unless providentially prevented, and usually went as a delegate. Possibly no layman in Louisiana is better known to the preachers of our Conference than Dr. Ward, and none is better beloved. In the Lord's work that his hands found to do he did with all his might and magnified the work of the Lord above every duty. His home was the preacher's home, and a more delightful retreat and a more cordial and fraternal reception could not be found anywhere. The charities and the manifold kindnesses of him and his sainted wife can only be known in the other world, and great is their reward in heaven. The writer attended him during the days of his last illness, and his patience was indeed beautiful and his resignation sublime, though he was a great sufferer. It was an inspiration to be with him. When the summons came he was not only ready, but waiting anxiously for the call of his Lord to a higher estate, and left this world in triumph. His did not seem like death, but a departure for home, and such it truly was. We laid him to rest by the side of his dear companion in Pineville Cemetery, April 6, thanking God for his life and the exceeding goodnes of God in giving to the world a life and testimony like his. Brothers H. N. Brown and H. R. Singleton and J. M. Johnson assisted the writer in the funeral service.

J. W. LEE.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

CORINTH DISTRICT—SECOND R'N'D.

Guntown and Baldwyn, at Pleasant Valley	Apr 4, 5
Mantachie Cir., at Oak Grove	Apr 11, 12
Belmont Cir., at New Hope	Apr 18, 19
Tishomingo Cir., at Salem	Apr. 25, 26
Wheeler Ct., at Double Spgs.	May 2, 3
Marietta Ct., at Blythes C.	May 9, 10
Myrtle Ct., Ebenezer	May 16, 17
Blue Spgs., at Liberty	May 23, 24
New Albany Ct., at Wells C.	May 30, 31
New Albany Sta., at New Albany	May 31, June 1
Booneville Ct., at Blackland	June 6, 7
Jonesboro Ct., at Brownfield	June 13, 14
Rainey, and Faulkner Ct., at Marvin	June 20, 21
Ripley and New Hope, at Wier's	June 27, 28

District Conference will be held at Baldwyn, Miss., July 14, 15, 16.

BEN P. JACO, P. E.

COLUMBUS DIST.—SECOND ROUND

Columbus Ch., at Pinegrove	Apr 4, 5
Starkville	Apr 11, 12
Starkville Ct., at Lebanon	Apr 18, 19
Shuqualak, at Center Valley	Apr 24,
Winstonville, at Macedonia	Apr 25, 26
Macon	May 16, 17
Mayhew, at Mayhew	May 9, 10
Mathiston	May 1, 3
Crawford, at New Bethel	May 23, 24
Sturges, at Bethel	May 30, 31
Brooksville	June 6, 7
Hebron	June 13, 14
Cedar Bluff	June 20, 21

District Conference will be held at Mathiston July 1, 2, 3.

L. M. LIPSCOMB, P. E.

OXFORD DISTRICT—SECOND RND.

Randolph Ct., at Washington	Apr 2,
Toccapola Ct., at Salem	Apr 4, 5
Charleston Ct., at Oakland	Apr 11, 12
Grenada Sta.	Apr 13,
Grenada Ct., at Sparta	Apr 18, 19
Potts Camp Ct., at Bethlehem	Apr 25, 26
Red Banks Ct., at Wesley	May 1,
Ashland Ct., at Ashland	May 2, 3
Paris Ct., at Bruner's	May 9, 10
Water Valley Ct., at Pleasant R.	May 15,
Coffeeville Ct., at Goshen	May 16, 17
Waterford Ct., at Harris C.	May 30, 31

The District Conference will meet in Holly Springs May 19, 20, 21.

J. E. CUNNINGHAM, P. E.

GREENVILLE DIST—SECOND RND.

Shelby, at Merigold	Apr 4, 5
Clarksdale, at 11 a.m.	Apr 12,
Lula, at Lyon, at 8 p.m.	Apr 12,
Boyle, at New Salem	Apr 18, 19
Benoit, at Beulah	Apr 26, 27
Alligator, at Duncan	May 1,
Coahoma, at Dubbs	May 3, 4
Tunica	May 4, 5
Cleveland Sta.	May 10, 11
Cleveland Ct.	May 11, 12
Rosedale	May 14,
Gunnison, at Hillhouse	May 16, 17
Friar's Point	May 17, 18
Greenville	May 23, 24
Jonestown, at Belen	May 30, 31
Robinsonville	June 1,
Shaw	June 7, 8
Glen Allan and South Greenville	June 10,

The District Conference will be held at Cleveland May 27-29.

R. A. MEEK, P. E.

ABERDEEN DIST. — SECOND RND.

Tupelo	Apr 5, 6
Buenavista, at Macedonia	Apr 11, 12
Okolona	Apr 19, 20
Prairie, at Mulder	Apr 24,
Amory and Nettleton, at N.	Apr 26, 27
Vardaman, at Hurrican	Apr 30,
Bonds, at Nebo	May 1,
Pittsboro, at Pittsboro	May 2, 3
Houlka, at Asbury	May 9, 10
Palestine, at Ebenezer	May 14,
Pontotoc, at Chesterville	May 23, 24
Pontotoc, at Chesterpille	May 23, 24
Nettleton Ct., at Union	May 30, 31
Okolona Ct. at B. Cbapel	June 6, 7
Aberdeen	June 9,
Fulton	June 12,
Smithville	June 13, 14

J. H. MITCHELL, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Apr 4, 5
Como	Apr 11, 12
Senatobia	Apr 18, 19
Mt. Pleasant, at Marshall Ins.	Apr 25, 26
Olive Branch	May 2, 3
Byhalia, at Emory	May 5,
Cockrum, at Independence	May 7,
Pleasant Hill, at Baker's C.	May 9, 10
Wall Hill, at Grubb Hill	May 12,
Hernando and Hinds, at H.	May 16, 17
Coldwater	May 18,
Harrison, at Bethel	May 21,
Courtland, at Wesley's C.	May 23, 24
Batesville	May 31,
Eureka	June 4,
Tyro, at Tyro	June 6, 7
Arkabutla	June 13, 14
Longtown, at Longtown	June 16,
Crenshaw	June 17,

W. M. YOUNG, P. E.

WINONA DIST. — SECOND ROUND.

Winona Station	Apr 12, 13
Indianola, at Fairview	Apr 18, 19
Belzoni, at Belzoni	Apr 24,
Moorhead, at Sunflower	Apr. 25, 26
Webb, at Cherry Hill	May 2, 3
Inverness, at Lawrence D.	May 9, 10
Ruleville, at Sandy Bayou	May 16, 17
Winona Ct., at Bluff Springs	May 20,
Minter City, at Glendora	May 23, 24
Mar's Hill, at Bethesda	May 30, 31
North Carrollton, at Poplar Springs	June 6, 7
Tom Nolen, at Lebanon	June 9,
Slate Spgs., at Spring Hill	June 10,
Vance, at Marks	June 13, 14

The District Conference will be held in Eupora May 26-28. Opening sermon May 26, 7:30 p.m., by Rev. John Ritchie.

E. S. LEWIS, P. E.

DURANT DIST. — SECOND ROUND.

Louisville	Apr 4, 5
Ackerman Circuit	Apr 10,
Chester, at Pisgah	Apr 11, 12
McCool	Apr 17,
Rural Hill	Apr 18, 19
Durant Station	Apr 21,
Pickens, at Goodman	Apr 25, 26
Lexington Station	May 2, 3
Ebenezer Circuit	May 9, 10
Vaiden, at Kilmichael	May 16, 17
Black Hawk	May 23, 24
Kosciusko Circuit	May 28,
Sidon, at Tchula	May 30, 31

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE MID-YEAR MEETING.

The Mid-year Meeting of the Mississippi Conference Board of Missions will be held in Centreville on June 15, 16, 17. A programme carrying the names of some of the most prominent mission workers of our church will be published in due time.

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REVIVAL IN MACON, MISS.

Mr. Editor: Our church in Macon is growing. We have just closed a meeting of great power. I was assisted by Rev. E. B. Ramsey, and he did our church and community great good. The Holy Spirit was in all the services from the first unto the last. The other churches and their pastors shared the most fraternal spirit and gave valuable assistance. Ten have joined on profession of faith and three more will join. The attendance at prayer-meeting, Sunday school and the missionary societies has greatly increased since the meeting. The official board has taken steps to greatly improve the church property. The best of all, God is with us. Yours fraternally,

I. E. THOMAS.

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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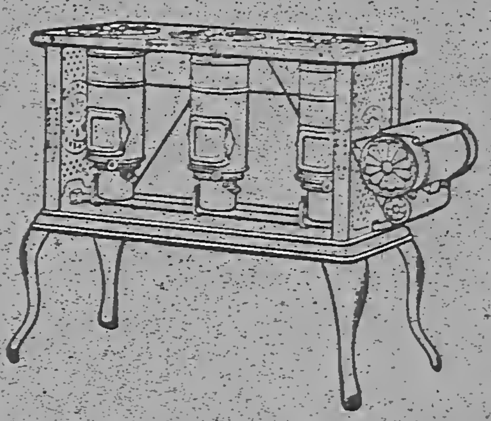

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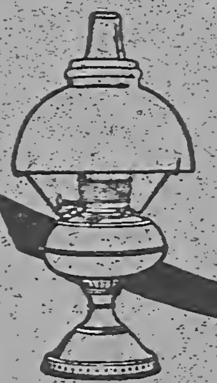

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Sunday School

By W. B. Campbell.

LESSON FOR SEPT. 26, 1908.

Subject—"Jesus Teaches Humility." John xii, 1-20.

Golden Text: "A new commandment I give unto you, that ye love one another, as I have loved you." John xii, 34.

The last night of our Lord's earthly life was at hand, and with a feeling of deep suffering the Lord had presided at the table where they had eaten the Paschal supper. The Master had taken the bread and wine, and taught them the most solemn service of the Church. Every word he uttered should have been treasured in the hearts of his disciples, for only a few hours hence he would be taken away. What a wonder that they could not understand all that he said and did at such a momentous time! No evil should have entered that sacred room, but where in all the world does Satan hesitate to enter?

While the disciples should have been in holy meditation on the words of the Master, they were contending as to who should be the greatest. While all should have been so full of love for the Lord as to be ready to die for him, there was one present who was even then actually planning his betrayal. One has said that we should be thankful that this treacherous idea did not originate in the heart of man, but "the devil put it into the heart of Judas."

The heart of man is desperately wicked. What must he be capable of if to this Satan adds his hellish suggestions!

There, in that room, was the First and Best of all—Jesus Christ, the Son of the Most High; and there also was a man full of evil and in the power of Satan. Poor Judas! Some have said that he sat in the chief seat at the supper, when the others were disputing about who should have the pre-eminence, but to what a death did the betrayer fall.

Let us take unto ourselves a warning—the fact that Judas, with all the terrible wickedness filling his heart, had partaken of the Lord's Supper and received the lesson of humility, as Jesus taught when washing his feet. Humility is a lesson that should be impressed on "the spirit of the mortal," because pride is in itself a sin, and "goeth before a fall." No sin is excusable, but pride is less so than any. What has poor fallen man to do with being proud?

It was a lesson of love that Jesus would teach "his own," for he loved them unto the end. The end was near, only a few hours away, but the fearful prospect ahead did not deter the Master in his practical teaching. He knew that soon he must be out of the world, and with his Father and our Father. Supper being ended, they sat in silent thought, most of them in holy meditation; but the devil had put it in the heart of Judas to betray Jesus. How could he think of anything else, except perhaps those thirty shining pieces of silver he was to receive, and which he loved better than all the blessings he had received from the Master during his two years of service? All this and all other things, whether of joy or of sorrow, had been given into the hands of the Son by his Father. As he arose from the table, forgetting the glory that would follow his suffering, he girded himself with a towel, and, taking water in a basin, began to wash his disciples' feet. All were surprised when they saw him preparing to do this, and Peter was still more so when the Lord came to him first of all. Who that loved the Lord would not have drawn back just as Peter did, as he asked: "Lord, dost thou wash my feet?" Listen to the answer of the blessed Redeemer! Listen all ye that stand and wonder at the mystery of God's providences—all ye in the dark valley of the shadow, who reach out after loved ones gone to return no more—all ye who look for the hand of God in such bereavement, and see nothing ahead but days of gloom and hopeless sorrow. Listen to the words of God's only Son: "What I do, thou knowest not now; but thou shalt know hereafter."

Peter drew back; his having Jesus wash his feet would not give him a part with the Master, but his refusing to allow it done would take it away from him. After this incident the solemn service went on until the feet of them all had been cleansed by the hand of him, their Lord and Master. He took his outer garments and put them on and sat down, and began to explain the meaning of his actions: "Know ye what I have done to you?" No, Master, they did not know, and the whole world in all the succeeding generations has been trying to know its full meaning.

"Ye call me Master and Lord." "So I am." "If I, then, your Lord and Master, have washed your feet, ye ought, also, to wash one another's feet." He further told them that what he had done was an example. There have been some, in olden time, that made a religious service of literally following this example, but they are few nowadays. If we take the meaning, and are like him who was "meek and lowly in heart," we will have profited by the divine injunction. When, at the first, Peter had decided to forsake all and follow Jesus, he was cleansed as to the guilt of a sinful condition; he was washed; but a washing of hands and feet was needed every day. When we have surrendered to Jesus, he pardons all our sins, but the war between nature and grace has just begun, and the wounds received by the soldiers must be healed as often as they are inflicted. The figure appears that as the body is upright and nearer heaven, it needs but the one washing—that at conversion—but the feet are in constant contact with the earth, and are stained thereby; so we are taught to pray "give us day by day" this cleansing; both applied by the loving hands of him who gave himself for us, and became a servant, that we might in this respect partake of the divine nature. With such loving words and deeds, our Lord was soon to be taken from them, and he sorrowed because he knew all things from the beginning, but the knowledge of the cruel incidents were mercifully given them, day by day, as they could bear them. What a wonderful Savior, and what a wonderful love he has for us! He loves each of us as the Father loves him. His new commandment is to love one another, just as he has loved us.

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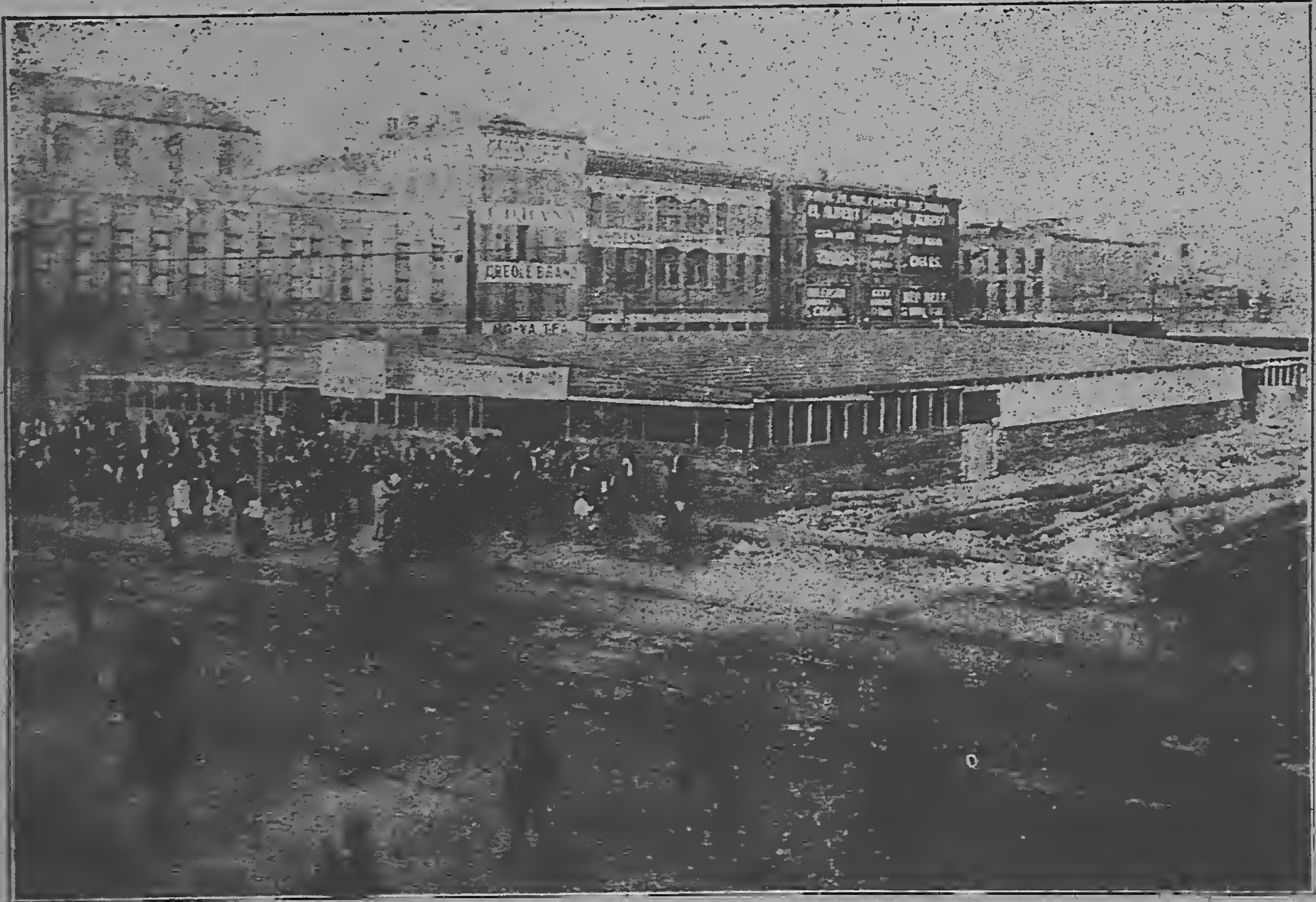

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Epworth League

PRAYER-MEETING

A THREE-FOLD MINISTRY.

TOPIC FOR APRIL 26.

I. To Relieve. (John vi, 5-14.)

Illustrations of Jesus' compassion for those who needed physical relief. (Five minutes. It would be well for different members to give these.)

One of the most distressing facts of modern society is the great extent of poverty. It is estimated that over 10,000,000 people in the United States are in actual want—underfed, poorly clothed, improperly housed. This is more than the population of Georgia, Alabama, Kentucky, and Florida. About 5,000,000 women work from necessity, a large percentage of them at work that unfits them for the care of homes or children; 17,000,000 children work when they should be in school, many of them working all night. About half the families of this country own no property, and are dependent upon a salary that is often varying. In our Southern cities we find over 17,000 persons in poverty in Louisville, over 12,000 in Atlanta, over 20,000 in Nashville, over 22,000 in New Orleans, etc.

The chief causes of poverty are sickness and misfortune, drink and shiftlessness, and more largely hard labor conditions—inability to secure continuous work, low wages, over-competition in fields of unskilled labor, etc. Records show that a large per cent. of deaths among this class is due to preventable diseases—that is, diseases that could be prevented by sufficient nourishment, clothing, and sanitary condition of the homes. Records in six Southern cities show that more than one-fourth of all arrests are due to drunkenness; and of this number, about two-thirds were without occupation.

Spargo says that 80,000 baby lives are annally sacrificed to poverty, and gives this very apt though sad quotation:

"O room for the lamb in the meadow
And room for the bird in the tree!
But here in stern poverty's shadow
No room, hapless baby, for thee!"

The question for us in view of these and many other facts is: "Were Jesus here, would he be concerned about these people, and would he seek to relieve them?" If he would, what should we do?

"And Christ was still the healing Friend
Of poverty and pain;
And never did imploring soul
His garment touch in vain.
May we with humble effort take
Example from above,
And thence the active lesson learn
Of charity and love!"

How are we striving to meet these needs? The Charity and Help Department of the Epworth League is doing much. The Woman's Home Mission Society, in its local department and in its work under the various city mission boards, is relieving the poor; has its clinics where patients are treated free by the best physicians or for the small sum they are able to pay; the district nurse, who not only aids in the care of the sick, but who instructs the people in the care of disease, its prevention, etc.; employment bureaus; industrial classes, where unskilled persons may learn to make a living wage; etc.

Hymn 690: "Who Is Thy Neighbor?"

II. To Teach. (Matt. xiii, 10-17.)

As there is much poverty in the world, there is also much ignorance. Poverty oft-times comes from ignorance; many are ignorant because they are poor. Many who suffer in poverty are strong enough and have native mind enough to make a good living wage if they were efficient workmen. Many of these long to become efficient, but lack the means to get such education as will make them independent. The sickness that is one large cause of poverty is to a large extent due to ignorance of laws of health, of food values, its preparation, etc.

A large mass of immigrant people live in deplorable condition on account of ignorance, though we find large numbers of them seeking to better their condition through the public schools, night schools, industrial schools, clubs, etc. Such schools as the Woman's Home Mission Society has for the Cubans, Italians, Japanese, Chinese, and Koreans ought to be multiplied by twelve. Here they are not only taught the common school branches—industrial work, sanitation, care of sick, care of children, etc.—but here they also come to know the Great Teacher. The Epworth League might carry on some lines of this work; and where the work is already started under a trained leader, they may add largely to it by material aid and by volunteer service.

Hymn 410.

III. To Love. (Luke xix, 1-10.)

Stress both phrases **to seek** and **to save**. A little girl of ten, who went to several classes in one of our Wesley Homes, was asked what she learned in the sewing school. Very promptly she replied: "We learn to tell the truth, to be honest and kind. We learn Bible verses and songs and learn to love Jesus." "But I thought you learned to sew. Did you not make that apron you have on in the sewing school?" "O yes, we do learn that, and we can buy warm clothing when we do not have money enough to buy it anywhere else; but those aren't the best things; it's learning to love Jesus that helps us all."

So the various forms of charity and material relief, the various ways of educating are not the chief things; the end and aim of it all is to hold up Jesus Christ that he may draw all these unto him.—Mabel Head, in the Epworth Era.

NOTICE!

Mississippi Conference League Day.

To Presiding Elders, Pastors and League Workers of the Mississippi Conference:

The Programme Committee for the League Conference (appointed by the League Board) have set apart the Fifth Sunday in May to be observed as Mississippi Conference Epworth League Day, and request that the day be generally observed by all of the Leagues in the Conference, and also ask that where there are no Leagues that the pastor have the congregation carry out the programme, and, of course, he is to conduct the service, if he can be there; but if not, that a suitable person be put in charge. A programme will be mailed to all of the pastors within the next few weeks. We are arranging two programmes,—one for the use of the Leagues, and the other for the use of the churches that have no Leagues. The purpose of this is to get all of the Leaguers, pastors and presiding elders interested in the Conference, and to thoroughly advertise the day and place of the meeting, also that a collection might be taken to defray the expense of the Conference as we expect to have several speakers from a distance.

If the pastors will send me the address of any persons that they would like the programme (designating which of the two) mailed to, I will mail direct to that address, or it will be mailed to the pastor.

On behalf of the Committee, and in behalf of our young people, and the League Cause, I beg of you that you will interest yourself in this movement, and see that the day is observed, and that the collection is taken, and that it is remitted to me as soon as collected.

Remember the Conference at Gulfport [illegible] 18-21, 1908. Yours,

W. D. HAWKINS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND RND.

Slidell, at Mandeville		Apr 26,
Louisiana Avenue	a.m.	May 3,
Algiers	p.m.	May 3,
Felicity	a.m.	May 10,
Epworth	p.m.	May 10,
First Church		May 17,
Rayne	a.m.	May 24,

ALEXANDRIA DIST.—SECOND RND.

Master's Chapel	Apr 25, 26
Boyce, at Eden	May 2, 3
Pollock, at Tioga	May 6,
Selma	May 9, 10
Boeuf River	May 11,
Chicot, at Ward's Chapel	May 16, 17
Opelousas, at Opelousas	May 18,
Alexandria, at First Church	May 23, 24
Alexandria, West End	May 24, 25
Simmsport, at Woodside	May 30, 31
Dry Creek, at Hopewell	June 5,
Glenmora, at Forest Hill	June 6, 7
Natchitoches	June 11,

The District Conference will convene in Natchitoches June 12-14.

N. E. JOYNER, P. E.

Alexandria, La.

SHREVEPORT DIST.—SECOND RND.

Wesley, at Davis Spring	Apr 24, 25
Coushatta, at Campti	Apr 26, 27
La Chute, at Atkins	May 2, 3
Mansfield Circuit	May 9, 10
Zwolle, at Noble	May 16, 17
Mansfield	May 17, 18
Many	May 23, 24
Ida, at Ida	May 30, 31
Shreveport, Texas Ave.	June 1, 2

Our Annual Preachers' Meeting and Missionary Institute will meet at Mansfield Monday night, May 18, and close Wednesday night. We want each pastor to bring at least three laymen and as many of the good women as possible.

T. J. WARLICK, P. E.

BATON ROUGE DIST.—SECOND RND.

Baker, at Brookstown	Apr 25, 26
Zachary and Slaughter, at Z.	Apr 26, 27
Port Vincent, at Huffs	May 2, 3
Ponchatoula, at Springfield	May 3, 4
Hammond	May 5,
Independence, at I.	May 6,
Amite City	May 7,
Franklinton, at Angie	May 9, 10
Mt. Hermon Ct., at Mt. H.	May 11,
Kentwood	May 12,
St. Helena, at Wesley	13,
St Francisvill, at Star Hill	16, 17

R. W. TUCKER, P. E.

ARCADIA DIST.—SECOND RND.

Haughton, at Doyline	Apr 25, 26
Gibsland, at Athens	Apr 27,
Arcadia	Apr 28,
Jonesboro, at Jonesboro	May 3, 4
Vernon, at New Prospect	May 9, 10
Bernice, at Bernice	May 15,
Lisbon, at Harmony	May 16, 17
Ruston	May 18,
Minden	May 19,
Ringgold, at Andrew's	May 20,
Lanesville, at Pine Grove	May 23, 24
C. Valley, at C. Valley	May 26,
Winnfield	May 31, June 1

District Conference will be about the last week in July. Preachers, please take notice and make no conflicting appointments.

BRISCOE CARTER, P. E.

CROWLEY DIST.—SECOND ROUND.

Morgan City	April 26
Patterson	April 26
Sulphur and Vinton	May 3
Lake Charles	May 3
Lake Arthur	May 17
Jennings	May 24

J. M. HENRY, P. E.

MONROE DIST.—SECOND ROUND.

Lake Providence, at L. P.	Apr 25, 26
Farmerville, at Marion	May 2, 3
Brookland, at Sardis	May 9, 10
Eros, at Indian Village	May 16, 17
Merrouge, at M.	May 23, 24
Mangham, at Little Creek	May 30, 31
Harrisonburg, at Jonesville	June 6, 7
Florence, at Holly Grove	June 13, 14
Downsville, at Douglas	June 17,
Waterproof, at St. Joseph	June 20, 21
Floyd, at Midway	June 27, 28

J. E. DENSON, P. E.

Mississippi Conference.

MERIDIAN DIST.—SECOND ROUND.

Leakesville, at Adamsville, Binnsville	Apr 26, 27
Lauderdale, at Mt. Hebron, 11 a.m.	Apr 30,
Eucutta, at New Hope	May 2, 3
DeKalb, at New Hope, at 11 a.m.	May 6,
North Kemper, at Mellen, 11 a.m.	May 7,
Matherville, at Hiwanee	May 9, 10

The District Missionary Institute will be held April 7 and 8 at Central Church. The District Epworth League Conference will be held at Central Church Apr.

W. C. BLACK, P. E.

VICKSBURG DIST.—SECOND ROUND

Silver City, at S. C.	Apr 30,
Satartia, at Satartia	May 2, 3
Oak Ridge, at Redwood	May 9, 10
Port Gibson, at P. G.	May 13,
Rocky Springs, at Cayuga	May 23, 24
Edwards, at E.	June 1,
Anguilla, at Grace	June 4, 5
Rolling Fork, at Cary	June 6, 7
Vicksburg, C. Street	June 13, 14
Bolton, at Raymond	June 20, 21
Mayersville, at Shiloh	June 27, 28

District Conference will be held at Edwards, May 27-30.

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—SECOND ROUND.

Homochitto, at Salem	Apr 25, 26
Cassville, at Gallitin	May 2, 3
Bethel, at Mt. Carmel	May 9, 10
Centerville	May 10, 11
Percy's Creek, at P. C.	May 16,
Woodville	May 17, 18
[illegible], at Tabernacle	May 23, 24
Natchez, Pearl Street	May 30, 31
Natchez, Jefferson St.	May 31, June 1
Washington, at Kingston	June 6, 7

[illegible] District Conference will be held at Woodville May [illegible].

J. F. LEGGETT, P. E.

SEASHORE DIST.—SECOND ROUND.

Brooklyn and Bond, at Garaway Chapel	Apr 25, 26
Longbeach	May 2, 3
Pass Christian	May 4,
Biloxi, Main Street	May 5,
Gulfport, Twenty-fifth Ave.	May 6,
Gulfport, Twenty-ninth	May 7,
Howison and Saucier	May 9, 10
Carriere, at Nicholson	May 14,
Lumberton	May 15,
Hattiesburg, Broad St.	May 16, 17
McHenry and Wiggins, at McHenry	May 23, 24
Mendenhall, at Zion	May 25,

District Conference at McHenry, May 19-22. Opening sermon at 7:30 p.m. by Rev. J. W. Thompson. Sermon evening of 20th by Rev. D. P. Bradford followed by administration of the Lord's supper.

M. L. BURTON, P. E.

JACKSON DIST.—SECOND ROUND.

Florence, at Wesleyana	Apr 25, 27
Madison, at Pocahontas	May 2, 3
Yazoo City	May 8,
Flora, at Bentonia	May 9, 10
Pinola, at Harrisville	May 20,
Terry, at Spring Ridge	May 23, 24
Jackson, Capitol St.	May 27,
Benton, at Tranquil	May 30, 31
Eden, at Phillips	June 2,
Canton	June 6, 7
Lintonia, at Anding	June 13, 14
Mount Olive	June 20, 21

A. F. WATKINS, P. E.

NEWTON DIST.—SECOND ROUND.

Chunky, at Last Gape	Apr 25,
Newton	Apr 26, 27
Homewood, at High Hill	May 2, 3
Vossberg, at Philadelphia	May 9,
Laurel	May 10, 11
Fifth Avenue	May 10, 11
Rose Hill, at Garlandsville	May 16,
Morton, at P.	May 17, 18
Harpersville, at Contrell	May 23, 24
Trenton, at Trenton	May 30,
Raleigh, at Raleigh	May 31, 32
Hebron, at Hebron	June 6, 7
Ellisville, at Ellisville	June 9,
Decatur, at Neshoba	June 12,

JAS. M. WEEMS, P. E.

BROOKHAVEN DIST.—SECOND RND.

McComb and Fernwood, at F.	Apr 25, 26
Pearlhaven, at Hawkins Ch.	May 2, 3
Brookhaven	May 3, 4
District Conference at Tylertown	May 6, 10
Tylertown, at China Gr.	May 11,
Monticello, at Sontag	May 16, 17
Beauregard, at N. Wesson	May 17, 18
Wesson	May 23, 24
Summit, at Osyka	May 24, 25
Adams, at Adams	May 30, 31
Pearl River, at W. Chapel	June 3,
Topisaw, at Holmesville	June 6, 7

GEO. H. THOMPSON, P. E.

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PROGRAMME.

Mississippi Methodist Sunday School Superintendents' Institute, Durant, Miss., May 12-14.

TUESDAY AFTERNOON, May 12.

2:30—Devotional Exercises, Rev. T. W. Lewis.

3:00—How to Get the Best Results from this Institute for your Sunday School: By use of note books; By attending every session. Discussion led by W. H. Carter, of Columbus.

3:30—The Sunday School Superintendent and his Staff: What Officers are Needed; Work of Each Officer; Good and Bad Management. J. B. Greene.

4:15—Sunday School Aids: Maps, Blackboards, etc., and how to use them. E. E. French, of Nashville.

5:00—The Beginners. Mrs. H. M. Hamill.

TUESDAY EVENING, MAY 12.

7:30—Devotional Exercises, Rev. T. W. Lewis.

8:00—Illustrated Lecture, "Seeing Japan," Dr. H. M. Hamill.

WEDNESDAY MORNING, MAY 13.

8:45—Devotional Exercises, Rev. T. W. Lewis.

9:15—The Sunday School Hour: The Ideal Programme; How to Make the Most of It. John R. Pepper.

10:00—The Graded Sunday School: What it is; How Best to Grade the Sunday School; How and When to Make Promotions. J. B. Greene.

11:00—Sunday School Training in Bible Study: Sunday School Training for Service. Dr. H. M. Hamill.

11:30—Music in the Sunday School. E. E. French.

WEDNESDAY AFTERNOON, MAY 13.

2:30—Devotional Exercises. Rev. T. W. Lewis.

3:00—The Superintendent's Necessary Work: Inside the School; Outside the School. Dr. H. M. Hamill.

3:45—The Primary Department: Its Relation to the Main School; How to Develop the Department; What Should Be Provided For it. Mrs. H. M. Hamill.

4:30—The Business End of the Sunday School. E. E. French.

5:15—Recess.

5:30—Lunch served by the ladies, after which there will be a discussion of: The Teachers' Meeting—Its Necessity; How to Have One; The Programme. Led by John R. Pepper.

WEDNESDAY EVENING, MAY 13.

7:30—Devotional Exercises. Rev. T. W. Lewis.

8:00—The Sunday School and Missions. Dr. H. M. Hamill.

THURSDAY MORNING, MAY 14.

8:45—Devotional Exercises. Rev. T. W. Lewis.

9:15—Observance of Special Days: Children's Day; Rally Day; Decision Day; Missionary Day. J. B. Greene.

10:00—The Adult Bible Class: The Baracca Class. John R. Pepper.

10:45—How to get Teachers: The Supply Class; The Normal Class; The Bible Study Course. Dr. H. M. Hamill.

11:15—Japanese Children. Mrs. H. M. Hamill.

11:45—Volunteer Closing Words. Led by Dr. H. M. Hamill.

12:00—Final Adjournment.

Entertainment will be provided free by the people of Durant. Send names of all who will attend to Rev. W. N. Duncan, chairman, Durant, Miss., as early as possible.

All the presiding elders, pastors, superintendents and assistant superintendents are ex-officio members of the institute and are expected to attend. Any other Sunday school workers or teachers who can attend will be cordially welcomed.

All the devotional exercises will be conducted by Rev. T. W. Lewis. It is the sincere desire of the two Conference Sunday School Boards that the institute be deeply spiritual, and that the Holy Spirit may be present in power.

MUSIC.

The singing will be congregational, of Shelby, assisted by the local choir, and will be led by Rev. R. P. Neblett.

A social lunch will be served by the ladies on Wednesday of the institute, beginning at 5:30 o'clock, during which teachers' meetings will be discussed under the leadership of Mr. John R. Pepper.

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New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p. m.; Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. l. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 978.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; 'phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

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PULLMAN TOURIST SLEEPERS, OIL BURNING LOCOMOTIVES,
DAILY NEW ORLEANS TO SAN FRANCISCO.
F. E. BATTURS, GEN. PASS. AGT., NEW ORLEANS.

BOLTON CHARGE.

Bolton charge is much in advance of the achievements of any one of the three years we have already served it. This year bids well to be the best of the four, although thus far we have failed to organize our members into classes, so we might appoint class-leaders to take charge and move forward with their work, for it is not lawful in our church to appoint class-leaders before we have classes organized for them to lead. We have made an effort to organized at each appointment. We are endeavoring to hold love-feasts at each church once a quarter. We lack but $121.50 of raising our Conference collections of $374 in full. We have had eleven accessions to our church.

We have held a church conference at each of the four appointments, and are now entering upon our second quarter. We have not failed to hold a church conference at each church once a quarter since we have had charge of this work; and, too, we see to it that the minutes are entered in the church conference record, and that the church registers are well kept. Brothers John L. Gaddis, Charles A. Swofford and H. C. Lamkin are faithful superintendents of our Sunday schools. When Brother J. M. Black left us at Bolton I feared Sunday school work would be quite stunted, but we appealed to Brother John L. Gaddis to come to our help. This he did, and we are moving on grandly. Let all the readers of this pray earnestly for this to be the best year of our four churches in this charge.

ISAAC L. PEEBLES.

GREAT WORK AT SHELBY AND MERIGOLD.

Dear Dr. Boswell: Rev. J. W. Honnoll has been here and captured the hearts of our people. He is a soul-stirring preacher. So interesting and helpful were his sermons that splendid congregations presented themselves for the day services, and a crowded house greeted him each evening. He came to stay ten days, but three weeks was all too short. From March 22 to April 12 our meeting continued, growing in spiritual power each day. Four Sundays was the time embraced.

Our church people were built up, backsliders reclaimed, mourners came to the altar and were converted "in the good old-fashion way." The power fell upon the services; the sound of rejoicing over sins forgiven and true fellowship of saints was a sweet realization. Mothers, fathers and a large company of Sunday school pupils were baptized and took the church vows. If you want to see religion lived and enjoyed by people who love God, come to Shelby and Merigold, for Brother Honnoll has held meetings for us at both places, preaching more than fifty sermons the past two months.

About half of the Conference collections are in hand, most of it having gone to the treasurer; the remainder is all provided for.

If any one wishes to see a Sunday school where every member is present or accounted for every Sunday and all members bringing their Bibles, using the same, come over and take a look at either of our schools. They are there, rain or shine. Yours for service,

R. P. NEBLETT.

Shelby, Miss.

WATER VALLEY CIRCUIT.

Dear Dr. Boswell: After some delay I thought I would write a few lines to the good old Advocate. I would have written some time ago, but I haven't had time do much except look after the interest of my work.

There has been some improvement on our work. We moved on the work the 18th day of December, 1907. We found no parsonage, and had to rent a house for three months. I went to work, and, with the co-operation of the good people of the charge, have gotten into our new parsonage, which is built in Water Valley. We lack some of having it finished, but are going to finish it soon.

I find my people willing to do when you give them a chance. So on the 6th day of April we moved into our new home, and on the same evening the good people of the different churches gave us one of the biggest poundings that a poor preacher and family ever had. They commenced coming in some time before night and helped my wife straighten up the house, and then they began bringing in cakes, pies, meats, sugar, coffee, canned goods, and everything to make a preacher and his wife happy. At 8 o'clock the table was prepared, and we all enjoyed a fine supper. Twenty persons took supper with us, and after supper we went into the front room and had some wine, and closed the evening with prayer. So, I'll say I never met a larger-hearted people in all of my work.

We are having good congregations all over the circuit, and I will say we are going to do our best this year. My heart is in the work for the salvation of souls. I am not doing much in the way of getting up my Conference collections yet. We are reading, praying and visiting our people, and I think if we can have a sweeping revival the collections will be on hand.

We are proud of our new presiding elder, Brother J. E. Cunningham. He is doing a fine work. Everybody is delighted with him. I have received letters from different charges, and learn that the people are perfectly delighted with his preaching and his way of doing things. So, we are looking forward to great things this year. I ask all the readers of the Advocate to pray for us. I hope to carry up a good report at the close of the year. I love my presiding elder, and all of the preachers, but I love God supremely.

I close by asking my good brethren of the ministry to call and see us when they come to Conference at Water Valley. God bless the Advocate. Your brother in Christ,

D. M. FLOYD.

Water Valley, Miss.

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Cures LAGRIPPE and Colds

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A Father Knickerbocker "Dutch Auction" Is the Latest.

A "Father Knickerbocker" Eight-Day Mission Clock is offered on the first day of the "Dutch Auction" at the regular price and then the price is marked down 50 cents each day until the highest BID is reached. Each of the 99 persons whose BIDS are nearest to the highest BID also get a "Father Knickerbocker" at the amount of their BID.

These ONE HUNDRED genuine "Father Knickerbocker" Grandfathers' clocks are offered at the "Dutch Auction" simply to advertise and introduce this beautiful creation of Modern Artcraft, and any housewife will indeed be fortunate who secures a "Father Knickerbocker" in this manner.

Send your name and address to the Knickerbocker Clock Company 901 Lexington Ave., Brooklyn, N. Y., and you will receive full particulars and photo-illustrations of the three designs for hall, dining-room or library, together with five blank BID forms allowing you and four of your friends to BID at the "Dutch Auction." It costs nothing to BID for one of these beautiful clocks at your own price.

Send to-day, then tell your friends about it and show them the illustrations of the "Father Knickerbocker" clocks. If you interest four of your friends in our offer and forward their BIDS with your own you will receive FREE a "Miss Knickerbocker" watch artistically finished in coin metal and gold, with your initial engraved on the case. A limited number of these beautiful watches are to be offered as souvenirs of the "Dutch Auction" to ladies sending for particulars as above.

BROOKHAVEN DISTRICT CONFERENCE.

The District Conference of the Brookhaven District will be held at Tylertown May 6-10.

The opening sermon will be preached Wednesday, 6th, at 8 p. m., by Rev. C. H. Ellis.

The District Conference will be called to order at 8:30 a. m., May 7. Members of the Conference traveling via I. C. R. R. will change cars at Fernwood. Trains on the Fernwood and Gulf R. R. leave Fernwood at 6 a. m. and 1 p. m.

The following are the examining committees:

For License to Preach: H. W. Featherstun, M. L. White, G. H. Collins.

For Admission: J. S. Parker, H. B. Watkins, D. E. Kelly.

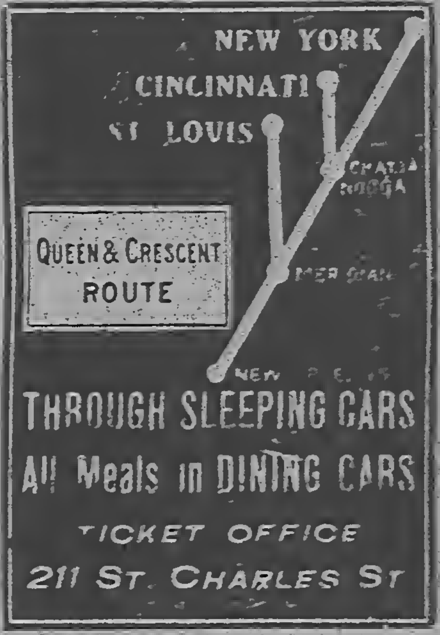
For Local Orders: T. W. Adams, E. A. Gaines, J. W. Crisler.

For Quarterly Conference Records: I. G. Galloway, A. B. Conally, J. V. Bennett.

Parties desiring to go before either of these committees are requested to meet them at 2 o'clock p. m., May 6.

Let united prayer be offered that His presence may be a great benediction to our gathering.

GEO. H. THOMPSON, P. E.



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CONTAINS NO OPIUM OR MORPHINE.
All Druggists, Price 25 and 50 Cents.

$60 LIFE SCHOLARSHIPS $25

Beginning April 16th, we are going to show our appreciation of the Very, Very Liberal patronage our University has Always received, and on account of the recent money panic, and sell a Limited number of $60 Life Scholarships at $25. Buy one before they are sold, for they will go fast at this price, and get ready for a good position in the early fall. If you can't come at once, pay us $10 now, which will insure you the reduction, and pay the balance on entering.

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Loan Fund Day.

Summary of Contributions to Loan Funds from the Several Annual Conferences, 1882-1907.

CONFERENCES	Loan Funds
Alabama	$3,995 07
Arkansas	302 25
Baltimore	14,186 70
Central Mexico	----------
Columbia	57 00
Denver	5,361 57
East Columbia	25 00
Florida	37 56
German Mission	24 00
Holston	758 00
Illinois	----------
Kentucky	1,842 72
Little Rock	----------
Los Angeles	232 45
Louisiana	1,146 40
Lonisville	37,058 72
Memphis	5,395 73
Mexican Border	----------
Mississippi	1,644 00
Missouri	34,324 50
Montana	21,731 05
New Mexico	----------
North Alabama	7,152 95
North Carolina	97 85
North Georgia	10,897 68
North Mississippi	4,301 05
North Texas	67 40
Northwest Mexico	----------
Northwest Texas	40 00
Oklahoma	559 13
Pacific	165 75
St. Louis	266 94
South Carolina	133 57
South Georgia	18 50
Southwest Missouri	3,251 95
Tennessee	2,505 36
Texas	15 85
Virginia	859 87
West. N. Carolina	----------
Western Virginia	640 15
West Texas	176 13
White River	----------
Not localized*	8,080 97
	$167,353 82
Interest earned	$70,989 61
Total	$238,343 43

It will be seen that the amount contributed to the Loan Fund Capital was $107,353.82. These contributions came from the Conference Territories as shown in this table, during the years 1884-1907 (March 31st).

During this period the accumulated interest (less amount paid to annuitants) has amounted to $70,980.61, which, added to the original capital, makes the total Loan Fund Capital $288,348.43 at the close of the last fiscal year.

* Of this amount $5,510.80 was set apart from receipts on the first, second and third Assessments as a nucleus for a Loan Fund.

This table is published that our people may be informed as to the source of our present Loan Fund Capital. It will be noted that some of the larger Conferences have contributed nothing, and others very small amounts. We are expecting a response from every quarter of the Church on Sunday, May 10th—*Loan Fund Day*.

W. F. McMURRY,
Cor. Secretary.

THE LAYMAN'S MOVEMENT.

Dear Dr. Boswell: I notice in the last week's ADVOCATE a suggestion, by Rev. T. W. Lewis, in regard to the Layman's Missionary Movement, which I think a good one. The leaders in this movement ought to get together in each Conference and district to discuss and get up an interest in this new and important movement in the Church. As one of the delegates to the Chattanooga Conference from this Conference, I feel a great interest in this work and am praying that great good may be done in that meeting under the direction of the Spirit of the Lord. Let us hear more about the "Layman's Missionary Movement" in the ADVOCATE. Very truly, your brother,

E. B. PARTIN, M. D.

Chunky, Miss.

MISSISSIPPI CONFERENCE BOARD OF MISSIONS.

Receipts for missions, Mississippi Conference, to March 31, 1908:

Brookhaven District—	Foreign.	Dom.
Brookhaven	$130.00	120.00
McComb, Centenary	.....	68.75
Monticello	.....	31.50
Wesson	30.00	18.00
Silver Creek	16.00	.....
Oloh	5.00	.....
Terry	10.00	.....
Magnolia	102.00	50.00
	$293.00	$288.25
Same date, 1907	5.00	10.00
Jackson District—	Foreign.	Dom.
Capital Street	$200.00	.....
Madison	10.10	28.00
Benton	54.00	.....
Florence	66.00	.....
Rankin Street	20.00	.....
Flora	20.00	.....
Thomasville	30.00	.....
Sharon	75.00	.....
Yazoo City	30.00	.....
Pinola	20.00	.....
Eden	5.00	.....
Canton	85.00	.....
Collins	70.00	.....
Magee	20.00	.....
Deasonville	70.00	.....
Seminary	12.00	.....
	$787.10	$28.00
Same date, 1907	$116.05	$105.00
Meridian District—	Foreign.	Dom.
Central, Meridian	$40.23	.....
Waynesboro	.....	35.00
	$40.23	$35.00
Same date, 1907	.....	$60.00
Natchez District—	Foreign.	Dom.
Woodville	$60.00	25.00
Same date, 1907	.....	.....
Newton District—		
Montrose	$5.00	.....
Laurel, Main Street	.....	9.00
Laurel, 5th Ave. & Kingston	.....	20.00
Taylorsville	15.00	15.00
Eucutta	8.50	.....
Homewood	20.00	.....
	$48.50	$44.00
Same date, 1907	$79.00	$50.50
Seashore District—	Foreign.	Dom.
Purvis	$55.00	52.00
Hattiesburg, Main St.	50.00	50.00
Bay St. Louis	20.00	10.00
Gulfport, 29th St.	.....	10.00
Coalville	10.00	.....
Poplarville	25.00	.....
	$160.00	$122.00
Same date, 1907	281.00	329.00
Vicksburg District—	Foreign.	Dom.
Bolton	$45.00	42.50
Hermanville	20.00	20.00
Oak Ridge	20.00	14.50
Crawford St.	.....	40.00
Mayersville	.....	37.00
Rocky Springs	10.00	10.00
South Warren	10.00	10.00
	$105.00	$174.00
Same date, 1907	25.00	23.00

Specials—

Palmore Institute—	Foreign.	Dom.
Mr. W. T. Fowler	$10.00	
Mr. Geo. L. Carley	25.00	
Rev. G. A. Guice	25.00	
Rev. D. E. Hardin	5.00	
		$65.00
Wesleyan Bicentenary—		
Rev. G. A. Guice	$10.00	
Mrs. S. H. Floyd	25.00	
		$35.00
		$100.00
Same date, 1907		20.00

W. L. LINFIELD.
Treas. Board of Missions.

MERIDIAN DISTRICT NOTES.

Rev. R. H. Barr, of Dekalb, recently preached two excellent sermons in the Scooba Methodist Church to the delight of our people in that growing town.

Since Conference Rev. B. W. Lewis, of Bucatunna, has organized an Epworth League with twenty-six members. He has also expended more than $500 on his church. His congregations are large and much interest is being manifested.

The church in Scooba continues to make progress. The pastor and his official board have just let a contract for seating the church with nice new pews to accommodate the overflowing congregations.

Rev. L. E. Alford has announced a two weeks' meeting to begin at Southside, Meridian, on the fifth Sunday in May. He has engaged Rev. Jno. W. Ramsey to conduct the revival.

Rev. Jno. D. Ellis, of Waynesboro, is publishing a bright, sparkling paper, "The Bulletin," in the interest of his church. He has also had several accessions since Conference.

On April 15 Rev. H. A. Gatlin begins a ten-days' revival at Stonewall with Rev. Jno. W. Ramsey assisting.

The congregations at Binnsville, Rev. R. A. Alums, pastor, are growing. He reports some accessions.

* * *

"Dan," said a little four-year-old, "give me a penny to buy a monkey."

"We've got one monkey in the house already," replied the elder brother, laughing.

"Who is it?" asked the little fellow.

"You, of course," answered his big brother.

"Then please give me a penny to buy the monkey some peanuts." The big brother could not resist.

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REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, APRIL 30, 1908.

CHAS. O. CHALMERS, Publisher,
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VOL. 55—No. 18.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5397.

Layman's Missionary Conference.

On April 21 the large Auditorium at Chattanooga, Tenn., was filled with delegates from all over our Southern Methodism, met together to consider their part in the great movement which is now stirring the laymen of evangelical churches. Mr. John R. Pepper, of Memphis, Tenn., president of the Layman's Movement, called the meeting to order at 7:45 o'clock Tuesday evening, saying: "If ever there was a time when we ought to praise God, it is now. Let us stand and sing 'Praise God, from whom all blessings flow.'" Prayer was offered by Rev. J. A. Baylor, a local pastor, who also read the Second Psalm as a Scripture lesson. The chairman called the Conference with a gavel made from the wood of a house in which Charles Taylor lived, the first missionary to China from our Church. The same gavel had been used at the General Missionary Conference held in New Orleans about seven years ago.

Rev. J. C. Orr, a Tennessee presiding elder, led the singing, assisted by two concert pianos. The great choir consisted of ladies and gentlemen residents of beautiful Chattanooga. The Male Quartette of Vanderbilt University was on hand, rendering appropriate songs and adding to the solemnity and beauty of the occasion. This quartette of young men have placed themselves at the disposal of Dr. Lambuth, who will send them as missionaries to the heathen.

The Hon. W. R. Crabtree, Mayor of Chattanooga, and being himself a Methodist layman, made an address of welcome. He was responded to by General J. S. Carr, of Durham, N. C., who said that "this Conference of Christian laymen was assembled under the banner of the Prince of Peace to deliberate plans and methods of life that shall affect unborn generations."

The principal speaker of the evening was Hon. James Bryce, Ambassador from Great Britain to the United States. The great audience rose and sang "God Save the King" and "America" as the distinguished representative of his majesty entered the Auditorium. President Pepper called for the Chautauqua salute, and Bishop E. R. Hendrix paid a glowing tribute to the Ambassador, whom he said had always been found advocating the right side of all great questions.

Ambassador Bryce stated that nearly all the world had been brought under the control of some civilized nation. He said that progress in evangelizing the world seems to be very slow, and we ask frequently 'Why has not more been done to save the whole world?' One reason is that in the contact of the strong with the weaker races the weaker always suffers. He showed that when the Spanish priests sought America as a mission field, there were those with them who were bent on robbing the Indians of their gold. In dealing with a weak and pagan race we need to bear in mind our duty as Christians to restrain from evil. It is the private adventurer who is the greatest enemy to the missionary. The United States and the British government were doing their best to restrain evil and administer justice. Let us forever forbid the sale of liquor to pagan peoples and offer them the opportunity to grow into noblest manhood.

SECOND DAY.

Wednesday Morning.

After opening with devotions, President Pepper introduced Rev. E. F. Cook, of Nashville, Tenn., who treated the subject, "The Educational Movement in Missions." The speaker said that one of the great needs of the time is that of better education and more practical equipment on the part of those sent into the fields from whence come the calls for assistance in teaching the truths of Christianity. He called attention to the need for better educational facilities for the education needed to produce the best results.

Rev. Dr. D. L. Anderson, of Soochow, China, was introduced, and told of the great need of money to carry on the Chinese work and his entire address was calculated to arouse the laymen to contribute generously towards the support of missionary enterprise in China.

The Rev. J. L. Gerdine, of Seoul, Korea, addressed the Conference on the subject, "Korea—A Great Religious Awakening." Mr. Gerdine, who has had a great deal of experience, said that "the little Oriental nation was the center of interest, in spite of her lack of national prestige. Of the missionaries who first went there twenty-five years ago, all but one still live. They have seen the attitude of a nation so change that an official, who was not himself a Christian, could say "there are now none of our people unfavorable to Christianity." Southern Methodism has had her part of this success. In eleven years she has grown to 180 churches, 5,000 members and probationers, and an equal number yet to be formally received after instruction. She has organized a church a week for the past two years. She has grown six-fold in five years. The church is growing in self-support, in character and in faith. Ten men and $50,000 will meet immediate need for entering open doors. Mr. Gerdine made a fervent appeal for financial aid in Korea. He stated that he had traveled thousands of miles in order to present to the Conference the progress of the work in which the delegates were directly interested.

After the announcement of committees and the transaction of other Conference business, President Pepper introduced Bishop A. W. Wilson, who spoke on "The One Great Mission of the Church." The Bishop made an eloquent, masterly address, in which he glorified the Church of Christ, as, under God, it is the one great instrumentality for the redemption of the world, the upbuilding and triumph of righteousness and the permanent dominion of the principles of justice and truth over mankind. The church is the greatest thing on earth or in heaven, under God. It is sometimes sneered at by men. But in truth the church is the end and aim of human and divine effort. The church is the custodian of truth, and is the instrumentality for turning souls of men to divine light. You cannot kill the church. It contains the practical principles which constitute the highest ideals of character, and it will rear a race of men who shall be fit to meet God and walk with Jesus Christ. The church had its beginning with God, and it ends with God, after passing through all the realms of experience. Higher criticism cannot prevail against the church, which is founded on immutable foundations, and not a mere statement of secular principles. The church has for its foundation a rock, and has a power which no other agency has or can dare to claim. While evil exists in the world, the church is directed to avoid such conditions, and its power is saving and supreme. Where there are two or three gathered together in God's name, there is the church. If but a few unite in effort and inspiration, with the love of Christ in their hearts, right there would be the church. The Bishop said he had a place in that church, and he intended to keep it. The scope of the church, said the Bishop, means more than individual salvation which takes no note of whether others may be exposed to the torments of a hereafter. We must seek to extend the kingdom of Christ, and the whole movement of righteousness must depend on the church. The command has been given, "Go ye into all the world!" The Bishop said that there was a great scarcity of preachers, and remarked that this condition was due to the want of liberality on the part of our laymen. We should have ample means provided for the support of preachers. The Bishop then took up what he conceived to be the duty of the laymen of the church, and made an eloquent appeal to the laymen to take steps to meet the demands for evangelizing the heathen nations. He pictured the time when the Spirit of Christ shall reign in the hearts of men, and the splendors of righteousness shall dominate the kingdoms of earth. If money is needed to bring about this condition, let us get it!

Wednesday Afternoon.

The report of the Committee on Permanent Organization was read by Mr. W. W. Carre, of New Orleans, Chairman, which was ordered printed and distributed, in order that the members of the Conference might have time to digest the recommendations before voting on them.

Rev. E. A. Tillery, of Ashland, Va., was introduced, and spoke on "Brazil—A Bugle Call to Victory." He said that he had come before the Convention with a good report, and after telling of the work of our church in that country, he said that at the present day the Brazilians judged a man's religion by the life he lived. They do not search the holy Records to establish a standard for living. It was taken for granted by the natives of Brazil that whatever was done by a professor of Christianity as represented by the missionaries and others from other countries was approved by the religion itself. Mr. Tillery said that he found it necessary to be circumspect in the inconsequential things of life, even more so than if he were at home in his own country. Mr. Tillery stressed the needs of the publishing interests of the Methodist Episcopal Church, South, in the land which he represents. He called attention to the absolute necessity of having proper missionary literature in the Portuguese language. He said that the publishing interest should be widened, and that a layman should be placed in charge of the publishing house. A preacher's business is to preach.

Rev. Dr. S. H. Wainwright, of St. Louis, was next introduced and spoke on "The Christian Conquest of Japan." He began by saying that Japan to-day presents the finest opportunity in the unsaved world for Christian conquest. It is a familiar thought that nothing should be left undone to complete the work of making all the world Christian. But the real work should be to Christianize all life. He would evangelize trade, politics, industry, art, literature, capital, labor, wealth and poverty. The great problem is to Christianize capital. Capital has produced the necessity for benevolence, and has, therefore, to be made to meet these necessities. What is needed to provide institutions in Japan is capital. The work of the church must have the stamp of efficiency upon it to accomplish the largest results. We must increase our efficiency in worship, beneficence, education. The laymen can make our work more efficient, and should do so in order that we may more adequately hasten the work of evangelizing the people of Japan.

Rev. W. G. Fletcher, of Santa Clara, Cuba, spoke on "Cuba, the Firing Line." He said that Cuba was made free in a sense as a result of the war with Spain, but in a sense she was not free. We come not to sound a note of despair; we come to sound a note of victory. Sympathy and old clothes are not wanted, but men and money. A missionary must be one who can meet all conditions. A mission in a foreign land is no health resort. Send us better men, equipped with gumption, common-sense, diplomacy, grit and get-up-and-get. Send us good men and more money!

"Medical Work in the Orient" was treated by Dr. T. F. Staley, of Bristol, Tenn. He showed conclusively the advantages that a medical missionary had in reaching the heathen. A physician has intercourse with the people. A missionary is pardoned for being a physician. There are 4,000,000 people to

(Continued on Last Page.)

Christian Advocate.

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Glances at the World.

The following paragraph taken from one of our exchanges is worthy of reprint: "The American sense of humor has sufficed to more than once prevent a panic. During a performance at an Ohio theatre recently fire broke out on the stage. The smoke alarmed the audience and a panic was threatened. The curtain shifter started to lower the curtain and the audience was about to rush panic stricken from the theatre. Just then a "gallery god," bubbling over with humor and utterly devoid of the fear that precipitates panics, shouted: "Keep up that curtain, youse hoboes! We want to see how you put out a fire." The boy's shrill cry was heard all over the theatre and it appealed at once to the American sense of humor. The audience laughed and was immediately at ease. The fire was subdued without any particular damage, and in few minutes the play went on. The boy's curiosity and the quick grasp of the audience upon the humor of the situation, prevented a panic and doubtless saved many lives." What a pity everybody has not like presence of mind in case of fire.

* * *

Time and again, for years past, the establishment of a "parcels post" has been agitated. Since the inauguration and successful operation of so many rural routes, the question is renewed. The postoffice business constantly increases, but the yearly deficits have not been wiped out. The Postoffice Department is not yet self-sustaining. The postmaster general believes that the establishment of a parcels post will wipe out the deficit. A dispatch from Washington says: "The postmaster general is calling the attention of Congress to the fact that the establishment of a special local parcels post on rural routes would wipe out the postal deficit, and would tend to make the rural free delivery self-sustaining, besides being a boon to the farmer and the retail country merchant. There are now in operation 38,038 rural routes, serving a population of 15,000,000 people, and should an average of five 11-pound packages be carried on each trip throughout the year, it is estimated that $15,000,000 would be realized, and the net return to the government would be more than sufficient to equal the deficit." If the government will establish these posts, and then put an end to the swindling in the second class mail matter, by men who send out books, etc., as periodicals, and certain sheets which are nothing more than advertising pages, we would hear no more of postal deficits.

* * *

The Easter festival is observed more and more as the years go by. The observance is not altogether of a religious nature. Too many people ignore it as the anniversary of the Lord's resurrection, and make it memorable only as a day for coming out in new spring dress. And it appears that new hats take the precedence. But a certain style of hat, called the "Merry Widow," on this year's Easter created trouble in some of the churches, and it is said steps will be taken to put "a ban" on it during the hour of service. A dispatch from a fashionable center says: "Pastors declare that men are becoming fewer at the services as the number of big hats increase, and that the popular style threatens to make many males backsliders. Ushers in some of the more crowded churches were at their wits ends to seat their Easter congregations. Pews which have comfortably accommodated six persons would hold no more than four when the quartette wore large hats. In the prominent churches hereafter it is proposed to request women who wear their big hats to church to check them at the cloakroom during the services.

* * *

Perhaps since the days of Washington there have been men as anxious for the presidency as is Mr. Bryan, but never one who manifested so much anxiety. We judge so by the vast amount of time and energy he has spent in efforts to secure the coveted prize. It used to be often said that "the office should seek the man, not the man the office." It is only occasionally do we hear that in these days. Mr. Bryan utterly disregards it. Twice has he canvassed the United States in behalf of his desire. He is now on the "home stretch" in his third race for the nomination. Were Mr. Bryan not a man of such unblemished private charcter we would set down his over-anxiety for the presidency as disqualifying him for the place. But he is an honest, upright, Christian man, with the interests of the country at heart, and we can attribute his persistency after two defeats only to the fact that he has been made to believe he is the only man in the party worthy of the place. That he is the most popular man in his party is true, but not the only one worthy of the presidency. He was not able in either of the previous races to reconcile the party factions. This inability will handicap him in the present canvass should he succeed in capturing the nomination. In personal character, Mr. Bryan has no superior in any party.

* * *

It is given out in some of the secular papers that the success of prohibition campaigns and local option elections has inspired the prohibition party with the hope of carrying several States in the November election for the presidency. If this be true, we feel bound to say that all such hope is vain. That the majority of voters in several States are for prohibition we do not doubt, but they do not belong to what is known as the prohibition party. Prohibitionists who have succeeded in wiping out saloons come from all the parties, especially from the Democratic and Republican. The prohibition party as such, cuts but little figure in the matter. We have nothing to say aginst the prohibition party—we have voted that ticket more than once, and would do so again under like conditions. But when assured that we can get what we want by voting for prohibition as a moral issue, with the help of men from all parties, we should not feel justified in risking our vote as a party man. It is possible that the politicians on the liquor side are giving out these tales to keep men from voting for prohibition in local contests lest their party be endangered. We trust no one who favors local option will be misled by the statements of those who would thus use the party lash.

* * *

From present indications it appears that Mr. Bryan for president will go into the National Convention with a majority of delegates in his favor, but whether with a majority of two-thirds is not yet certain. Only two men are named who will offer any serious opposition: Gov. Johnson ,of Minnesota, and Judge Gray, of Delaware. The hardest blow to Mr. Bryan was struck by the New York State Convention when it resolved to send an uninstructed delegation to the National Convention, with the understanding that a majority of the New York delegates favor Gov. Johnson. This, it is said, makes Gov. Johnson's chances "more promising than ever." In the Republican camp the State stood thus on April 17: Taft ,223; Knox, 68; Cannon, 50; Hughes, 40; Fairbanks, 32; La Follette, 25; uninstructed, 69; elected to date, total delegates in Convention, 980; necessary to choice, 491. These figures show that Mr. Taft lacks a good many votes of a majority. The man who, of all Republicans, has made the hardest fight for the nomination has not a single delegate to his credit. He will make his innings when the Southern conventions meet. He will perhaps get the bigger part of the colored votes. We refer to Mr. Foraker, of Ohio, who has so strenuously defended the negro soldiers who "shot up" the town of Brownsville, Texas, and were summarily dismissed from the army by President Roosevelt.

THE OLD BAPTISTS.

I have had the privilege of hearing thundered forth the everlasting gospel in Haynesville, La., April 15, by Elder James Duncan. He is from Tiogo, Texas, and is reputed to be a great debater of *"The Doctrine once delivered the Saints."* His introductory remarks were about as follows: *"Well, my brethring and sistering*—I am glad to be with you. I have not returned unto you, for this is the first time I ever saw you in the flesh." As to when he had seen them otherwise he did not proceed to tell. "But if I be permitted to meet you at the night service I will, of course, return unto you. Now, I do not expect all to agree with me. I wish we could. We all preach the same Bible, and I cannot see why we are not one. We all ought to be one. We old Baptists are the true disciples of Christ, and we have the only right of preaching this Word. All others are man's works—600 in number.

He, of course, referred to the different denominations. His text was Rev. xxii, 16-17, and his talk was directed and centered in the words, *"Whosoever will."* *"He said, man cannot will himself at all.* It is utterly impossible for man to change his nature. Any ten-year-old boy knows that. Now, that is all there is in that. As we are born so we are. Who can change the nature of the Crab tree? No more can our nature be changed. It was predestined before the world was made that some should be lost and some should be saved, ah! God, ah! my brethering and sistering, tells us so. The Father gives them to him who he calls, ah! And when he calls you will hear, ah! My brethering, you will hear it from the stand, that a man must repent, be justified, etc. But I say unto you that only two things are required of man: Believe and be baptized."

Now, I have given the body of his sermon. He preached one hour and twenty minutes to prove the above positions. He said for preachers to call to sinners to come to God was folly in the highest. He also said Adam and Eve could not halp eating the fruit. It was their nature to do that. He also said the old Baptist doctrine could go to the dark corner of Africa and save the black man there. According to their system, who on earth would carry it there?—no missions, nor the like, to spread the news of salvation. We notice, by the latest and best church statistics, the old Baptists as he termed them, number only 121,347 members, 2,040 ministers, 3,222 churches. These are the figures for the whole of the United States. The Methodists, North and South, last year, 1907, gained 120,784 in their membership. The fact is very clear to my mind that the old Baptist is not the true church of Jesus Christ; if so the Scripture is wrong. John said, "I must decrease and he (Christ) must increase." If we take the Bible literally, John must have organized the Primitive Baptist Church, for it is decreasing rapidly. Some years ago there was in this Parish (Claiborne) fifteen effective Primitive Baptist churches. Now only five—Urama, Concord, Pilgrims, Rest, Mt. Lebanon and Mr. Paron. Concord is near Weldon, La., and is said to be the largest church of that faith in this State. I was pastor of Alabama M. E. Church, South, near the Concord church, and they only had two additions by baptism last year, 1907. I certainly think they are very far wrong as to their doctrine and polity. I guess they think the same of me. If they are safe I am not uneasy. Yours in Christ,

W. T. WOODWARD.

SHALL WE ABOLISH THE SUPERANNUATE RELATION.

In a former paper we considered the question: Why do away with the superannuate relation? In the present paper we would consider the question: What shall be done with the superannuate if his present relation is abolished?

Let there be but one Conference relation—that of an itinerant Methodist preacher. Question 20 called at the Annual Conference, asks, "Are all the preachers blameless in their lives and official administration?" This question includes the superannuate in the one apparent Conference relation, and implies that he has official administration; whereas he is relieved of all official work.

Give the preacher, unequal to full service, some work to do, an appointment accommodated to his strength. Let him be appointed as assistant or "junior preacher" on some large accessible circuit. We have circuits of six or eight churches. Let the old preacher take two or three of these churches and serve them. Divide the work, but not the charge. The preacher-in-charge thus relieved to some extent could do better work with his remaining churches, or the preacher to be retired might be appointed as assistant to some city or town pastor whose work is too heavy for one man; or, again, the preacher not equal to full work might be made by Conference authority assistant to the presiding elder. In such capacity he could represent the presiding elder when unavoidably absent, conducting the Quarterly Conference, preaching and administering the sacraments.

Besides the work indicated above, many of these retired brethren are capable of rendering valuable service during the Conference session. Let them feel that they are factors in all the problems of Conference work. Appoint them on the Conference boards, examining and standing committees, and on special committees. They have long experience, wide observation and garnered wisdom. Surely their presence as members of these Conference boards and committees would be most valuable.

It is true that some of these dear brethren may be unable to do any kind of work, not even to attend the Conference session. But many are capable, and would do more if they had behind them the prestige of Conference authority and recognition and appointment to some definite work. Give them something to do in field work, as assistant, junior preachers to the regular pastors, or other special service, and they will feel that they are still on the firing line, and, though faint, yet pursuing.

Give them something to do and expect something of them at Conference, and they will be more likely to attend and to remain during the session. With something to occupy mind and heart these veteran brethren need not sit around silent, keeping quiet and holding their hands, reminding us of children, whose mothers have taught them that "little children should be seen and not heard."

A closing word to those in behalf of whom these two articles are written—our brethren of the superannuate relation. Dear brethren, attend, if possible the sessions of the Annual Conference. Your presence will be helpful and as a benediction to the Confernce. Come and receive the warm fraternal greeting of the brethren, their cordial hand-grasp, and their words of cheer. Keep in touch with them and with the spirit and work of the Conference.

The brethren love you for your own sake, and honor you for your work's sake. The Annual Conference is a great social, fraternal and religious festival. Returning home, with or without appointment, you will go in the strength of that meat for many days.

T. C. WIER.

THE PREACHER'S WIFE.

Mr. Editor: Under the above caption a very fine editorial appeared in the ADVOCATE of the 9th inst.

In this fast age there is a great demand being made upon the pastor's wife for service, and yet the dear people who make the demand recognize no obligation on their part to remunerate the service. Perhaps they take a great deal for granted.

All of this is well-spoken except in one statement, i. e.: "Among Methodists no *written contract* exists between pastors and people, but a *virtual* contract exists, which, as a rule, is religiously observed, both by the people and preacher, and in fixing the salary only the preacher's work and the necessities of his family are taken into consideration—never the work which his wife is able or expected to do."

"No *written*, but a *virtual* contract. What is a contract? Perhaps synonyms will serve as an answer. These are—Covenant; agreement; compact; stipulation; bargain; arrangement; obligation. Connect these with the preacher's ordination vows on pages 272 and 273 of Discipline questions 2, 4, 5 and 6 by the Bishop. Also the peoples' church membership vows on page 91. "And have agreed to accept them and observe them."

Again, page 246 question and answer: "I will endeavor so to do by the help of God."

In this connection see also Luke 10-7; 1st Tim. 5-18; 1st Cor. ix, 7-11; Deut. 2-4.

Virtual contract! "Of invisible efficacy without the material or sensible part." Webster.

This is not invisible, but all of it is plainly written by Moses, Christ and Paul.

The board of stewards act as agent for the people when a definite amount is assessed and recorded for the preacher's support, and the people, when they fail to contest, endorse and accept.

I have heard a great deal said about lack of commercial honor among preachers, but it seems to me that the time is riper for much to be said about lack of moral honor among the people concerning their written contract to "support the church and its institutions."

We have been without the visible, material and sensible long enough. Let all three come quickly. Then all of the preachers will have a decent living and the great "Layman's Movement" will be a layman's great movement, like unto the Korean Straits, Manilla Bay and Santiago.

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Fraternally,

H. C. EDMONDSON.

NOTICE.

To the Pastors of the Mississippi Conferences:

I have been in the ministry for nearly five years. I shall be ready for work with you from the midde of June to the middle of September. Should any of you desire to have me with you in revival services during this period please address me as soon as possible to

EVERETT L. MARLEY.

925 Hunt St., Jackson, Miss.

IMPORTANT NOTICE.

The Woman's Foreign Missionary Society, and also the Woman's Home Missionary Society, of the Sardis District, will hold their District Meeting in connection with District Conference, at Batesville, on May 27, and on May 28 will be held the Sunday school and Mission Day Special. The District Conference will run through to May 31, including fifth Sunday.

W. M. YOUNG.

SEASHORE CAMP GROUND.

On the 13th inst. there was held the regular spring meeting. The three District Conferences were well represented by trustees recently appointed who felt the responsibility of the trust.

For some years the fact that this valuable property of the M. E. Church, South, should be made more useful has been apparent to the trustees. In addition to the regular campmeeting services for eight days, which began nineteen years ago, the Epworth League holds a session of eight or ten days in their home on the ground. These assemblies result in much benefit to all who attend. Attractive programmes are arranged for the meetings which will be held in July.

Efforts are being made to develop this plant as an educational center, not in any way to disturb the religious work, but to have a tri-district training school under the control of the three Conferences.

The grounds consist of more than 200 acres. It is hoped the buildings will be commodious, with a large campus, which can be occupied the three vacation months by the Missionary Training School of Nashville, there to hold their summer session in this delightful home by the sea, where sea breeze, bathing, boating and purest artesian water can be enjoyed.

There is not a more healthful place in the Southland in summer. A record of eight years shows that not one case of typhoid fever, malarial fever or yellow fever has developed on these grounds.

The unconventionality of the place, where Christian people enjoy each other without formality, adds much to those who enjoy comfort more of that style.

These grounds are set apart for the glory of God, without gambling, drinking and Sabbath desecration, and only those who enjoy the right, are likely to remain.

* * *

REV. R. G. ISBELL.

Robert G. Isbell, the subject of this sketch, was born in Fayette County, Alabama, Aug. 29, 1851; was converted and joined the M. E. Church, South, when quite a child; was licensed to preach at the age of 19, and joined the Alabama Conference at Tuscaloosa in 1872. From that date until 1889 he served Village Falls, Pleasant Mines, Millport and Hartsell charges in the North Alabama Conference. In 1889 he was transferred from the North Alabama Conference to the East Columbia Conference, where he served Hargrove Church, city of Spokane, State of Washington, and Webb Street Church, of Pendleton, Oregon. Failing in health he returned to Alabama in 1892, and afterwards to Mississippi, where he labored in the vineyard of the Lord until he fell asleep in the arms of Jesus on the 3rd day of January, 1908. In all his sickness he was not heard to murmur nor complain, but would lie for hours and repeat God's precious promises and praise his holy name. Only a few days before his death he repeated very forcibly the latter part of the 3rd chapter of Ephesians, and was fully reconciled as to his condition.

One whose life was so noble, so pure, so gentle and so true to the Church and to God did not need to tell his friends and loved ones that he was fully prepared to go, for his wonderful career and hand-in-hand walk with God speaks to us more forcibly than any words could express that his spirit is now at rest with God.

He leaves one brother, two sisters, a wife and eleven children and a host of relatives and friends to mourn their loss. But, sorrowing ones, do not weep; look up; he is not dead, but sleeping, and in the morning of the resurrection, when the trump of God shall sound and all the saints come rejoicing home, we will meet him again where partings are no more.

W. M. YORK.

NOTES FROM SARDIS DISTRICT.

Methodism flourishes in Senatobia under the wise leadership of Rev. J. T. Murrah. All departments are well organized and in advance of any previous year. The attendance and interest in the Sunday School is better than ever before. The revival spirit is manifest among the young people, and they are looking for great results. Brother Young held their second Quarterly Conference Saturday, April 18, and preached to a large congregation Sunday. Some were turned away for want of room. The interior of the church is undergoing repairs, which they expect to complete before the meeting of the Woman's Foreign Missionary Society, which will be held there June 13-15.

Brother Brown, of Byhalia, writes: "At the opening of our last regular prayer service sixty-five were present, and others came in later. How is this?" Most excellent, we answer. Under the faithful administration of Brother Brown, the spiritual interest of the church is growing, and rapid strides are being made towards the liquidation of their church debt.

Brother J. W. Hall, pastor of Arkabutla Circuit, writes: "I have seven Sunday Schools and three Woman's Home Mission Societies. I am working for our NEW ORLEANS ADVOCATE, and hope to put it in every home."

Brother O'Bryant is looking after the interest of the Church well at Crenshaw. He has recently had one accession on profession of faith. He speaks in the most commendable terms of the presiding elder's work on his charge.

Brother W. V. Shearer is doing well at Longtown. He has much praise for his people. He is now beginning a systematic effort to raise his Conference collections, in which he feels confident of success.

Brother Langford, of Tyro, is busy with his pastoral work, making up for time lost while Sister Langford was ill. His charge is making progress along all lines. He has already made out his schedule for his revival meetings.

The second Quarterly Conference of Coldwater was held April 21. As usual, Brother Young was on hand, looking after all the work pertaining to the office of presiding elder. He preached with unction and power Monday night to a large congregation. The reports to the Conference showed finances paid to date; several received into the church by certificate; church membership 193, and Sunday School scholars 155; one Epworth League, doing well. The contract has been let recently by the ladies to paper the parsonage.

Brother Young, by his optimistic spirit, pleasing address, social nature, executive ability, earnest and fervent preaching is capturing the hearts of the people of the whole district. Doctor, if you have not lost your stereotype, we will say he is "beloved," and is "the right man in the right place." More anon.

V.

NEW ORLEANS PREACHERS' MEETING.

All of the pastors were at First Church at 10:30 a. m., Monday, with the exception of Dr. Rice, of Rayne Memorial.

The visitors at Monday's session were: S. H. Werlein, of Little Rock, Ark.; Rev. J. W. Tinnin, of Hammond, La.; and Mr. W. V. Falcon, of Baton Rouge, a French missionary.

The following churches reported additions to membership during the past month: Felicity Street Church, 22; Second Church, 19; Louisiana Avenue, 23; Carrollton Avenue, 6; Algiers, 3; Epworth Mission, 4; Werlein Mission, 3; First Church, 9; Parker Memorial, 14; Hammond Charge, 50 this year.

The highest record in Sunday School attendance for April is as follows: First Church, 226; Parker Memorial, 172; Carrollton Avenue, 139; Second Church, 135; Louisiana Avenue, 120; Algiers, 106; Felicity Street Church, 96; Epworth Mission, 94; Werlein Mission, 60.

The following pastors took up an offering for the storm sufferers and will send offerings direct to the Methodist pastors in Louisiana and Mississippi: J. E. Wray, $75; A. I. Townsley, $35; W. W. Holmes, $18.65; J. F. Foster, $8.75.

Brother Harrell, of Werlein Mission, had a great service on Easter. The poor of that section were given a beautiful plant to take home with them. There are seven saloons in one square of his Mission.

Pastor Townsley had a great day at his church on last Sunday. Miss Davies spoke at 11 a.m., and at 8 p.m. there was a Layman's Rally. Mr. T. A. Ellzey and Mr. A. F. Godat spoke.

Louisiana Avenue Church will open a hall for special meetings of the institutional church order. Her pastor is happy in his new field of work.

Rev. J. E. Wray has received 60 new members into his church since Conference. Dr. Werlein spoke at his church on Last Sunday at 11 a.m. and Dr. F. S. Parker, of Nashville, Tenn., at 8 p. m.

There will be two grand rallies of New Orleans Methodism at First Church this coming Sunday. At 3 p. m. for children and young people, with Miss Daisy Davies as leader. At 7:45 p.m., for everybody. Bishop Hoss will preach.

Rev. S. H. Werlein, formerly of New Orleans, now of Little Rock, Ark., addressed the meeting. His message was full of interest and encouragement.

SECRETARY.

EPISCOPAL VISITATION.

The College of Bishops, after holding session two days at Nashville, Tenn., adjourned on the 28th inst.

Bishop Seth Ward has been assigned to preside over the Louisiana Conference, which will convene at Leesville on Dec. 9, 1908.

The North Mississippi Conference will meet at Water Valley, Miss., Dec. 2, 1908, and Bishop H. C. Morrison has been assigned to preside over the Conference.

Bishop Morrison has also been assigned to the Mississippi Conference, which will convene at Yazoo City, Miss., Dec. 9, 1908.

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W. F. M. S.

TWENTY-NINTH SESSION OF THE LOUISIANA CONFERENCE.

The Twenty-ninth Session of the Louisiana Conference, W. F. M. S., convened in Shreveport April 1-5, 1908, and viewing it from all La., April 1-5, 1908, and viewing it from all standpoints the occasion was a decided success. Not only were we spiritually refreshed, but it was indeed a great pleasure to all interested in the cause to hear of the good work being done by the various auxiliaries throughout the State. The reports showed an increase in all lines of work over last year, and the prospects for the ensuing year are brighter still. About thirty-four delegates and officers responded to roll-call, and the presence of many visitors with their words of encouragement added much to the interest.

The opening session was held Wednesday at 8 p.m. in the First Church. After the devotional services and special music, which marked the opening and closing of each meeting, a very cordial welcome in behalf of the Shreveport auxiliary was extended to the delegates and visitors by Mrs. C. J. Foster, whose heart has been in this Foreign Missionary work for many years.

Mrs. J. A. Rice, of New Orleans, enthusiastically responded. Dr. F. R. Hill, Shreveport, gave a very thoughtful address on missionary work, reviewing it from the beginning and encouraging us to press on with renewed vigor. Dr. Hill was a help in all the sessions, both by his presence and advice.

During the first business session on Thursday morning Mrs. J. B. Cobb, assistant secretary, who has just returned from the Orient, having spent the last year there, visiting our schools and studying the existing conditions, was introduced, and gave a short talk, especially emphasizing the necessity of more earnest prayers for our missionaries and the heathen with whom they are laboring. She said the home land was always remembered in their prayers, and we should remember to pray earnestly and unceasingly for them.

Miss Helen Johnson, who is our missionary to Brazil, and who is supported by this Conference, was introduced and briefly told of her labors at Paracicaba. We will each one feel a greater interest in the Brazilian work through having known Miss Johnson. We trust she may soon be strong enough to resume her work among this people, who know not our Savior. We were also glad to greet Miss Ethel Jackson, who is a deaconess in New Orleans, and to have her tell of the work in the home land.

Each day a half-hour Bible study concluded the morning session. These were conducted by Mrs. Cobb and Miss Daisy Davies. They were golden half-hours, for God's Work was explained in so forcible and impressive manner by these two able leaders that I am sure each study was conducive to renewed consecration.

Thursday afternoon Miss Ethel Jackson very ably presented the work of the Scarritt Bible and Training School. This school was established at Kansas City, Mo., Sept. 14, 1892. Its aim is to furnish training for Christian young women so as to enable them to do efficient work in the missionary field, whether it be at home or in foreign countries. The need is so great for skilled workers that we each one should endeavor to assist these young women to obtain this training. If we are not able or willing to go ourselves, we can help send some dear sister who is willing to consecrate her whole life to our Master's service.

Mrs. J. B. Cobb's subject on Thursday night was "China," a subject which is of much interest at this time, for all the world is watching China, realizing that she is just awakening from a long sleep. Everything points to advance—the educational system, the decrees against The educational system, the decrees against foot-binding and opium, and especially the interest being manifested in the Christian's God.

Friday afternoon a reception, given to the visiting ladies, was thoroughly enjoyed by all, giving us an opportunity to meet each other socially.

In the evening two interesting addresses were listened to by an appreciative audience: one by Miss Helen Johnson on "Brazil;" the other by Mrs. Cobb on "Korea."

Miss Johnson spoke of the Brazilians as a people almost wholly without a religion, yet they are a receptive people. One incident was related of a little girl who begged of a colporter as he was riding by to tell her where to find that beautiful city called heaven. He dismounted and read to her the description of heaven found in Revelation, and explained, in a simple manner how to reach this place, and she went home very happy, carrying a Testament with her. The appeal comes to us through this for better equipment to carry out this great work. Won't we each one try to do just a little more this year to send God's Word to this benighted people?

Mrs. Cobb talked most interestingly and touchingly on the work in Korea, where changes are so rapidly taking place. She told of many incidents which illustrated how eager these people are to hear of Jesus, and how they would walk for miles and miles to hear of him, then beg for the missionaries to go home with them that their people might learn to know our Savior. She exhibited a petition, from a simple community, signed by hundreds of names, asking that missionaries be sent them. It was a mute appeal, but what a world of meaning was conveyed by it. I am sure we each one felt we had been doing very, very little towards helping these people who are so anxious to be instructed. Fifteen hundred persons is not an unusual sight at a prayer-meeting. At one place in Korea, which Mrs. Cobb visited, a chapel had just been completed, but only partially paid for, and at one of thesse large meetings a call was made for money to liquidate the debt. The women, having no money to give, sacrificed their personal treasures, such as rings, silver hair pins, bracelets and ornaments of all kinds—one woman even giving her wedding ornament, which a Korean woman prizes above all her personal possesions. Mrs. Cobb had with her several of these ornaments, which she displayed in the course of her remarks, and it was indeed a lesson in giving to us, for, in comparison, our gifts seem small and niggardly.

At the conclusion of the address Mrs. Montgomery, the president, asked that the Louisiana women might have the privilege of buying one of these rings. Many responded and the sum of $45 was given. This money, of course, is to be sent back to Korea and used for the work there.

Saturday was another day of good things, for we had the pleasure of welcoming Miss Daisy Davies, superintendent of the Young Peoples' Work, and Bishop Seth Ward. To relieve the routine of business the president invited Bishop Ward to give a short talk on Mexico, a subject that is of especial interest to him, and as he talked our hearts went out to Mexico, which is right at our very doors. In the afternoon the officers for the ensuing year were elected as follows:

Mrs. S. A. Montgomery, New Orleans, president; Mrs. W. E. Baird, Shreveport, vice-president; Mrs. Edward Alvis, New Orleans, corresponding secretary; Mrs. J. J. Holmes, Minden, treasurer; Mrs. J. C. Foster, Shreveport, recording secretary; Mrs. H. G. Todd, New Orleans, superintendent Young People's Work; Mrs. J. A. Wilson, Shreveport, press superintendent.

DISTRICT SECRETARIES.

Mrs. Paul Foster, Alexandria District; Mrs. W. C. Peyton, Sheveport District; Mrs. Medlock, Arcadia District; Mrs. Eskridge, Baton Rouge District; Mrs. A. P. Holt, Crowley District; Mrs. J. M. Kellar, Monroe District; Mrs. D. C. Worrell, New Orleans District.

The Conference then adjourned to meet next year in Monroe. At the conclusion of this last business session a delightful drive to Centenary College was enjoyed by all.

Sunday was a day full of pleasure and profit to all. At the morning service a large and appreciative audience greeted our beloved Bishop Ward, who delivered the annual sermon, dealing with that Spiritual force marking the Christian era, which dated from the epoch of our Savior's life and death. Text, John xii, 31-32: "Now is the judgment of this world: now shall the prince of this world be cast out." "And I, if I be lifted up from the earth, will draw all men unto me."

A mass meeting planned to instruct the old, as well as the young, was held in the afternoon. Miss Jackson gave an illustrated talk to children, showing them that they would come to the parting of the ways when they must decide which road they would taake—either the broad road leading downward, or the narrow one that leads to heaven and happiness. "Choose ye this day whom ye will serve."

Miss Davies then urged the young people to also choose the right path in life and become more consecrated that God's Word might be made manifest through them. Prof. O. S. Dean, of the Mansfield Female College, addressed the older people, giving them much practical advice in Christian living.

At 8 p. m. Miss Davies, who is so full of enthusiasm and earnestness in the cause of Foreign Missions, stirred the vast audience with her address, "The Three Voices," after which she presented the matter of the endowed scholarship in the Scarritt Bible and Trainiing School which this Conference was trying to secure in three years. Although Miss Davies stated she had taken very few collections, the response that she met with will be an incentive to further effort in this direction. Three people promised ten dollars each year for three years, and six gave ten dollars for one year, making a total of three hundred and sixty dollars, which was encouraging; but after the service Mr. S. S. Hunter, one of Shreveport's most esteemed and philanthropic citizens, gave thirty-two hundred dollars, the amount of a scholarship and the interest for one year. Was this not a fitting climax to their twenty-ninth annual session?

The total amount of money raised during the week was three thousand six hundred and seventeen dollars and seventy-five cents.

After hearing the stirring appeals by these gifted speakers for workers in our missionary fields and aid in carrying on the work, it would seem that we have been remiss in our duties. May we grow less selfish, ever ready to give as freely as God has given to us, and give him all the glory.

MRS. J. A. WILSON,
Press Supt., La. Conf.

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W. F. M. S.

ANNUAL MEETING MISSISSIPPI CONFERENCE.

Our Conference Society held its twenty-ninth annual session in Brookhaven, March 25-29. The attendance of officers and delegates was large, the hospitality of Brookhaven abounding and the skies propitious. We suffered one great disappointment through the enforced absense of Mrs. Cobb, our able assistant board secretary, who is just back from the Orient, and from whom we expected to gain much information and enthusiasm concerning our work and workers in that distant field. But this disappointment was not greater than our sympathy with her in her suffering and the trial of a temporary laying aside of her loved employ. May God grant to her a speedy recovery for her own and the work's sake. We were delighted to have with us our missionaries from Brazil, Rev. and Mrs. George Parker.

Wednesday evening was a welcome meeting. The pastor, Rev. T. W. Adams, gave us a hospitable greeting from his church, and seemed specially proud of the fact that his membership embraced an ex-president and the present presiding officer of our Society. The presiding elder, Rev. George Thompson, gave us a welcome as broad as his district. Miss Stevens greeted us for the college society, Miss Addie V. Marshall, our Brookhaven ex-president, whose heart has so long been in the work, welcomed us right royally for the Brookhaven auxiliary. Words of appreciation were also spoken by Mrs. Hobbs, of the Baptist, and Miss Henck, of the Presbyterian Churches. It is a cheering fact that while these great denominations differ from us on the mode of baptism and free will and election, they stand shoulder to shoulder with us in the great work of missions. Mrs. T. M. Seales replied very appriately to these various greetings from our hosts and when the meeting closed we felt very much at home.

The Conference was organized for work Thursday morning. The Conference officers made their reports, committees were appointed and before the afternoon closed were well under way with their work.

"Literature and Study Circles" was discussed with much interest in open Conference, ably led by Miss Buntyn, secretary of the Meridian District, who has been very successful in carrying forward this work. When our women get the broad view of missions which comes through the study of our Missionary Course, their zeal and efficiency will be greatly increased. Ignorance is the mother of indifference; knowledge brings with new light, fresh inspiration.

Thursday evening Mrs. Watkins and Mrs. Kendall read their annual reports. We have reason to rejoice over the work of our young missionaries on the field, and the record of our two missionary candidates in the Training School. Our scholarship will be entirely completed before Mrs. Watkins goes to the Board Meeting, and our pledge of $350 to the Training School redeemed. While our Conference pledge was not met in full this year, more than enough came in to cover the salaries of our two missionaries in Soochow, Miss Janie Watkins and Miss Nell Drake; and there is every reason to believe that when our two candidates have completed their course at the Scarritt our pledge will be sufficient for their support.

The Whitworth young people have shown their faith and love by undertaking, with the assistance of their president, Dr. Cooper, the support of their own honored alumna, Janie Watkins, for the coming year, and we trust for all years to come. If our faith measures up to theirs our pledge will grow from year to year to meeting the enlarging needs of the work. The cry is no longer for workers, but for means to send them forth. We dare not be faithless to our opportunity..

After the reading of these reports, the talk of Mrs. La Prade on "Our Resources—Women and Money," was particularly appropriate. It was an earnest plea for a larger enlistment of our women in the work of foreign msisions, for a deeper consecration, and a greater willingness to deny ourselves in bestowing our means. Mrs. Lipscomb closed the evening by a "concluding word" that left a holy impression on the hearers.

On Friday morning Young People's Work came up for discussion, led in a very happy way by Mrs. Watkins. She gave the young people present some memory training in the famous sayings of great missionaries, and some object lessons which they and their older sisters enjoyed very much. Perhaps the most impressive was that designed to show the comparative sums yearly spent in our great country for missions, church work, millinery, confectionery, bread, tobacco and whisky. This lesson was illustrated by ribbons of graded lengths wound on a rod. Each young lady was given a ribbon to unroll. The writer was called away to a committee meeting, but was told that the red ribbon of the liquor traffic extended down the aisle, through one door of the vestibule and re-entered the church at the other, while our gifts to foreign missions were represented by the shortest of the ribbons! Thank God that gold once turned into liquid fire is now going to buy bread. May more and more be used to send the Bread of Life to perishing souls. Some glad day the lengths of the ribbons will be reversed.

Friday evening Mrs. Ferguson read a very interesting and instructive paper on "Our Specials," and solved some problems as to where they are located. Mrs. Ferguson is an expert missionary worker, familiar with our history in all its details from the very beginning, and a fine organizer as her work proves.

Miss Mamie Harris followed with a beautiful reading and the evening closed with a stimulating talk on China by our beloved Elizabeth Hughes. Though a wise Providence still keeps her at home, her heart retains a warm interest in her chosen field, where she labored so successfully, and she keeps up with all the new developments there and feels the stirrings of this awaking giant of the Orient.

On Saturday all the reports of the various committees were read and acted on, with less than the usual discussion. Our Training School came up in open Conference, its needs were emphasized, and all our affairs connected with this great institution thoroughly discussed. Conference went into election of officers and the old officers were re-elected: President, Mrs. Lipscomb; vice-president, Mrs. La Prade; corresponding secretary, Mrs. Watkins; recording secretary, Mrs. Wyatt; treasurer, Mrs. Kendall; district secretaries: Brookhaven, Mrs. Wimberly; Jackson, Mrs. Cavitt; Meridian, Miss Buntyn; Natchez, Mrs. Guice; Newton, Mrs. Price; Seashore, Mrs. Ferguson; Vicksburg and Yazoo City sent urgent requests to entertain the next Conference. It was due to Vicksburg in order of time, and that city received the deciding vote.

On Saturday evening Whitworth College, through its directress of Music, Miss McVoy; its teacher of Vocal Music, Mrs. Bolton, and Miss Ragsdale, its teacher of Expression, honored the Conference with a brilliant recital which was greatly appreciated and was a fine expression of the skillful and faithful training of these ladies.

Sunday morning Dr. Murrah gave us a masterful sermon on the diffusive power of the gospel from the text, "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." The great organ voice of the preacher was a most melodious accompaniment to the grandeur of his theme. The golden age lay away back in the past of the Greek and Roman. Christ foretold the advent of the golden age through the leavening power of the gospel. No mere men at that time could have had the audacity to utter such a prophecy; it required the prescience of God himself. The leaven was made for the mass of humanity in which it was hidden, and the mass for the leaven. They can not come together without a transforming process and it is not to be a partial transformation. The leaven will work till "the whole is leavened." The new creature means a new creation and God is seen in all his works, in the rain that falls upon the roof, the trees that wave above us, the flowers that blossom at our feet. The fierceness of the brute is subdued by the influence of this divine love. The Maltes cat that lays his soft fur against the rosy cheek of the little child is but the tiger tamed by the power of love. The leaven works silently. All the greatest forces of the universe do their work in silence. A woman's hand hid the leaven in the lump. Woman's work in the redemption of the world to Christ is beyond computation. These are some of the great thoughts not in their order nor majestic language that were caught from the lips of the speaker.

In the afternoon Mrs. Parker gave us a very interesting talk on the missionary's work in Brazil. She is a woman of fine sense, with a choice use of language and the most devoted love and consecration to her work. We realize since then how much our Board has lost in her, and how much Brother Parker has gained. But the fuller life will make her even more abundantly useful.

Sunday night Brother Parker presented his field and gave us a spiritual uplift in a beautiful sermon from the text, "Your young men shall see visions." He described a tedious and difficult ascent of one of the great mountains of Brazil, the horizon ever enlarging to the climber, until at last the summit was gained and a glorious vision of beauty lay at his feet far as the eye could reach. Then he described a descent made into one of the Brazilian gold mines, the horizon ever narrowing with the descent till limited by a little band of gold. This ascent and descent in the natural world he made types of the spiritual and material life. It is evident from his enthusiasm for his chosen work that Brother Parker has climbed the mountain heights of faith and had a vision of his beautiful Brazil redeemed to Christ. May God bless his work and make his vision a glorious reality even in our day. After his sermon—shall we not say by divine pre-arrangement—Mrs. Virginia Marshall Hogg took up his theme in a beautiful reading, very impressively delivered.

Last came a happy appeal from Mrs. Watkins, in which she explained the difference between a "collection" and an "offering." No doubt the response was liberal—a religious last-act in our Conference—which, after the benediction, stood adjourned.

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THE WOLVES AND THE BABY.

Here it is, the dead of winter. Snow is on the ground, on the trees, on the housetops. And we are all just in from a romp with a sledful of rosy-cheeked children. Of course, the only proper way to top off the evening is to tell a story. And so, as we all gather around the grate fire, and Tommy, who has been busy with the nut cracks, gets quiet, and sister surrenders the poker to papa, and all the rest of the little folks get "settled" for a listen, we tell the story of how a baby was saved from the wolves in a Canadian forest one winter day. And here it is, just as it was told:

One time a papa and a mamma were driving through the woods on a sleigh, and they had a little baby with them. The baby was asleep on some straw in the back of the sleigh, allcovered up with blankets, and just as snug and warm as could be. They had so much to carry in the sleigh that this was the best place to put the baby, and the mamma could just turn her head and see the little baby's nose peeping out and see it sleeping so quiet and so fine. The horses—two of them—were spanking along the road, for the big log teams had worn it nice and smooth.

Suddenly the mamma gave a start. They were just in the middle of the deep woods, miles away from anybody. She had heard some strange sound. She said to the papa, "Stop; I heard something like a cry."

The papa pulled hard on the reins and brought the horses to a stop. Then they heard the cry again and plainly. So did the horses. They sprang forward as soon as they heard that cry. It was the cry of wolves, and they were coming after the sleigh, a whole pack of them in full cry.

So sudden was the start of the horses that the sleigh was almost lifted from the ground. At the same instant the mother turned round to see her baby, but it was gone. Out in the roadway was a little bundle, and little pink fingers were buried deep in the snow and a little voice was wailing with the cold and fright. Mamma gave a scream. Papa stood up and yanked the lines like a crazy man. The horses were pulled up to a second stop, but wild with fear and almost uncontrollable. Mamma was out of the sleigh in a twinkling, and, running to her little bundle, snatched it up as if it were a feather and dashed back to the sleigh. How she got into the rocking sleigh she could not tell now, but the half-crazed horses seemed to feel it the instant she got in, then away they dashed, papa holding the reins, mamma holding the baby, and the baby holding its breath. It all hadn't taken very long, but so swift ran the wolves that now they could be seen away back on the road.

It was a wild race, children. The horses were galloping for their lives, and at every jump the sleigh seemed to clear the ground. But faster came the wolves. They were now so near that their red tongues could be seen, and their howling was terrible.

Then the papa said:

"Wife, put the baby down in front at our feet. Then take the reins. You must do this at once."

The baby was put down and a double-barreled shotgun was taken up. Then the mamma took the reins. The papa turned and leveled his gun at the pack.

The flames leaped out of the barrels, and two of the front wolves fell over and others yelped and limped. Then what do you suppose happened? The whole pack stopped and jumped upon the dead and wounded wolves and tore them to pieces. My, how they growled and yelped and fought over the dead and hurt wolves.

Well, the papa loaded his gun and the horses ran on like the wind, but soon the wolves were after the sleigh, and soon they were almost near enough to leap into it.

Then papa fired both barrels at them, and again there was yelping and scattering of the pack, and some more dead and wounded for the live and hungry ones to eat up.

So it went, till the horses were almost tired out, and the night was coming on.

Suddenly mamma gave a cry. "I see a light," she said.

"All right," said papa. "And I've got one more load for the gun. God help us now."

Once more he fired, and two more wolves, just ready to leap at the horses, fell dead.

The horses made a desperate effort, and the sleigh shot out of the woods into another highway, and there was the lighted house—or hut—of some woodmen.

They heard the shooting, and soon men, women and dogs were running out to see what was the matter. At this the wolves stopped, the few that were left, and without a whimper started back for the depths of the forest.

Men held the trembling horses, strong arms took the mamma and the baby, and soon all were safe in the little cottage.

They warmed up a nice little bottle of milk for the baby, and soon it went to sleep. Aren't you glad the wolves didn't get that baby?—Child Labor Record.

HUGHES AS A BOY.

Governor Hughes as a small boy is a personage of whom the public has heard little. The following is from the account which Burton J. Hendrick gives in "McClure's" of the youthful Hughes:

Charles E. Hughes was the son of a Welsh clergyman, who reared him in the nurture and admonition of the Lord.

He was an only child, was far from robust in health, and had a mind which was keenly alert, receptive and precocious. The elder Hughes, conscientious, devoutly religious, thoroughly orthodox, had firmly fixed ideas on the training of children.

He believed in teaching them the realities of life as well as the graces. "At an early age," he said recently, "I taught my son that a straight line was the shortest distance between two points."

Under his mother's instruction the boy learned to read when he was three and a half. He read all of Shakespeare before he was ten years old; attracted, above all, by a simple love of the story.

In addition, he read many solid books in his father's library. He acquired what few children now receive—a thorough training of the Bible. There are not many professional Biblical students to-day who can match the Governor of the State of New York in his knowledge of that Book.

At five, his parents put the boy to school, but the experiment proved a failure. His mind traveled so much faster than his companions', that the teacher could not keep him occupied.

One day the youngster appeared before his father with a long document headed "Charles E. Hughes' plan of Study." In one column he had written the hours of the day, in one adjoining the subject which he wished to study in that hour.

He explained that he was tired of school, that the teacher wasted too much time going over the same ground, that his fellow pupils delayed matters by dawdling over their lessons, and he asked that he be permitted to study at home.

In the directness, the initiative, the love of system, the impatience at unnecessary detail and the passion for results displayed by the five-year-old on this occasion one readily perceives practically the same qualities that led to such success in the examination of the life insurance companies.

Mr. Hughes' parents accepted the educational programme proposed, and for five years, until his tenth year, he studied at home. His mother taught him the primary studies, as well as French, German and mathematics; his father, Greek and Latin.

That mastery of self which Mr. Hughes afterward manifested he also taught himself as a child. He always recited his lessons standing, and, like most children, had at first considerable difficulty in keeping still.

He evidently thought the thing all out for himself; and one day, with no suggestion from his mother, who was then hearing his lesson, he announced that he had found a method of controlling his rebellious members.

He selected a seam in the carpet, placed his toes firmly against it, shut his heels tightly together and assumed a determined, soldier-like pose. From that day Mr. Hughes has had entire command of himself.—*The Presbyterian.*

HOW HE LEARNED TO SKATE.

Mrs. Russell Sage taught school in Philadelphia in her youth, and a Philadelphia woman who was once her pupil said the other day:

"I remember Miss Slocum, as she was then called—a very intelligent, cheerful, industrious young lady, and a great favorite with all of us.

"She had a way of hammering home an idea with an apt anecdote that we girls enjoyed hugely.

"One day, in impressing on us the importance of perseverance, she said that she knew a little boy who was a remarkably fine skater.

"She had watched the youngster, one winter afternoon, do the front and back roll, the grapevine, the glide, and other feats of tremendous difficulty, and finally, overcome with enthusiasm, she had patted him on the back and said:

"'How on earth, at your age, did you learn to skate so magnificently?'

"'By getting up every time I fell down,' was the boy's simple answer."—*Leaves of Light.*

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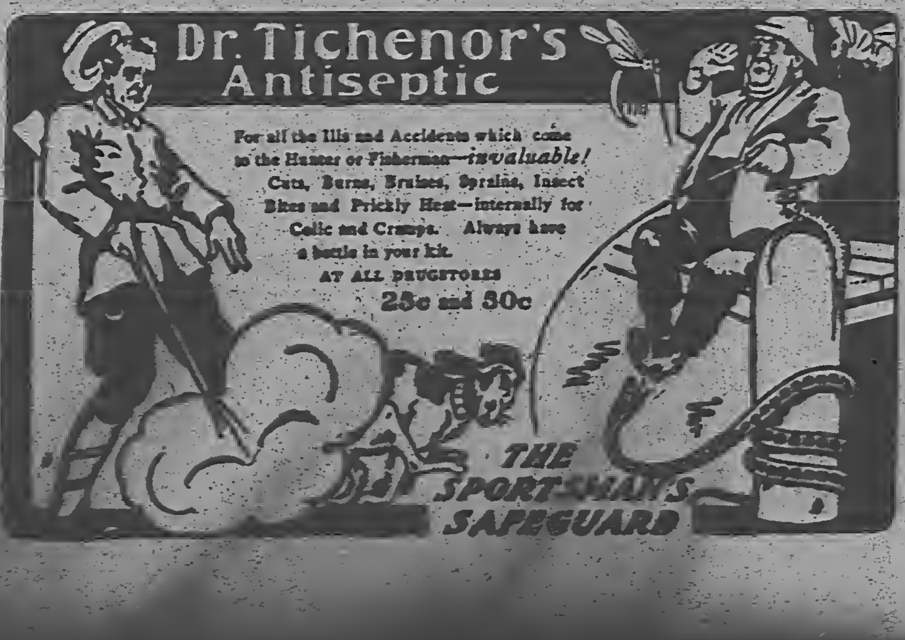
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THE PROHIBITION CONTEST.

Let no prohibitionists in Louisiana be persuaded that, if he enters the contest, he will have an easy victory. He will find himself mistaken. All signs indicate that, in addition to liquor manufacturers and dealers and liquor drinkers, high and low, we have the leading men of two powerful Church organizations to contend against. Archbishop Blenk is against prohibition. Rabbi Heller, of the Jewish church, has come out squarely and boldly against the movement, and preached a sermon on the subject which will doubtless be made to do duty as a campaign document.

It goes without saying that Archbishop Blenk represents the Roman Catholic population of Louisiana, which in New Orleans and the Southern part of the State is dominent. What he says goes, especially if what he says inclines to favor the liquor traffic. Whether the church has a stronger hold on Romanists than the whisky trade can be determined only by an effort on the part of the priesthood to abolish the business. That effort will not be made. As matters stand they are well nigh a unit against prohibition.

Whether Rabbi Heller represents the Jewish population, we are not prepared to say. We are not sufficiently acquainted with the bonds of union between the rabbi and his people to express an opinion even on general principles, much less in particular cases. And where the Jews are divided into classes—the orthodox and the reformed—the matter would be still harder to determine in the absence of specific knowledge. But we take it for granted that, so far as the Jews of New Orleans are concerned, composing a large proportion of the business men of the city, some of them being the wealthiest and among the most enterprising, philanthropic and respectable citizens, Rabbi Heller spoke as a Jew when he delivered the sermon above alluded to. If so, the Jews of the city, like the Roman Catholics, will almost solidly array themselves against prohibition.

To evangelical Christians who look more at the moral aspect of the liquor business than the economic—the ruin it effects rather than the revenue it brings to the government—it is a sad and serious thing to see the teachers of religion arrayed on the side of the common enemy ,engaged in warfare against the common good. Not one of these leaders fails to acknowledge the evils of the open saloon, albeit they qualify by saying, "as it is now conducted." They would see the business reformed and restricted. Yet, after fifty years or more of effort at regulating and restricting they have never seen a reformed saloon. They never will. The elements of reform are not in the business. It was conceived in sin and born in iniquity, and carries on its deadly work in spite of law and gospel.

With liquor drinkers and dealers arrayed in solid phalanx against reform, flanked on one hand by the Roman Catholics and on the other by the Jews, the prohibitionists of Louisiana are going to have no easy time.

Since the above was put in type we have been informed by Rev. S. A. Smith, secretary of the Anti-Saloon League of Louisiana, that in recent contests in the parishes many of the Roman Catholics stood nobly up for the prohibition cause and voted the prohibition ticket. This is good news.

DR. WINTON CANNOT UNDERSTAND.

"Every time a preacher of the Word stands up in the church's pulpit he stands to proclaim her faith. Why, then, should it be thought unreasonable for the Church to do the same? To declare the things most surely believed and held among us would seem not merely a natural impulse, but even a duty. We cannot understand why the proposal for Methodism to do this thing should have stirred up such strenuous opposition."

The above is an editorial paragraph in the *Christian Advocate* of April 17. It is one of Dr. Winton's carefully prepared utterances. Its purpose, as a whole, is not exactly clear. One unacquainted with Methodism would infer that in none of its branches is to be found a well-defined confession of faith, or "standards of doctrine." But surely Dr. Winton is too well informed and too honest to make a declaration of that kind. Yet, he says, "We cannot understand why the proposal for Methodism to do this thing should have stirred up such strenuous opposition."

If we, as Methodists, have no creed, "declaring the things most surely believed and held among us," we have done something well adapted to astonish men and angels. We have converts in nearly every nation under heaven, numbering nearly seven millions, and they are a unit in doctrine the world over. This could not have been accomplished had not the Church, by her "Articles of Faith," and "Standards of Doctrine" had something to do in shap- the opinions of her preachers and people. It is true, Dr. Tillett confessed before the General Conference that he felt embarrassed whenever he undertook to lecture a class on the creed of Methodism; and Dr. Blackwell, of Randolph-Macon College confessed to the same feeling. But both Dr. Tillett and Dr. Blackwell were in the midst of a heated argument and perhaps expressed more than they felt or intended.

But is it a fact that the Church is asked to make only a statement of "her faith?" Our understanding is that the paper before the General Conference of which Dr. Tillett is the author asked for a "restatement" of our doctrines. Several arguments were used to show the importance of the move. One was to the effect that our "Articles of Religion" were written by Calvinists in the language of three hundred years ago and should be honorably superannuated. Another was that many of the articles are now useless, being protests against the errors and superstitions of Romanism. A third reason was fonnd in the fact that the Articles fall short of stating all the doctrines of Methodism, especially those that refer to Christian experience, and the world-wide mission of the Church. Bishop Hendrix, in his short and forcible talk, laid emphasis on this last point.

Up to this date we have found in our Articles of Religion and Standards of Doctrine everything necessary to guide us. Ever since our existence as an organized branch of the Church we have been blessed with preachers of sufficient intelligence to state our creed, explain it in "the language and terms of thought familiar" to the time, and to successfully defend it. Never have we felt compeled to apologize for it—never humiliated by a failure. To come at us now, when we are converting more men and women to Christ and to Methodism, and succeeding in all religious work to a greater degree than at any period of our history, and tell us that our Articles of Religion are out of date and should be superannuated (which is equivalent to saying they are no longer nseful), is exceedingly strange.

Under our constitution we do not see how a restatement can be effected. The General Conference operates under certain restrictions—six in number—but provides a method of altering all of them "except the first." We know it is held by some that an appeal to the history of the Church prior to 1844 will show that there is a way to change even the first rule. But those who hold to this idea seem to forget that our Church, the Methodist Episcopal Church, South, is operating under restrictive rules adopted by the Constitutional Convention which organized the Church in 1845. Our ecclesiastical existence began at that time, and no action of the Methodist Episcopal Church previous to that date can in anywise affect us. The Constitutional Convention said expressly that any of the restrictions may be altered "excepting the first article."

Had the proposition been to set before the Church "a declaratory statement of the cardinal doctrines of the Christian faith in brief and convenient form, notwithstanding no demand had been made for it, public or private, general or special, it would not, we dare say, "have stirred such strenuous opposition," which Dr. Winton says he "cannot understand." But the request is for a "restatement of Methodist faith," because the "statement," as it now exists, is superannuated, useless in some of its parts, and falls short of what a Methodist creed should be. Coming to us in that way it not only looks serious, but revolutionary.

We are afraid of the movement. To us it is a Trojan horse. Let it get into an ecumenical Conference, composed in part of a certain class of critics, and not a few who do not believe all of our Articles of Religion, there is no telling what will be turned loose on the Church.

THE GREAT STORM OF LAST WEEK.

Never, perhaps, in the history of our country was such destruction wrought by storms in two days as was wrought on Friday and Saturday of last week in Louisiana and Mississippi. So many localities were touched we cannot begin to name them. In the aggregate more lives were lost and property destroyed in small interior towns and country districts than in the few large towns that were destroyed or damaged. But the two places that suffered most are Amite, in Louisana, and Purvis, in Mississippi. In Amite fifteen persons were killed, and about one-half of the dwelling houses and nearly all the business houses were either totally destroyed, or greatly damaged. Our Church and parsonage were destroyed, but the pastor, Rev. L. C. Wilson and his family escaped unhurt.

At Purvis the destruction was greater both of life and property. The following note from Dr. T. B. Holloman, of Hattiesburg, who, with others, went to the relief of the stricken citizens, is the only word we have received by mail from any quarter concerning the disaster. Under date of April 25 he says:

"Dear Doctor: I write from Purvis. The town is practically destroyed. It would be impossible to exaggerate the conditions. Not a business house intact—most flat on ground. At least four-fifths of dwellings destroyed. Methodist church and parsonage in ruins. Brother Black and family escaped unhurt except serious wound on his hand. His library was ruined by the flooding rains. Eighteen whites and sixteen blacks buried here to-day. Many of the

wounded were sent to Hattiesburg. Fraternally,
T. B. HOLLOMAN."

Again, under date of Sunday, April 26, Dr. Holloman says:

"At the meeting of the Main Street Church this morning a resolution was passed proposing to aid in the immediate rebuilding of our church at Purvis. One firm donates the lumber for the house. A brother famous for his zeal was appointed to push collections to pay workmen. The spirit was contagious, the sentiment hearty, and we look for an early rebuilding of that church. We had a great service.
T. B. HOLLOMAN."

It is hardly necessary to say that many of the sufferers are poor people, whites as well as blacks, and that the storm has left them homeless and penniless. They need help. They need it right now. The churches in New Orleans took up collections on Sunday last. Many other churches, we dare say, did likewise. Many more will do so next Sunday.

The ADVOCATE will take pleasure in receiving and forwarding any amount the friends in the country may see fit to give. Do not wait for Sunday. Send it in right away with directions as to where it shall go. This business requires haste.

Since putting the above in type we have received the following letters:

"Amite, La.

Dear Dr. Boswell: "The tornado which swept over our town last Friday, the 24th inst., spreading death and ruin, left us homeless and churchless. The parsonage was new, and worth $2000, with $700 indebtedness, and our people were justly proud of it. The building is not completely demolished, but nearly so, and will have to be torn down and rebuilt, which will cost $1500. The church is completely wrecked, and we have no tornado insurance on either church or parsonage. We were protected against fire, but not against the wind. Property loss is so heavy and so general that it will be impossible for us to rebuild unless we get outside help. Every church in town was blown away. Our parsonage was lifted from the pillars, carried about six feet and dashed against the ground, furniture was overturned and blown about, but no bodily injury was experienced by myself or family beyond a few very slight bruises. As I look out upon the wreck and ruin of trees and buildings, that which impresses me most is God's mercy and love displayed in saving human life.
Fraternally, L. C. WILSON, Pastor."

"Ponchatoula, La.

"Dear Dr. Boswell: As already known to many readers of the ADVOCATE, every church building at Amite went down in last Friday's cyclone. The Methodist parsonage was blown off its foundation and wrenched out of shape—so much so that it is now useless, and it may have to be rebuilt entirely.

"The pastor, Rev. L. C. Wilson, stands bravely at his post of duty, and, though stunned by the awful catastrophe, he expects to see the church and parsonage rebuilt.

"Nothing is so discouraging as first-hand evidence, and such this scribe had to-day at Amite.

"Owing to great property loss, the membership of the Church there is not now in a condition to rebuild, except with assistance from the outside.

"The Methodism of this State has an opportunity to assist a stricken people. Brethren, let us invite a generous response to this call of emergency, and send contributions to Rev. L. C. Wilson, Amite, La. Faithfully,
"WM. SCHUHLE."

PERSONALS.

Dr. Sawyer left the city last week for a ten days' campaign in north Louisiana. He will put in some faithful work in behalf of missions.

Miss Daisy Davies, traveling secretary for the Young Peoples' work of the Woman's Board of Foreign Missions, addressed the Rayne Memorial congregation on Sunday night.

Rev. S. A. Brown, sending his "greetings" to the editor from Chattanooga, adds this word: "The Laymen's Missionary Conference is a great success. This is an epoch in our Church."

Brethren who have business with Rev. W. G. Forsythe, president of the Board of Missions of the Mississippi Conference, are requested to address him at Lorman, Miss.

We thank Mrs. F. O. Adams, of Locust Ridge, La., for two dollars "to send the ADVOCATE to some person unable to pay for it." The money will be properly applied.

Rev. A. W. Langley, of the New Albany Circuit, has been doing some faithful work in behalf of the ADVOCATE. He has sent us twenty-one subscribers this year. We give him our hearty thanks.

Rev. W. N. Dodds, who is supplying the Rainey and Faulkner charge, Corinth District, writes hopefully of his charge. He is engaged in building a parsonage, which, when completed "will be one of the best little parsonages in the Corinth District."

Rev. E. E. Langford, of Tyro, Miss., who has been greatly hindered on account of the long illness of his wife, is now at liberty. His wife, after receiving treatment at Yazoo City, began to improve and is now hopeful "of complete restoration to health in the near future."

"The Reign of Lawlessness," by Dr. C. F. Evans, in the April number of the *Methodist Review*, is a forcible article, as well as timely. Dr. Evans has many friends in Louisiana who would be glad to read the article, and we would be glad to reproduce it, but it is too long for our columns.

A note from Rev. H. G. Hawkins brings good tidings: "A very helpful revival meeting closed at the Port Gibson Female College Friday evening, April 24. The last part of the meeting was led by Rev. W. G. Harbin. Nine young ladies offered their names as applicants for church membership and many received spiritual assistance."

The *Monroe Star*, of April 24, contains in full a sermon by Rev. H. G. Davis, preached on Easter Sunday before the Knights Templar of Monroe, who attended the service in a body, and who, in connection with the congregation, requested its publication. The discourse was a clear and orthodox presentation of the resurrection of our Lord.

Rev. J. W. Ramsey, recently engaged in a meeting with Rev. H. A. Gatlin at Stonewall, Miss., reports "nearly thirty professions of faith and reclamations," and several additions to the two churches of the town. Brother Gatlin is in his fourth year on the charge, and has accomplished a great work. He "continues in high favor with his people."

The dispatches of last week report the death of Mrs. Millsaps, wife of Maj. R. W. Millsaps, of Jackson, Miss. The funeral service was conducted by Bishop Galloway, assisted by Dr. W. H. LaPrade, pastor of First Church. We presume Bishop Galloway will prepare a memoir for our columns. We sympathize deeply with our dear Brother Millsaps in his sorrow.

We had the pleasure on Monday last of meeting Mr. M. V. Falcon, who was in the city on his way to join Rev. M. Hebert in the French Mission. He is a young man of fine character, speaks French and Spanish, and will be of great assistance to Brother Hebert in his work. He has been recommended for license to preach, and will probably be licensed at the ensuing session of the Crowley District Conference.

FROM
ROYAL GRAPE
CREAM OF TARTAR
ROYAL
Baking Powder
ABSOLUTELY
PURE

We regret very much a serious mistake in the letter of Brother D. M. Floyd in last week's paper. Where he had written the word "music" the printer put it "wine." The copy was plain enough, and how the printer could get "wine" out of it we do not know, or how the mistake escaped our eye none but a careless editor can tell. Brother Floyd is an out-and-out prohibition and temperance man, and never uses wine, never gives it to his visitors. We beg Brother Floyd's pardon.

A meeting of unusual interest was held Sunday evening last at the Second M. E. Church, South, this city. It was a rally in the interest of the Laymen's Movement. Messrs. T. V. Ellzey, A. F. Gedat and M. B. De Pass made short and timely talks. The pastor, Rev. A. I. Townsley also addressed the meeting. At the close a collection for the cyclone sufferers at Amite, La., was taken. A handsome sum was realized, and forwarded to the pastor at Amite, Rev. L. C. Wilson.

Dr. S. H. Werlein is in the city on a visit to relatives and friends. He is at present pastor of Winnfield Memorial Church, Little Rock, Ark., where he is held in high esteem. The Doctor a short time since paid his respects to the Bishop of the Protestant Episcopal Church, diocese of Arkansas, through the columns of the Little Rock *Gazette*. The Bishop unfortunately took an open stand against prohibition. Dr. Werlein administered a just rebuke which the Bishop will not soon forget.

The good women of the Church at Hammond provided an entertainment for the people on Tuesday evening, the 21st. It consisted of music and recitations. The vocal music was rendered by Miss Edna Perdue, of Illinois, a remarkably sweet singer; the instrumental by Mr. Sam Cate, of Hammond, who has perhaps the finest musical education of any young man in the country. He has just finished a course in Europe. The recitations were by Miss Bessie Cooper and Miss Lucille Lynch, two elocutionists graciously loaned for the occasion by Whitworth College. No such elocutionists ever before talked in Hammond. They captured the audience. The good name of Whitworth was magnified.

THE LAYMEN'S MOVEMENT.

We have received much more matter concerning the Laymen's meeting at Chattanooga than we can use. We very much appreciate the favors in hand, all of them, but we shall give the preference to communications from our home correspondents. Our publisher, Brother C. O. Chalmers, who was a delegate to the Conference, took copious notes on the spot, and furnishes us as much matter for the present issue as we can print. Next week Brother Bingham, of Carrollton, will be heard—and others perhaps.

NOTICE.

The Meridian District Conference will convene in Buckatunnna, Miss., June 23, at 4:30 p. m. Let there be a full attendance at the opening.
W. C. BLACK, P. E.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. GABRIELLA JOHNSTON TILDEN—That one should travel along the way of life on earth for over ninety-one years is enough to justify considering the traveler at the journey's end. And when the character of the favored one has been built upon the solid rock and the long way has been lighted by the life of the Master, then more than a passing notice should be taken. When Mrs. Gabriella Johnston Tilden, on Sunday, January 26, 1908, at her home in the city of Mobile, passed from this to her eternal life, she had lived for nearly a century. She had gone far beyond the allotted period of man's life. Born in the city of Louisville, Ky., August 3, 1816, her span of life covered many important events in the making of the nation's history. She was one of the school children who welcomed the great LaFayette, strewing flowers in his way as he rode through the city of Louisville. She often spoke of having witnessed that remarkable phenomena which is commonly known as "the falling of the stars." Her pilgrimage was attended by trials and many vicissitudes. She had two sons and a son-in-law, officers in the Confederate Army, and, as a true Southern woman, during the dark days of the great civil conflict, she gave her services, her sympathies and her prayers for the Lost Cause. To the strength she received from her excellent ancestry she added the culture of education and refining associations and she was far above the average in intelligence. Even in her advanced years she kept an active interest in all the current affairs, and by reason of her brightness and fund of knowledge was a congenial companion for every one. The experiences of life only strengthened her character and prepared her to bear successfully all responsibilities. In 1836, then Miss Gabriella Johnston, she married Mr. Benjamin F. West, and from this union five children were given her, only one of whom, a devoted daughter, Mrs. Mary L. Jones, of Harriston, Miss., survives. After the death of Mr. West, and in 1849, she was joined in marriage with Mr. Marmaduke Tilden. Of the three children of this wedded life but one now lives, Miss Belle Tevis Tilden, of the city of Mobile, who has been her mother's constant and affectionate associate for many years, and whose tender ministrations made pleasant the declining days of her aged and much-loved parent. One brother, Mr. Benjamin W. Johnston, of Los Angeles, California, also survives Mrs. Tilden. For over seventy years Mrs. Tilden was a member of the Methodist Church, and was faithful to its teaching and in her attendance upon its ordinances. She esteemed the worship in God's santuary a privilege and she was sustained and comforted at all times by her trust in her divine Father. Mrs. Tilden was one of the first subscribers to the New Orleans Christian Advocate, and was its constant reader and patron from its beginning till her death, excepting perhaps for a short period during the Civil War. She was a loyal church woman. For a long time Mrs. Tilden made her home in Jefferson County, Miss., and also in and near the city of Port Gibson, and, following her wishes, in the cemetery in that city she was laid to rest. Her services ended, her duties here fulfilled, she has quietly fallen asleep in this life to awake to her eternal reward.

RICHARD F. REED.

WALTER G. KEARNEY—Died, near Flora, Miss., in his eighty-second year, on Friday, April 3, Colonel Walter G. Kearney. Born in Maury County, Tennessee, Feb. 28, 1827, when two years of age his parents, Colonel Guston Kearney and Mrs. Mary Lindsay Kearney, removed south to Madison County, Miss. Here their estate was founded—a large plantation with many slaves—and here the subject of this memoir remained, meeting death where he passed the years of a long and honored life. Graduated from Centenary College in 1847, Colonel Kearney was married four years later, in 1851, to Miss Sue Owen. Between this date and the Civil War his interest in the County occasioned his election to the House of Representatives. With the outbreak of the War he entered the Confederate service, going out as first lieutenant in the 18th Mississippi regiment. He was promoted very soon for gallantry to the post of captain, and after the battle of Leesburg he was elected to the lieutenant-coloneley of the same regiment. In this office he served until the reorganization of the regiment, at which time a severe illness disqualified him from active service upon the field. While still convalescent at home, he responded to the call of Governor Pettus for troops to defend Vicksburg from the menace upon the river by Commodore Farragut. He was in Vicksburg at the moment of this attack, and witnessed the bombardment of the city. Later, when General Sherman made his movement against Vicksburg, and while hastening to his post, Colonel Kearney was seriously injured in a railway accident, the results forcing him from the ranks for the remainder of the war. Resuming life upon his plantation, he was called again to the legislature, and to the Upper-House of Representatives during the State's trying period of Reconstruction and reorganization. From 1891 to 1895 the final act of service was performed in the State Senate. Colonel Kearney was an enthusiastic Mason. As a Christian he was best known to this writer. Seeking with characteristic purpose to know and live a Christian, for many years he modeled himself humbly upon the life of the Lord Jesus. Kindly, sincerely, with peculiar singleness of heart, he moved along his day and generation. Attentive to many calls, self-denying, devoted to his household. Time gave him gentle handling, opening opportunities for beneficent practices, which were seized and employed to the very last. He wrote, himself, at the age of 75, the statement which follows, outlining with few words what was largely illustrated in his life, his confession of faith: "I was taught the religion of Christ," he writes, "in my boyhood days; I have practiced this faith through middle life; and now in age, I find no fault with it. It is my comfort and my solace, and makes bright the pathway to the tomb." So passes a princely Christian gentleman of the Old South. As his pastor in other years, great pleasure came to me through the views and principles which Colonel Kearney maintained, always holding the somewhat obliterated way of ante-bellum chivalry. Knightly, courteous, deferential to women, any woman, gracious host in his home, on close terms with his select old library, the country round him had for years revered him as one whose like they would not see again. His saintly wife survives him and sons. He was father to Miss Belle Kearney, whose devotion to him was perhaps the strongest passion of her life. Her father was her ideal. To these bereaved ones there is human sympathy in plenty; and the confidence that the husband and father, ripened into fulness of years and of faith has entered into the upper and the better kingdom, there to await and welcome those whose eyes shall fully appraise the Lord in his glory, and come as he came, to the measure of the stature of the fullness of Christ.

W. H. HUNTLEY.

Lumberton, Miss.

Mrs. CHLOE NESOM (nee Jones) was born in Lauderdale County, Miss., Aug. 25, 1842. She removed with her parents to Pine Grove, St. Helena Parish, La., just before the Civil War. Here she met Abraham Nesom, to whom she was married Nov. 15, 1866. He preceded her to the land of rest Sept. 26, 1904. To them were born three children—one son son and two daughters. Besides these they reared also an adopted daughter, Mrs. Sallie Richard. All of whom survive her. Sister Nesom joined the M. E. Church, South, in girlhood and lived a consecrated Christian life. The most of her life was spent at Pine Grove, La. It was the privilege of this writer to become intimately acquainted with her during my four years pastorate on the Pine Grove Circuit. Her husband being a steward and a true, faithful one, at that. She was often in our parsonage home looking after the comforts of her pastor and family. She was always ready and willing to lend a helping hand in any way that lay in her power to forward the kingdom of her Lord. She loved her Church, and never absented herself from the house of God only when providentially hindered. She was a mother to us. We loved her dearly, because she was so thoughtful and kind to us. Five years ago, when Brother Nesom's health failed him, they moved to Tickfaw and lived with her son, Wilburn. When we moved to Ponchatoula she visited us frequently. She was to see us only a few days before her death. She quietly passed away Dec. 17, 1907, and was laid to rest by the side of her husband in the Pine Grove Cemetery, Dec. 18, 1907, in the presence of a large congregation of loved ones and friends. The writer, assisted by Rev. J. S. Rutledge, conducted the service. May her loved ones live as she did and meet her in heaven.

F. N. SWEENEY.

Mrs. M. F. ANDERSON, wife of Dr. G. W. Anderson, formerly of Love's Station, but late of Jonestown, Miss., was born Aug. 22, 1840, and died at the home of her son, Dr. C. M. Anderson, Jonestown, Miss., April 1, 1908. She was happily married to Dr. G. W. Anderson, Dec. 9, 1859. This union was blessed with eleven children, six of whom preceded her to the spirit world. She professed religion and joined the missionary Baptist Church at about 15 years of age, and remained a faithful member to the last. She was an earnest Christian. She had been a patient sufferer for years. The last two years she suffered great bodily weakness, but her faith was simple and strong to the end. She bore her sufferings with Christian fortitude. She has gone to her reward. She leaves a husband and five children to mourn their great loss. Friends, she cannot come to you now, but, thank God, you can go to her. May the Comforter of men abide with the bereaved until they meet to part no more.

W. D. McCULLOUGH.

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PROVENCAL, LA.

Dear Advocate: It is with great pleasure we report to your pages a very successful meeting just held in the little town of Provencal at the Southern Methodist Church. The Rev. T. M. Finley was with us and did some excellent preaching. Brother Finley is a strong preacher of the Word and doesn't compromise with or retreat from the enemy, but he keeps firing away.

Some say this was by far the best meeting the town of Provencal has had for years. The churches were all wonderfully blessed. Sinners were converted, backsliders reclaimed and the Christians strengthened. Quite a number came forward and gave their hand, signifying that they had been blessed during the meeting.

We had a very large attendance all the way through. The last Sunday night of the meeting we could not accommodate near all the people who came out, and several had to go away because they could not be seated.

The last two days of the meeting the weather was very unfavorable, nevertheless we had a full house each evening. We had eight accessions to our Church, and we trust more will follow. Several will go to the Baptist, and perhops some to the M. E. Churches. The members of the other Churches did excellent work in the meeting, and we are glad to see them reap a part of the harvest. Any pastor would do well to get Brother Finley to help in a meeting. He will long be remembered by the people of Provencal. May the Lord bless the dear Advocate and its many readers. I ask a special interest in your prayers. Your brother in Christian love,

F. R. POWER,
Pastor M. E. Church, South,
Provencal, La.

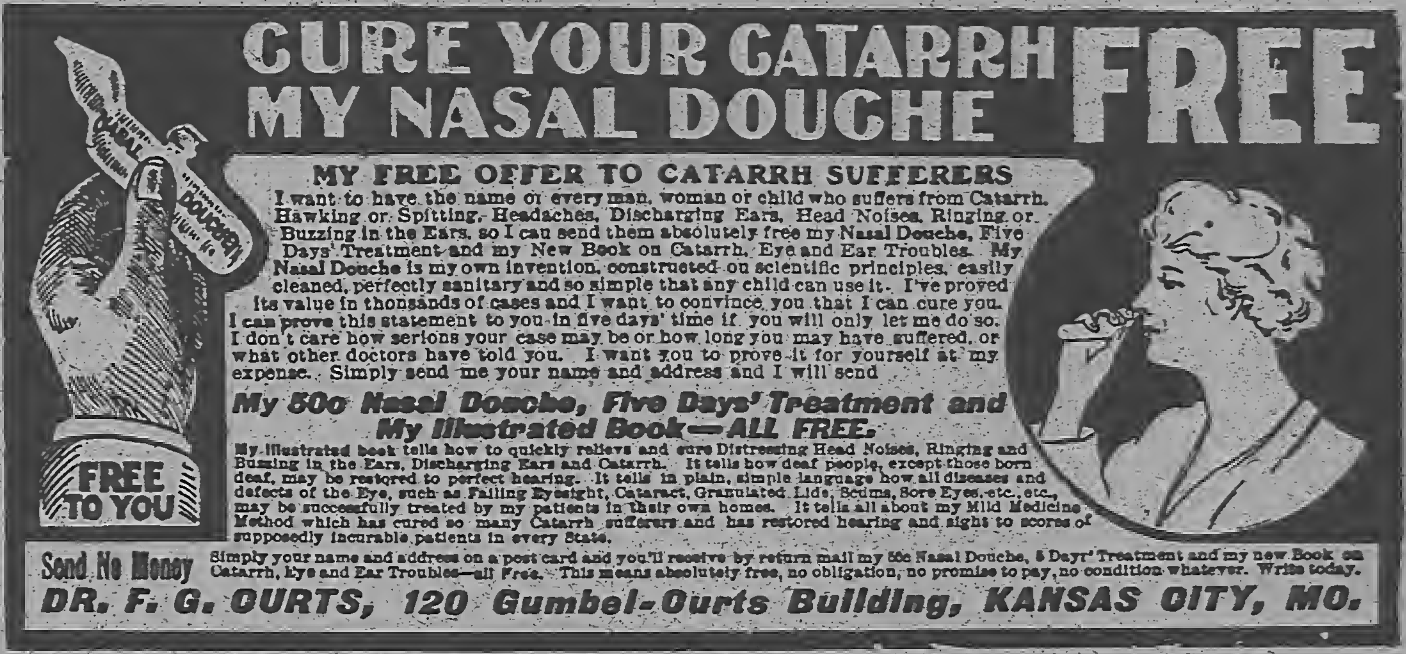
ITTA BENA, MISS.

Dear Advocate: Last Thursday night we closed a very successful twelve-days revival at Itta Bena. Brother Lagrone did the preaching and the singing was conducted by Prof. Butt. These two brethren make a fine team, and the strong and impressive sermons and splendid music drew large and appreciative crowds out to church day and night, from first to last. All the merchants in town, except two, closed their places of business one hour each day for the meeting the second week. There were several conversions, and on the Sunday following the closing we received a class of fourteen into the church—six on profession and eight by letter. The revival in the churches is said to have been one of the very best ever conducted here. Brother Lagrone is the kind of help needed. His work is solid and abiding, and he leaves the pastor and church in better condition every way. Brother Butt is a man of strong Christian character, and "a sweet singer in Israel." They are now engaged in a meeting with Brother Young at Belzona. Many of our people will probably be there for all the services of the coming Sunday. Yours,

L. W. CAIN, P. C.

THE SECRET OF SUCCESS.

Dr. Alexander McLaren, of Manchester, England, at the close of a long and useful life, tells the secret of his work. In May of this year, a memorial church that bears his name was erected on the southwest side of Manchester, at Charlton-cum-Hardy. He was present on this occasion, and said: "I am here to-night, if I may say so, to leave my last will and testament with all preachers of the gospel, to all those at the helm and with all of you, that the one thing is Christ and him crucified. They want a Person outside of themselves, in whom all their needs can be met. Any attempt at help that leaves out that personal Savior is only mockery."—Ex.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Send No Money Simply your name and address on a post card and you'll receive by return mail my 50c Nasal Douche, 5 Days' Treatment and my new Book on Catarrh, Eye and Ear Troubles—all Free. This means absolutely free, no obligation, no promise to pay, no condition whatever. Write today.

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TRIBUTE TO DR. J. A. MOORE.

Whereas it has pleased God in his wise providence to remove by death our honored friend and colleague, Dr. J. A. Moore, and,

Whereas the passing of a life so long associated with ours and so large and useful as his calls for some expression of appreciation on our part; therefore, be it,

Resolved, by the faculty of Millsaps College, first, That we bow in submission to the will of God, believing that he does not willingly afflict his people, and that in this, as in every dispensation of his providence, however grievous at the time, his goodness and loving kindness will one day be made to appear.

Resolved, second, That we count ourselves honored in having enjoyed for years an intimate daily association with one whom we have found so noble in purpose, so pure in principle, so single-minded, kind, and true in all the social and official relations between him and us.

Resolved, third, That in Dr. Moore we recognized a teacher of eminent qualification for his special work, a man who stood always and everywhere, without faltering, for the right as he was given to see the right, and a Christian who adorned the doctrine of God our Savior.

Resolved, fourth, That the life of Dr. Moore was a positive force in the educational work of our State and of our church and his death a loss that will not soon be supplied.

Resolved, fifth, That our deepest sympathy goes out and is hereby expressed for those in his home who are so sadly bereaved.

Resolved, sixth, That these resolutions be spread on the minutes of the faculty and that a copy be furnished to the Millsaps Collegian and to the New Orleans Christian Advocate, and also that a copy be sent to the family of Dr. Moore.

R. S. RICKETTS,
J. M. SULLIVAN,
J. E. WALMSLEY,
Committee.

April 14, 1908.

A STRONG CHURCH.

"Is it a strong congregation?" asked a man respecting a body of worshipers.

"Yes," was the reply.

"How many members are there?"

"Seventy-six."

"Seventy-six! Are they so very wealthy?"

"No; they are poor."

"How, then, do you say it is a strong church?"

"Because," said the gentleman, "they are earnest, devoted, at peace, loving each other, and striving to do the Master's work. Such a congregation is strong, whether composed of five or five hundred members."—Ex.

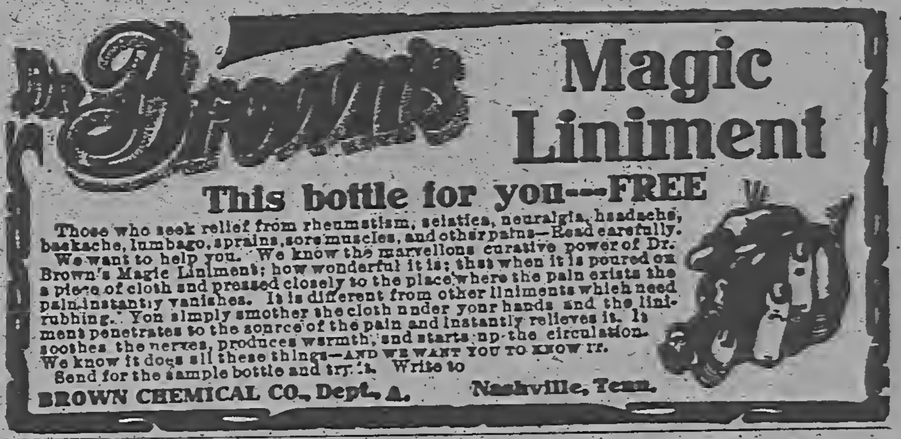
W. H. BYRNES, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.
Capital.......$200,000.00
Assets.......479,860.90
HIBERNIA INSURNCE CO.,
No. 305 Camp Street,
NEW ORLEANS, LA.
LOSSES PROMPTLY PAID.

Pine-Brook Dairy Co., Ltd.
ALL OUR COWS TUBERCULINE TESTED.
Milk and Cream Delivered Morning and Evening.
COR ST. CHARLES & WASHINGTON AVES. Phone 1514 Uptown.

$50 DRAUGHON'S SCHOLARSHIP FOR $25

Four years' NET PROFITS of $35,904.85 enable Draughon's chain of 30 Colleges to make this special offer, for a limited time, to favor those short of work or cash by reason of late financial depression. FREE CATALOGUE will convince you that BUSINESS MEN consider

DRAUGHON'S PRACTICAL BUSINESS COLLEGES
THE BEST. No vacation; enter any time. POSITIONS SECURED—written CONTRACT.
SHREVEPORT, JACKSON (MISS). DALLAS, GALVESTON (TEXAS),
NASHVILLE and WASHINGTON (D. C.)


Dr. Brown's Magic Liniment

This bottle for you—FREE

Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to

BROWN CHEMICAL CO., Dept. A. Nashville, Tenn.

The Union Railroad Business College,
BUSINESS TAUGHT AS IT IS DONE.
Is backed up by thousands of dollars and expert teachers. Uses no text books or copying nonsense. Free scholarships given only to those between the ages of 13 and 35 years.
Business men everywhere are calling for the graduates of this school. For full particulars address PROF. W. H. STEPHENSON, Texarkana, Texas.

THE AMERICAN PAINT WORKS,
NEW ORLEANS, LA.,
MANUFACTURES EVERYTHING IN PAINTS,
Guaranteed Strictly Pure
The Climatic Prepared Paints, Perfecto White and
SOLD SUBJECT TO A CHEMICAL ANALYSIS.
DIRECTORS:
Thos. S. Witherspoon, President. Francis Martin, Vice President.
R. B. Parker, John McCloskey, Geo. A. Hero.
PHONE, MAIN 915. Special Attention to Mail Orders.

SALVATION ARMY WORKER

Wife of a Captain in Charge of Army Work at Jonesboro, Ark., Writes Interesting Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great ridges would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. G. W. Wadsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Thedford's Black-Draught, which cured her.

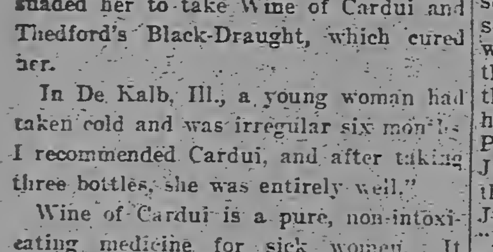
In De Kalb, Ill., a young woman had taken cold and was irregular six months. I recommended Cardui, and after taking three bottles, she was entirely well."

Wine of Cardui is a pure, non-intoxicating medicine for sick women. It has a specific healing action on the womanly organs, which it builds up, adjusts and restores to health. It relieves womanly pains and regulates womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written to testify of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old—married or single. Get it at the nearest druggist's, in $1 bottles.

If you want Medical Advice, write us freely and frankly, in full confidence, and we will send you the advice you need, in plain, sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.



Stearns' Electric RAT and ROACH Paste
is guaranteed to rid the house, barn or store of cockroaches, rats, mice, water bugs, etc. Sold at druggists or general stores everywhere, or sent prepaid on receipt of price.
2 oz. box, 25c; 16 oz. box, $1.00.
STEARNS' ELECTRIC PASTE CO., Buffalo, N.Y., U.S.A.

MOXINE
Cures LAGRIPPE and Colds.

Sunday School

By W. B. Campbell.

LESSON FOR MAY 3.

OUR HEAVENLY HOPE.

John xiv.

Golden text: "In my Father's house are many mansions."—John xiv, 2.

God never created any mortal soul to be satisfied with what this world can give. The spirit of unrest that pervades mankind is an outgrowth of this truth. We do not live in the present; our face is set toward the future. Even in old age there is a looking forward for better things to come.

Religion that gives the true pleasure of living and makes death only the gateway to eternal joy is the only means of contentment while we are in the body. The life of our Lord, when he came to his own and was received not, was like a ship on a tempestuous sea. His followers were not blind to the efforts of his enemies, as they tried to effect his destruction, hounding his steps, and watching every move he made from the time of entering on his ministry until the day of the end on Calvary. That end was fast approaching, and his disciples seemed to realize it, and as the dread truth dawned upon them they were filled with heavy sorrow, made the more hard to bear by keen disappointment. They were deeply troubled in heart, for they still clung to the hope of an earthly kingdom with its attendant glory, and Jesus as their King. Jesus saw their troubled souls; he saw the faith of some growing weak, and for this his sorrow was greater than theirs. This was the most solemn hour, it seemed that the veil was already rent, and they were all gathered within the holy of holies, with the great High Priest. No evil was there, for Judas had gone out, and with him the spirit of evil. It was after Judas had gone that the Lord said, "Now is the Son of Man glorified." His words now seemed as if spoken back to them as he was departing. What loving kindness did he show as he tried to comfort them, even though they did not fully comprehend his meaning. "Let not your heart be troubled," were his words, "ye have always believed in God, the great God of Israel; faith in him came to you as if given by nature when growing up in bodily stature and strength; then believe also in me. I am his Son, sent down from heaven, as I have often told you, and shown you by the works I was commanded by my Father to do among you." They were to believe in him with the same faith they had in God himself. There are many mansions in the home of the heavenly Father, room enough for every one and a welcome for all. This truth is the hope that has always been and will ever be the comfort of the faithful. It is a truth, for if it were not so Jesus would have told us. "I go to prepare a place for you." He came into the world to mark plainly his steps, so that through life we can follow him. He went down into the grave still drawing us after him. He was the "first fruits of them that slept," showing that, even through the valley of the shadow of death we follow on. Then after having burst the bands of the grave, we still follow; for he went and prepared a place for us. We know where he has gone, and we know the way to follow. It is ours to tell of the way to any who do not know it, or to remind any who have rejected it. Were they all as perplexed by his words as was Thomas, as he asked, "Lord we do not know where you are going, how can we know the way?" It required the prints of the nails in Jesus hands and the wound in his side to remove the cloud from Thomas' mind. "I am the way," not only the way, but the truth, the living incarnate words of God and the life. Jesus is the way to God and our heavenly home. It is through him that we know the truth that will give us eternal life. If the disciples had learned to love him so well from his earthly life and works, what must their love have been afterwards, when the Holy Ghost brought all these things to their remembrance and opened their spiritual eyes? Some of them could not understand; after having been taught and having listened while others were taught, they wanted the very first doctrines explained. What patience the Master had, as in rebuke of Philip's ignorance he said: "Have I been so long with you, and yet hast thou not known me, Philip?" What a loving rebuke! Do we know him as he wanted to be known by Philip? He has been long with us—since long ago when mother told us of the children's Savior. Is our knowledge of him to-day such as satisfies every longing of the soul? These are spiritual things and cannot be discerned in any other than a spiritual way. It is hard for the world to understand the office and mission of the Son of God. They believe in God, for a certain faith in a Supreme Being is innate, but a loving heavenly Father they do not know. They do not know how God so loved the world as to send his only Son to it as a Savior.

Saying further to Philip, "He that believeth in me shall do greater works than you have seen me do." Why? "Because I go to my Father," and the knowledge of the Lord shall cover the earth as the waters cover the sea." And this shall be effected through the instrumentality of the faithful. In this work of the true disciples, making known to the world the wonderful love of God, and in all things pertaining to earthly life, we have the promise of Jesus in his own words: "If ye shall ask any thing in my name I will do it." What a legacy from a dying friend? It supplies every want of mortal man, and is a light of glory shining on the road that leads to "our Father's house of many mansions."

Classified Advertisements.

EDUCATIONAL.

WANTED—30,000 telegraphers, on account of the new 8-hour law. Draughon's Colleges, 30 in 17 states, give written contract to secure position or refund money. Address Jno. F. Draughon, Washington, Nashville, Atlanta, Raleigh, St. Louis, Dallas, Little Rock or San Antonio.

Teachers Wanted. Fall openings. Write for "Word of our Record." Covers Southern States. Free registrations. Foster Teachers' Bureau, Covington, Ga., or Clinton, S. C.

AGENTS WANTED.

WANTED.—Men and Women to sell Coffee, Teas, Spices, to Family Trade, in communities of 1,000 to 10,000 population. Cash commission paid. Permanent agents wanted. People wanting steady employment, address Bodenheimer Coffee & Tea Co., St. Louis, Mo.

OPPORTUNITIES AND INVESTMENTS.

Manufacturer's Opportunity. Splendid chance to secure $32,800 plant, oil mill and knitting mill combined—at a bargain; one-fourth cash, balance in 1, 2 and 3 years. Address at once Jacobs & Co., Agts., Clinton, S. C.

COMMENCEMENT PROGRAMME OF PORT GIBSON FEMALE COLLEGE.

Friday.

8 p. m.—W. C. T. U. Gold Medal Contest.

Saturday.

5 to 7 p. m.—Junior Reception.

4:30 p. m.—Alumnae Meeting.

Sunday.

11 a. m.—Sermon by Rev. R. W. Tucker.

8 p. m.—Public Meeting of the College Epworth League.

Address by Rev. G. H. Galloway.

Monday.

9:30 a. m.—Meeting of the Board of Trustees.

10 a. m.—Art Levee.

11 a. m.—Delivery of Medals and Diplomas.

Address by State Superintendent J. N. Powers.

8:30 p. m.—Grand Concert.

(On account of change in standard of study there are no literary graduates this year.)

Fruit
Scarce and High
JELL-O
Very Economical
Has the Flavor of the Fruit
10c. package
All grocers

Heiskell's
The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Blotchy, Rough and Pimpled Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 50c a box; Soap, 25c a cake; Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.
JOHNSTON, HOLLOWAY & CO.,
531 Commerce Street, Philadelphia, Pa.
Ointment

Rider Agents Wanted

in each town to ride and exhibit sample 1908 model. Write for Special Offer.
Finest Guaranteed 1908 Models $10 to $27
with Coaster-Brakes and Puncture-Proof tires.
1906 & 1907 Models all of best makes $7 to $12
500 Second-Hand Wheels
All makes and models, good as new $3 to $8
Great Factory Clearing Sale.
We Ship On Approval without a cent deposit, pay the freight and allow TEN DAYS' FREE TRIAL.
Tires, coaster-brakes, parts, repairs and sundries, half usual prices. Do not buy till you get our catalogs and offer. Write now.
MEAD CYCLE CO., Dept. [illegible] 268 Chicago

FREE RIFLE

This handsome 1000 Shot Rifle absolutely free to any boy who will send us 45 cents for one of our Samples, and give us a few hours of his spare time for one week. This Rifle is great for Target practice, and is sure death to small game and rats. Address with [illegible], stamps or money order.
Home Novelty Co., Long Beach, Cal.

BELLS.
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

I Am Helping Others
—Let Me Help You—
If you are honest, ambitious and aggressive, I can help you Make Money—no matter where you live.
I have made more than $1,200 in one month in the Real Estate business. I made this in commission selling property for others. It doesn't matter whether you have had experience or not, or what your present occupation is. I can teach you the Real Estate business by mail, then I want you to act as my associate and assist me in your locality to sell property. Write me now.

I WILL TEACH YOU A CLEAN, HONORABLE, DIGNIFIED BUSINESS.
Write for free book.
ROBERT DAWSON,
644 Garrison Ave., Fort Smith, Ark.

HIS CHANCE IS GONE
YOUR CHANCE IS HERE
The question is, are you qualified to hold a responsible position? Have you had a thorough commercial training? Bankers, Merchants and Manufacturers want you if you are competent. Now is Your Chance. Two roads are open to young people. One requires no training and leads to failure. The other requires training and leads to success. We prepare young men and women and start them on the road to success by securing them high-salaried positions. Fine climate, board cheap. Write for illustrated catalog and further information.
HATTIESBURG BUSINESS COLLEGE, HATTIESBURG, MISS.

MOXINE CHILL TONIC
Only Tonic—one bottle, one cure.

Sleeplessness

Sleeplessness is a result of exhausted nerve force. You must have sleep—it is nature's rebuilding period. It is the period in which she stores up strength and vigor. You will sleep well and awaken fresh, if you take Dr. Miles' Nervine. It brings sleep by soothing the tired nerves. Its invigorating effect is felt throughout the entire system.

"I used Dr. Miles' Restorative Nervine for extreme nervousness, brought on by over-exhaustion. It soothed and strengthened my nerves. It enabled me to get restful sleep which I was unable to get before taking the Nervine. For nervous troubles I know of nothing that can equal it." MRS. E. EBENSPERGER, 286 Jay St. Utica, N. Y.

If first bottle fails to benefit, money back.
MILES MEDICAL CO., Elkhart, Ind.

General News

Fort Worth, Texas has had one of the worst floods in its history. Many of the railroads of north Texas were forced to suspend traffic for several days. The monetary loss is supposed to exceed a million dollars.

* * *

A reign of terror has prevailed in Hayti. The President, Nord Alexis, has had a number of political prisoners shot, and threatens wholesale executions, if he is not allowed to complete his term of office. The currency of the country has become so debased that the nominal dollar is worth about nine cents on the dollar. The presence of foreign warships at Port au Prince is causing some restraint, but unless there is something like civilized conditions restored, some strong nation may be forced to intervene.

* * *

The Tax Commission for the State of Louisiana has come to an agreement on the reforms that it will recommend to the next State Legislature. They will advise the separation of State and local taxation, asking the State to rely upon corporation and other taxes, with all property taxes reserved for parochial and municipal purposes. They will recommend the exemption of mortgages, money and bills receivable.

* * *

The United States is constructing a dam across the Rio Grand at Engle, New Mexico, that will create the largest reservoir in the world. The Elephant Butte Reservoir will be forty miles long and in some places six miles wide. The site of the dam is at the end of a rong and deep canyon. Its length at the river level will be only four hundred feet. Its length at the crest will be twelve hundred feet. This is one of the reclamation projects of the Government, and its consummation will mean more in the development of the Southwest than any industrial enterprise ever yet undertaken in this region.

* * *

Louisiana is certainly, and steadily adding to its prohibition territory. The Parishes of Acadia and St. Landry have both gone dry.

* * *

Eighteen political prisoners have been shot in Guatemala, by order of President Cabrero. It is alleged that these persons were engaged in a conspiracy against the life of the President.

* * *

A mixed force of British and Indian troops is at present being rapidly mobilized near Peshawur, for another punitive expedition against the fanatical Indian tribes who recently have been raiding and looting villages on the Peshawur border.

* * *

The Tenement House Commission in New Orleans find some serious evils to remedy. Some of the filthy crowded houses are a menace to all that live in them.

* * *

On the 24th inst., a singular storm swept over the States of Louisiana, Mississippi, Alabama and Georgia. In a number of different places and at widely different hours in the day, cyclones appeared, destroying a large amount of property, killing over three hundred persons, and wounding perhaps a thousand more. The storms were not in line with each other, and were not moving in the same directions. In one or two instances, destructive winds passed in opposite directions at some point, and within a few hours of each other. It seemed as if the atmospheric conditions were such, that a series of cyclones were produced.

* * *

Iron ore production in the United States exceeded 52,999,000 tons in 1907.

* * *

The English Navy has just abolished one of its most picturesque accessories, the naval carrier pigeon service. The wireless telegraph has reached such a stage of development that the pigeons are no longer needed.

* * *

It seems to be quite certain that Congress will only authorize the construction of two battleships at this session, despite the earnest efforts to secure the construction of four. As it is, the expenditure for the navy will be close to $120,000,000. The largest amount ever expended in time of peace.

* * *

The little French Hamlet, of Notre Dame de Sallete, in Ontario was buried under a sliding mountain of rock, and over thirty persons were killed. The avalanche was caused by spring rains and melting snow and ice.

* * *

The State Board of Health has adopted a code covering the pure food laws of the State. Among many other provisions the following has been adopted:

Section 1. No prescription shall be refilled which contains any of the following drugs, viz.: Opium or its derivatives, cocaine or its derivatives, chloral hydrate, chloroform, hyoscyamus, cannabis indica, acetanilid, sulphanal, trional, isopral, hedonal, veronal."

* * *

The American Steamer, "St. Paul," collided with the British Cruiser "Gladiator," in a snow storm off the isle of Wight, sinking the latter vessel. Twenty British sailors were drowned. The officers of both vessels refuse to say how the accident occurred until after the official investigation.

DAYS OF PRAYER.

Christian people everywhere, and especially the Methodists of Mississippi, are requested to observe Sunday, May 3, and Sunday, May 10, as days for special prayer for God's blessing upon the Sunday School Superintendents' Institute to be held at Durant, May 12-14. Without his aid all our efforts will be as "sounding brass and tinkling cymbal." It is our prayer that this institute will be of great service in building up the kingdom of Christ in Mississippi.

Will not the pastors please call attention to this from their pulpits.

W. H. CARTER,
REV. R. P. NEBLETT,
N. A. MOTT;
Committee.

"SKYLAND INN."
4400 feet above sea level.
Blowing Rock, N. C.

OPENS June 18th, 1908. Highest location at Blowing Rock, roomy halls, broad verandas, magnificent scenery. Address E. R. Stewart, Prop., Newton, N. C., until June 15th. Rates: From $7.00 to $12.00 a week.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND RND.

[illegible] Avenue, [illegible] a.m.	May 3.
Algiers, [illegible] p.m.	May 3.
[illegible] a.m.	May 10.
Epworth, [illegible] p.m.	May 10.
First Church	May 17.
[illegible] a.m.	May 24.
Carrollton, [illegible] p.m.	May 24.
Covington	June 6, 7
Second Church	June 14.

F. N. PARKER, P. E.

ALEXANDRIA DIST—SECOND RND.

Boyce, at Eden	May 2, 3
Pollock, at Tioga	May 6.
Selma	May 9, 10
Red River	May 11,
Chicot, at Ward's Chapel	May 16, 17
Opelousas, at Opelousas	May 18,
Alexandria, at First Church	May 23, 24
Alexandria, West End	May 24, 25
Simmsport, at Woodside	May 30, 31
Dry Creek, at Hopewell	June 5,
Glenmora, at Forest Hill	June 6, 7
Natchitoches	June 11,

The District Conference will convene in Natchitoches June 12-14.

N. E. JOYNER, P. E.
Alexandria, La.

SHREVEPORT DIST.—SECOND RND.

La Chute, at Atkins	May 2, 3
Mansfield Circuit	May 9, 10
Zwolle, at Noble	May 16, 17
Mansfield	May 17, 18
Many	May 23, 24
Ida, at Ida	May 30, 31
Shreveport, Texas Ave	June 1, 2
Shreveport, First Church	June 3,
Shreveport, Noel Memorial	June 4,
Pleasant Hill	June 6, 7
Greenwood	June 8, 9
Hornbeck	June 13, 14
Leesville	June 14, 15
Bon Ami	June 20, 21
De Ridder	June 21, 22
Mooringsport	June 24, 25
Provencal	June 27, 28

Our Annual Preachers' Meeting and Missionary Institute will meet at Mansfield Monday night, May 18, and close Wednesday night. We want each pastor to bring at least three laymen and as many of the good women as possible.

T. J. WARLICK, P. E.

BATON ROUGE DIST.—SECOND RND.

Port Vincent, at Huffs	May 2, 3
Ponchatoula, at Springfield	May 3, 4
Hammond	May 5.
Independence, at I.	May 6,
Amite City	May 7,
Franklinton, at Angie	May 9, 10
Mt. Hermon Ct., at Mt. H.	May 11,
Kentwood	May 12,
St. Helena, at Wesley	13.
St. Francisvill, at Star Hill	16, 17
Pinegrove, at Montpelier	May 23, 24
Liveoak, at Alford's	May 30, 31
East Feliciana, at Clear Cr.	June 6, 7
Melville, at Cottonwood	June 13, 14
Newroads	June 21, 22
Baton Rouge, First Church	June 28, 29
Baton Rouge, Second Ch.	June 28, 29

R. W. TUCKER, P. E.

ARCADIA DIST.—SECOND RND.

Jonesboro, at Jonesboro	May 3, 4
Vernon, at New Prospect	May 9, 10
Bernice, at Bernice	May 15,
Lisbon, at Harmony	May 16, 17
Ruston	May 18,
Minden	May 19,
Ringgold, at Andrew's	May 20,
Lanesville, at Pine Grove	May 23, 24
C. Valley, at C. Valley	May 26,
Winnfield	May 31, June 1

District Conference will be about the last week in July. Preachers, please take notice and make no conflicting appointments.

BRISCOE CARTER, P. E.

CROWLEY DIST—SECOND ROUND

Sulphur and Vinton	May 3
Lake Charles	May 3
Lake Arthur	May 17
Jennings	May 24

J. M. HENRY, P. E.

MONROE DIST.—SECOND ROUND

Farmerville, at Marion	May 2, 3
Brookland, at Sardis	May 9, 10
Eros, at Indian Village	May 16, 17
Merrouge, at M.	May 23, 24
Mangham, at Little Creek	May 30, 31
Harrisonburg, at Jonesville	June 6, 7
Florence, at Holly Grove	June 13, 14
Downsville, at Douglas	June 17,
Waterproof, at St. Joseph	June 20, 21
Floyd, at Midway	June 27, 28

J. E. DENSON, P. E.

Mississippi Conference.

MERIDIAN DIST.—SECOND ROUND.

Eucutta, at New Hope	May 2, 3
DeKalb, at New Hope, at 11 a.m.	May 6,
North Kemper, at Mellen, 11 a.m.	May 7,
Matherville, at Hiwanee	May 9, 10
Seventh Avenue, 7:45 p.m.	May 13.
Enterprise, at Stonewall	May 16, 17
Pachuta, at De Soto, 11 a.m.	May 22,
Waynesboro Ct., at Big R.	May 23, 24
South Side, 8 p.m.	May 26,
Vimville, 11 a.m.	May 27,
Middleton, at State Line	May 30, 31

VICKSBURG DIST.—SECOND ROUND.

Satartia, at Satartia	May 2, 3
Oak Ridge, at Redwood	May 9, 10
Port Gibson, at P. G.	May 13,
Rocky Springs, at Cayuga	May 23, 24
Edwards, at E.	June 1,
Anguilla, at Grace	June 4, 5
Rolling Fork, at Cary	June 6, 7
Vicksburg, C. Street	June 13, 14
Bolton, at Raymond	June 20, 21
Mayersville, at Shiloh	June 27, 28

District Conference will be held at Edwards May 27-30.

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—SECOND ROUND

Caseyville, at Galatin	May 2, 3
Bethel, at Mt. Carmel	May 9, 10
Centerville	May 10, 11
Percy's Creek, at P. C.	May 16,
Woodville	May 17, 18
Bayou Piere, at Tabernacle	May 23, 24
Natchez, Pearl Street	May 30, 31
Natchez, Jefferson St.	May 31, June 1
Washington, at Kingston	June 6, 7
Barlow, at Lebanon	June 13,
Fayette, at Ebenezer	June 14, 15
Wilkinson, at Mars Hill	June 20, 21
Meadville, at Nebo	June 27, 28

The District Conference will be held at Woodville May 13-16.

J. T. LEGGETT, P. E.

SEASHORE DIST.—SECOND ROUND.

Brooklyn and Bond, at Garaway	
Longbeach	May 2, 3
Pass Christian	May 4,
Biloxi, Main Street	May 5,
Gulfport, Twenty-fifth Ave.	May 6,
Gulfport, Twenty-ninth	May 7.
Howison and Saucier	May 9, 10
Carriere, at Nicholson	May 14,
Lumberton	May 15,
Hattiesburg, Broad St.	May 16, 17
McHenry and Wiggins, at McHenry	May 23, 24
Mentorum, at Zion	May 25,
Ocean Springs and Oak St., at Oak Street	May 30, 31
Coalville	June 1,
Wolf River	June 3,
Hattiesburg, Court Street	June 6, 7
Hattiesburg, Main Street	June 7, 8

District Conference at McHenry, May 19-23. Opening sermon at 7:30 p.m. by Rev. L. W. Thompson. Sermon evening of 20th by Rev. D. P. Bradford followed by administration of the Lord's supper.

M. L. BURTON, P. E.

JACKSON DIST.—SECOND ROUND.

Madison, at Pocahontas	May 2, 3
Yazoo City	May 5,
Flora, at Bentonia	May 9, 10
Pinola, at Harrisville	May 20,
Terry, at Spring Ridge	May 23, 24
Jackson, Capitol St.	May 27,
Benton, at Tranquil	May 30, 31
Eden, at Phillips	June 2,
Canton	June 6, 7
Lintonia, at Anding	June 13, 14
Mount Olive	June 20, 21

A. F. WATKINS, P. E.

NEWTON DIST.—SECOND ROUND.

Homewood, at High Hill	May 2, 3
Vossberg, at Philadelphia	May 9,
Laurel	May 10, 11
Fifth Avenue	May 10, 11
Rose Hill, at Garlandsville	May 16,
Morton, at P.	May 17, 18
Harpersville, at Contrell	May 23, 24
Trenton, at Trenton	May 30,
Raleigh, at Raleigh	May 31, 32
Hebron, at Hebron	June 6, 7
Ellisville, at Ellisville	June 9,
Decatur, at Neshoba	June 12,
Philadelphia, at Hester's	June 13, 14
Indian Miss., at Philips	June 19,
Edinberg, at Edinberg	June 20, 21
Neshoba, at Mt. Pisgah	June 27, 28
Walnut Grove, at Zion	July 3,
Carthage, at ———	July 4, 5

JAS. M. WEEMS, P. E.

BROOKHAVEN DIST.—SECOND RND.

Pearlhaven, at Hawkins Ch.	May 2, 3
Brookhaven	May 3, 4
District Conference at Tylertown	May 6, 10
Tylertown, at China Gr.	May 11,
Monticello, at Sontag	May 16, 17
Beauregard, at N. Wesson	May 17, 18
Wesson	May 23, 24
Summit, at Osyka	May 24, 25
Adams, at Adams	May 30, 31
Pearl River, at W. Chapel	June 6,
Topisaw, at Holmesville	June 6, 7

GEO. H. THOMPSON, P. E.

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PROGRAMME.

Mississippi Methodist Sunday School Superintendents' Institute, Durant, Miss., May 12-14.

TUESDAY AFTERNOON. May 12.

2:30—Devotional Exercises. Rev. T. W. Lewis.

3:00—How to Get the Best Results from this Institute for your Sunday School: By use of note books; By attending every session. Discussion led by W. H. Carter, of Columbus.

3:30—The Sunday School Superintendent and his Staff: What Officers are Needed; Work of Each Officer; Good and Bad Management. J. B. Greene.

4:15—Sunday School Aids: Maps, Blackboards, etc., and how to use them. E. E. French, of Nashville.

5:00—The Beginners, Mrs. H. M. Hamill.

TUESDAY EVENING, MAY 12.

7:30—Devotional Exercises. Rev. T. W. Lewis.

8:00—Illustrated Lecture, "Seeing Japan," Dr. H. M. Hamill.

WEDNESDAY MORNING, MAY 13.

8:45—Devotional Exercises, Rev. T. W. Lewis.

9:15—The Sunday School Hour: The Ideal Programme; How to Make the Most of It. John R. Pepper.

10:00—The Graded Sunday School: What it is; How Best to Grade the Sunday School; How and When to Make Promotions. J. B. Greene.

11:00—Sunday School Training in Bible Study: Sunday School Training for Service. Dr. H. M. Hamill.

11:30—Music in the Sunday School. E. E. French.

WEDNESDAY AFTERNOON, MAY 13.

2:30—Devotional Exercises. Rev. T. W. Lewis.

3:00—The Superintendent's Necessary Work: Inside the School; Outside the School. Dr. H. M. Hamill.

3:45—The Primary Department: Its Relation to the Main School; How to Develop the Department; What Should Be Provided For it. Mrs. H. M. Hamill.

4:30—The Business End of the Sunday School. E. E. French.

5:15—Recess.

5:30—Lunch served by the ladies, after which there will be a discussion of: The Teachers' Meeting—Its Necessity; How to Have One; The Programme. Led by John R. Pepper.

WEDNESDAY EVENING, MAY 13.

7:30—Devotional Exercises. Rev. T. W. Lewis.

8:00—The Sunday School and Missions. Dr. H. M. Hamill.

THURSDAY MORNING, MAY 14.

8:45—Devotional Exercises. Rev. T. W. Lewis.

9:15—Observance of Special Days: Children's Day; Rally Day; Decision Day; Missionary Day. J. B. Greene.

10:00—The Adult Bible Class: The Baracca Class. John R. Pepper.

10:45—How to get Teachers: The Supply Class; The Normal Class; The Bible Study Course. Dr. H. M. Hamill.

11:15—Japanese Children. Mrs. H. M. Hamill.

11:45—Volunteer Closing Words. Led by Dr. H. M. Hamill.

12:00—Final Adjournment.

Entertainment will be provided free by the people of Durant. Send names of all who will attend to Rev. W. N. Duncan, chairman, Durant, Miss., as early as possible.

All the presiding elders, pastors, superintendents and assistant superintendents are ex-officio members of the institute and are expected to attend. Any other Sunday school workers or teachers who can attend will be cordially welcomed.

All the devotional exercises will be conducted by Rev. T. W. Lewis. It is the sincere desire of the two Confernce Sunday School Boards that the institute be deeply spiritual, and that the Holy Spirit may be present in power.

MUSIC.

The singing will be congregational, and will be led by Rev. R. P. Neblett, of Shelby, assisted by the local choir.

A social lunch will be served by the ladies on Wednesday of the institute, beginning at 5:30 o'clock, during which teachers' meetings will be discussed under the leadership of Mr. John R. Pepper.

Mrs. Winslow's Soothing Syrup has been used for over **Sixty-Five Years** by **millions of mothers** for their **children while teething** with **perfect success.** It **soothes** the **child, softens** the **gums, allays all pain; cures wind colic,** and is the best remedy for **Diarrhoea.** Sold by Druggists in every part of the world. Be sure and ask for "Mrs Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. **An Old and Well Tried Remedy.**

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Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p. m.; Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 978.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; 'phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

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Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old-time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D.
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The robe of righteousness will not fit a turncoat.

Profession and practice are twin sisters.

MOXINE
Cures LAGRIPPE and Colds.

The managing committee for the common schools in Stockholm, Sweden, has appropriated a very considerable sum for lectures on hygiene and alcohology to the teachers. This normal course is designed to equip them more satisfactorily for instructing the children in the effects of alcohol on the organism.

* * *

The Bavarian railroad officers have passed a strict rule against bringing alcohol into the cars or upon the engine for personal use during service.

* * *

There is no single substance that is so widely used as alcohol, and no substance which in its use produces such widespread and manifold mental effects and leads to so much mental breakdown.

* * *

The societies organized in Italy to combat alcoholism are moving toward the formation of a national temperance federation. They hope to be strong enough by 1911 to entertain the International Congress Against Alcoholism.

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Epworth League

PRAYER-MEETING TOPIC.

May 3. Our Calling. 1 Cor. i, 26-31; Phil. iii, 8-16. (Epworth League Anniversary.)

This is the Epworth League Anniversary. It is well for us to ask ourselves the meaning of the League, what it is doing, and what it should do. In order to bring out the questions that we should ask, the subject assigned for the day is "Our Calling." And bearing on this subject we have two distinct Scripture lessons, that it would be well for every Leaguer to memorize.

1. Whom does God call to his service?

Not of necessity the mighty of the earth. He can use the weak and the lowly as well. Men do not have to wait for matured years to be useful in God's sight. There was a time when the work of the young people was ignored, but to-day the Church is calling all its young people to answer the call of God to serve.

God does desire the service of all who, with willing hands and hearts, will work for the glory of his name. He calls all to make Jesus their wisdom, and righteousness and sanctification and redemption.

2. What has the League done in answer to the call?

It has organized a great band of young people to work for the kingdom. It has trained many of the best workers in the Church to-day. It has broadened the vision of hosts of the followers of Christ. It has extended its field unto the ends of the earth. It has reached out after the careless and thoughtless and brought many of them face to face with the living Christ.

3. To what is the League called to-day.

To forget the victories of the past, except as they furnish inspiration to go on, and to press forward with an eye single to the glory of God. There is to be a singleness of purpose that shall esteem the prize of the high calling of God above everything else. The League is to promote piety and loyalty to our Church among the young people; their education in the Bible, Christian literature, and in the missionary work of the Church; and their encouragement in the works of grace and charity. Truly this is a broad field.

Beyond the general work that is common to all Leagues, or rather the application of the geueral principle to your own, there is a special work for your own League to do. To live as a League you must find your work. The League does not grow by the simple process of entertaining, nor by patterning after the work of some successful League in some other Church, but by finding the special things, which as a League the chapter in your particular Church should.

Some Leagues are a great burden on the heart of the pastor and the leading members of the Church, and hard to carry. Some Leagues are a source of strength to the Church, and comfort the heart of the pastor, as they share in the burdens of the Church. Is your League a burden to your Church, or does it help to bear the burdens. You will never grow as a League to your true proportions, until you hear the voice of God in the presence of his Spirit and the providences that surround you, calling you to the specific duties that are yours.

EPWORTH LEAGUE NOTES.

What is your League going to do this summer? In many of the towns and in the city so many go away on vacations that it is very hard to carry on the work. It will be necessary to close up the ranks in many places. When a man falls in line of battle it is the place of the man next to him to step into his place and so close up the ranks. Perhaps you cannot do as well as the absent one, but you can do your best, and there is scarcely a limit to what God can do through the one that gives his best.

* * *

If it is your privilege to make a summer trip, would it not be well for you to plan to go somewhere that would not only conduce to health, but also send you back home better prepared for work. We have no special place to suggest to-day, but through the columns of this paper and through the Epworth Era there are continually notices given of these summer gatherings. Take your vacation joyously, and for the glory of the Master.

* * *

In a great many places in the country the summer is the harvest time for the Sunday schools, when they do the very best work of the year. Why should this not be true of the Leagues in the country? If your League is out in the country, consult your pastor, as well as study the field for yourselves, and see if it is not possible to do some things better now than in the winter.

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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REVIVAL AT LUMBERTON, MISS.

Dear Dr. Boswell: Lumberton has had a revival. Revs. M. B. Sharbrough and W. T. Griffin came in about the 7th inst., remaining to the 19th. Their work was effective from the first service, and our people have been greatly blessed. Brother Sharbrough's matured service in the West brings him to us with remarkably clear and lucid equipment for sound teaching. One rarely hears a series of strong, instructive sermons, of the weight of these he delivers, with the convincing power of the seasoned man of God. To the brethren desiring his membership instructed and grounded in our doctrine, I earnestly commend Brother Sharbrough.

Brother Griffin is a stong arm of service, alternating in the double daily service. His affectionate, enthusiastic nature, full of faith and power, was winning and effective; his preaching frequently rising to spiritual heights which deeply impressed his congregations. The time was especially propitious for the meetings, and all Christians united to bring about the fulfillment of divine promises to souls working faithfully and expecting his blessings. I would not attempt to number the conversions. From forty-five to fifty will be added to the Church. Deep experiences will serve to further us in complete accord in making the community more active in all spiritual work. Mine is a very grateful heart as I note what God has wrought among us.

W. H. HUNTLEY.

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Charles G. Hill, M. D., *Professor of Nervous and Mental Diseases, Baltimore Medical College, etc.:* "In many forms of **Nervous Exhaustion,** accompanying an excess of urates and phosphates it is invaluable."

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Beginning April 10th, we are going to show our appreciation of the Very, Very Liberal patronage our University has Always received, and on account of the recent money panic, and sell a Limited number of $60 Life Scholarships at $25. Buy oue before they are sold, for they will go fast at this price, and get ready for a good position in the early fall. If you can't come at once pay us $10 now, which will insure you the reduction, and pay the balance on entering.

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(Continued from First Page.)

one doctor in China. Are two-thirds of the population of the earth to go untended? Is maternity to be shamefully neglected? If you hear the appeal of this people, then give us missionaries equipped to treat the physical infirmities of these people. He said there are no Red Cross men in Corea; no ambulance students. Hear the ring of the bell in Corea! It rings for a wife who is in need of an amputation. Oh, says the husband, let her die; she is only a wife, let her die; I can get another wife. The ambulance bell rings in Africa. It rings for the African child, which is suffering with a fever. A red-hot iron is placed to the little one's head and allowed to burn its way into the little child's brain to let the demons out. It was only a child in Africa. But hear the bell ring in a Southern city in this country. Immediately a cushioned ambulance is hurried to the scene; students tenderly place the injured one in the ambulance; it is driven rapidly over smooth streets to a hospital equipped with model appliances; a nurse and physicians await the arrival of the patient, and he is tenderly cared for and nursed back to a speedy recovery. Why this difference! Brethren, give us more medical missionaries.

Prof. P. A. Rodriguez, of Nashville, spoke on "Protestant Literature in Spanish," after which a series of moving pictures which had to do with missionaries and missions were thrown on canvas. Dr. Lambuth acted as lecturer.

Wednesday Evening.

Mr. Wm. T. Ellis, of Philadelphia, Pa., spoke on "The Supreme Opportunity of the Hour." He kept the audience in an uproar of mirth with his witty illustrations. He said that in a conversation with Mr. Yun he told the speaker that the only light in the black sky of Korea is the Christian Church. Mr. Ellis' speech was calculated to impress the members of the Conference with the greatness and heroism of the missionaries sent out by our church. It seems that Mr. Ellis was sent out by a syndicate of newspapers to foreign fields to find out "what was what." He made an extended trip in missionary countries, with a view to studying conditions and especially the results of the missionaries' labors. While he found much to criticise in regard to methods of men, the result of his studies was in line with making him a sturdy advocate of missionary work. He told the Conference that they had just reason to "brag" on the missionaries of our church. He gave great praise to some of the missionaries, calling them by name, and said he desired to make the laymen understand what kind of men are in the field, and how much is due those men. He took it for granted that the laymen before him did not fail to pray for the missionariies whom they helped to support. He urged that they ought to stop praying long enough to applaud the missionaries. Mr. Ellis said "there is something doing in this world of ours." He went into detail and described minutely the conditions existing in various countries; the conditions of unrest, upheaval and agitation. As to the cause of these conditions he said it was his firm belief that there was a moving of the Spirit of the living God among the nations. God does not call his strong men to go on dress parade. In our moral and civil life, there has been a revival going on for three years, and the mourners' bench is full. "There is something doing in this old world!"

A quartette of ladies from Centenary Church, Chattanooga, sang two selections, after which Bishop Candler was introduced and spoke on "The Call to Go Forward. The Bishop said that the laymen had three courses from which to choose—to go backward, to stand still or to go forward. In fact, only two courses were presented, for standing still was practically going backward. It is impossible to do justice to the Bishop's address. The subject was treated in his inimitable manner. His address was full of wit and humor, mingled with most impressive seriousness. He closed with a strong appeal for conscientious consideration of the objects and purposes of the Layman's Movement. He also appealed for financial assistance.

THIRD DAY.

At the morning session Hon. S. B. Capen, of Boston, spoke on "The Plan, Purpose and Need of the Layman's Movement," and other addresses were made by Hon. T. B. King, of Memphis, and Mr. A. Trieschmann, of Crossett, Ark. After a general discussion, Dr. Josiah Strong, of New York, made a masterly speech on "The Challenge of the City." The afternoon session was devoted mainly to discussions and the adoption of committee reports.

At night Mr. J. C. White made a practical talk on "A World Campaign for Missions," Mr. White is the General Secretary of the Layman's Movement of America. He said that the only thing that can guarantee universal peace is the Spirit of the Prince of Peace. The Layman's Movement offers a platform upon which all denominations may come together and make common cause for Christ. Last year the United States and Canada gave as a missionary offering $9,459,000, Great Britain gave $9,361,000, and the other countries $3,640,000, showing that Great Britain, with only half the area and inhabitants, gave as much as we. We are not the whole thing, after all. 675,000,000 souls are not provided for now; $22,460,000 are now being given, which will probably evangelize 325,000,000 in this generation. The total amount needed is $80,000,000 a year for twenty-five years. There are 500,000,000 foreign people to be evangelized as America's part, which will take 20,000,000 missionaries at a cost of $40,000.000. The State of Louisiana, during the Civil War, gave 1 out of every 4 of its population in the service of their state. Is it asking too much that 1 out of every 1,000 population be sent as a missionary in the service of the Lord to evangelize the world? More has happened in the past 10 years than happened in the preceding 100. Vastly more is happening this year than happened last. The movement is spreading throughout the cities of the United States and Canada and the awakening to the great commission is universal. There is no enterprise so great as that of redeeming lost souls.

Bishop E. R. Hendrix was set down as the last speaker before the Conference. His subject was "The Supreme Obligation of the Hour." He said the work of saving souls is a man's work. Why leave it all to women and children! He spoke of Christ as the Master: He mastered Matthew, with his love for gold; he mastered Peter, with his passion for the sea; he masters all classes of men. Not only had Jesus mastered the great minds of the world, but he made them. The measure of a man's responsiveness is the measure of his ability. Laymen, take the Lord, this Master, as the captain of your ship, the captain of your business, the captain of your all. Jenny Lind, the singer, was asked why she so completely pleased the ear of man. She said that she sang for the ear of God. No wonder men were pleased! Let us work for God. The Bishop said that Christ wants consecrated lives. God does not want your death; he wants your life. Let us lay everything at the Lord's feet and crown him Lord of all!

NOTES.

"If we were intelligent in our giving we would give more."

"There has never yet been a work for him who fails."—L. M. Pennington

"The problem of America is her American citizenship."—Ambassador Bryce.

"I have stopped tithing because I have learned that all I have belongs to God."

"One of the important truths learned at the Layman's Conference is the necessity of enlarging our ideas."

"Be narrow that ye may be intense." Do not include too many enterprises in your plans lest you lose sight of your primary object.

One of the interesting features of the Laymen's Conference was the Missions Exhibit, which was located in the basement of Centenary Church.

Among the ladies in attendance on the Conference were Misses Alma McKnight, Lucy Carter, Alma Jordan, Ida Lee Pyle, Elise McKnight, Hallie Jackson and Evelyn Pyle, all of Iuka, Miss.

Among those who attended the Conference from Louisiana were W. W. Carre, Dr. J. W. Adams, T. V. Ellzey, C. O. Chalmers, Rev. H. H. Ahrens, A. M. Mayo, W. S. Holmes, Wm. Jackson, J. R. Abels, Rev. G. D. Parker, Rev. H. B. Carre.

Among those present at the Conference from North Mississippi were: Judge F. A. Critz, Parham Williams, J. D. Barbee, Jr., J. H. Sherard, J. R. Bingham, Dr. A. S. Yarbrough, T. J. Hopkins, Chas. McKnight, J. A. E. Pyle, P. W. Shell, W. F. Lenoir, Rev. R. A. Meek, Rev. J. E. Thomas, Rev. J. M. Wyatt, Rev. W. W. Woollard, W. F. Woollard, Rev. R. O. Brown, Rev. S. A. Brown, Dr. E. M. Murphy, R. E. V. Yates, C. Hardin, Jr., and J. J. Beek.

On the return trip the New Orleans delegation pulled into Purvis, Miss., a few hours after the destruction of that thriving little town by the cyclone. The scene of desolation and suffering was one which will never be forgotten. Rev. W. H. Huntley was on the scene, rendering valuable assistance in caring for the unfortunates. A collection was taken on the train by Mr. T. V. Ellzey, which amounted to $51.75.

The following laymen and ministers were among those present at the Layman's Conference at Chattanooga from the Mississippi Conference: W. S. F. Tatum, wife and two sons; James Hand, L. N. Dantzler, R. B. Bellew, C. H. Wood, R. C. Burton, W. B. Lewis, B. F. Lewis, M. L. Burton, L. P. Brown and wife, J. W. Beeson and wife, Z. Z. Linton, W. W. Collins, Geo. H. Thompson, P. L. Blackwell and wife, A. G. Norrel, W. C. Ellis, D. A. McIntosh, L. I. Cork, J. P. Bennett, W. H. Ewing, J. E. J. Ferguson, W. L. Weems and Miss Eula Ellis.

The members of the Layman's Conference were asked to subscribe $15,000, which is to be used in prosecuting the work as stated in the plan of the movement during the next two years. We did not learn if the amount asked for was subscribed, but it was evident that President Pepper was successful. An emergency fund was started which is to be used in hospital work, home missions, etc. Anyone desiring to subscribe to this fund will send contributions to J. D. Hamilton, treasurer of the Board of Missions, Nashville, Tenn. This fund is open for anyone, and contributions of $1 will be gladly received. Remit direct.

NOTICE.

The Aberdeen District Conference will convene in Houlka June 3, at 8:30 a.m. The opening sermon will be preached June 2 at 8 p.m. by W. S. Shipman. Wednesday will be given to the consideration of the Sunday School and Epworth League interest. Thursday, the 4th, will be given to the W. H. M. S. and W. F. M. S. interest. All members of the Conference are expected to be present not later than 8:30 a.m., June 3. The following are the committee of examination for license to preach: W. L. Graves, D. M. Geddle, W. A. Bowlin. A programme for Sunday School Conference will follow in a few days.

J. H. MITCHELL, P. E.

NATCHEZ DISTRICT CONFERENCE.

The Natchez District Conference will be held in Woodville, May 13-16.

The opening sermon will be preached by Dr. E. H. Mounger May 12, at 8 p.m.

The Conference will open in business session at 8:30 a. m., May 13. The following will serve on Examining Committee:

For License to Preach — Robt. Selby, C. C. Gibson, John D. Ireland.

For Admission — W. H. Saunders, D. Scarborough, E. A. Enochs.

For Orders — E. H. Mounger, W. W. Simmons, R. W. Thurman.

For Quarterly Conference Records—H. P. Lewis, Jr., R. A. Sibley, Jr., J. M. Sessions.

The local preachers are expected to report to the Conference. The pastors will please communicate with their delegates, urging them to attend the Conference. Prominence will be given religious services. Brethren, pray that it may be a season of grace to the town.

J. T. LEGGETT, P. E.

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VOL. 55—No. 19.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5398.

Layman's Missionary Conference.

In accordance with a resolution adopted by the General Board of Missions at its Annual Meeting in May, 1907, there were called together in Nashville a few laymen on August 7 to discuss the organization of the Laymen's Missionary Movement in the Methodist Episcopal Church, South. At this meeting it was decided to call a Conference of not less than fifty laymen to meet in Knoxville, Tenn., on September 17 and 18 to formulate plans for the organization of the Movement. The Conference was held with fifty-three representative laymen present from the entire territory of our Church. After a full discussion, followed by the appointment of an Executive Committee of seven members, it was decided to hold a great Conference of laymen in Chattanooga, April 21-23, 1908. The Conference was held, (a full report of which appeared in our last issue,) and adopted the following:

Plan of Organization.

1. This movement shall be called the Laymen's **Missionary Movement** of the Methodist Episcopal *Church, South.*

2. The officers shall consist of a president, three vice-presidents, a secretary and treasurer. There shall be an Executive Committee of nine laymen and the secretary of the Board of Missions, who shall be ex-officio a member of this Committee. This Committee shall have full power to act in the interim of meetings of the Central Committee.

3. The Central Committee shall consist of the Conference lay leader from each Annual Conference, to be chosen by the lay delgates to the Annual Conference, or in case of no election, to be appointed by the Conference Board of Missions. They shall meet at the call of the Executive Committee.

4. There shall be held a delegated Conference every two years at such time and place, and with such delegation as the Central Committee may determine. The officers and Executive Committee shall be chosen by the Central Committee at the time of each Biennial Conference. Vacancies may be filled by the Executive Committee.

5. There shall be a Conference Committee in each Annual Conference. It shall be composed of one lay leader from each presiding elder's district, who shall be elected annnally by the lay delegates to the District Conference. The leader of the Annual Conference shall be ex-officio chairman of this Committee.

6. There shall be a District Committee to be composed of one lay leader from each congregation to be selected by the Quarterly Conference of the charge. The lay leader of the District shall be chairman of this Committee.

7. There shall be a Missionary Committee of five members of more in each individual church to be elected by the Church Conference, of which the lay leader for that church shall be chairman.

8. All of these leaders, together with all members of the Movement, shall be within the limits and subject to the directions and constituted authority of the Church, and shall work in co-operation with the Parent and Conference Board of Missions.

The unit of administration in this plan of organization is the leader. The Annual Conference, district and church leaders are so related to each other that any instructions, plans or literature can be sent down the line from the Central Committee to the last layman of the Church, information and co-operation being in this way swiftly secured from the remotest bounds of the Church. Full, alert and prompt co-operation alone on the part of all these leaders will make this Movement effective in securing its great ends. The failure of any one of them will break the force and render ineffective to that extent the work of all the rest.

Conference Leader.

1. He shall have general supervison of all the work of the Movement in the bounds of his Annual Conference.

2. He is to act in co-operation with the officers of the Movement and Central Committee and to help forward all plans set on foot for the aggressive prosecution of the work.

3. He is to keep in close touch with the district leaders, and as far as practicable hold two meetings of these leaders annually for the purpose of hearing reports and devising plans for better results in every direction.

4. He is expected to answer all communications and other inquiries from the secretary of the Movement touching any phases of the work in the bounds of the Conference.

5. He is to make a report of the progress of the work of the Conference semi-annually to the Executive Committee through the secretary.

District Leader.

1. It shall be the duty of the district leader to co-operate with the Conference leader on the one hand, and on the other to lend his assistance to the Church leaders in carrying out the work of the Movement, and annually to call a meeting of all the Church leaders in the district to hear reports and consider plans for the promotion of the work. It shall also be his duty to devise and bring to the attention of these Church leaders such information and methods for the carrying on of the work as may be deemed most desirable.

2. He is expected, as far as possible, to visit the Quarterly Conferences of the district during the year, and to assist the laymen of the entire district in co-operation with the presiding elder in prosecuting various kinds of Church work in which they may be engaged, and especially help in securing a religious service every Sunday in every Church in the district where such services is not now held—co-operating heartily with the pastor and Church leader in this work.

Church Leader and Pastor.

1. It shall be the duty of the Church leader to encourage the study of missions and the distribution of missionary and evangelical literature, especially the pamphlet and periodical literature published by our own Church.

2. To encourage by well-matured plans and by personal example systematic and proportionate giving as an act of worship.

3. To promote the spirit of prayer for the deepening of spiritual life in the church membership, for an increased sense of responsibility for winning souls for Christ, and for a larger measure of intercessory prayer in behalf of the evangelization of the world.

4. To make provision in co-operation with the pastor for a religious service of some kind, every Sunday where such service is now held, by either the leader conducting the service in the absence of the pastor, or securing some other proper person to do so.

Educational Policy of the Laymen's Movement.

THE BASIS.

The basis of all permanent interest is information. Recognizing these facts from the beginning, the Laymen's Missionary Movement announced as its first aim—"to project a campaign of education among the laymen to be conducted under the direction of the various mission boards." In line, therefore, with this policy it is needful that we should inaugurate a far-reaching campaign of missionary education if ever the great body of Southern Methodist laymen are awakened to a genuine interest in the cause of missions at home and abroad, if ever they are brought under a deep and abiding conviction as to the authority and purpose of the Great Commission and if ever they adequately recognize their obligation to prosecute the missionary enterprise.

THE POLICY.

As missionary education involves instruction first in principles, then in facts and also the development of a sense of obligation, we would recommend, in order to establish these lines of educational influence, the following:

I. A prayerful and regular study of the Bible by the laymen of the Church, with greater emphasis on its missionary interpretation and with more careful consideration of the doctrine of Christian stewardship.

II. The free distribution, among all laymen of the Church, of a well-selected leaflet literature touching every important phase of the great missionary enterprise.

III. A persistent effort to make great books on missions a necessary part of every intelligent layman's library and to select and circulate those missionary books specially adapted to interest and inspire laymen.

IV. A vigorous effort to increase the list of subscribers to "Go Forward," the missionary periodical of the Church, and to enlarge the circulation of Conference organs.

V. The frequent discussion of missions from the Scriptural and business point of view by laymen in missionary metings, rallies and institutes.

THE PLAN OF EXECUTION.

Recognizing the fact that this Movement looks beyond the perpetuation of itself to the making of a great missionary Church, we feel the need of well-laid plans for carrying into effect the policy above outlined. We, therefore, suggest—

I. As touching the text-book of missions,
  First—A declaration of faith in the Bible as a missionary Book.
  Second—A systematic effort to enlist men in daily Bible study and prayer.
  Third—The introduction of missions as a supplemental course of study in Sunday school classes composed of men.
  Fourth—The publication in booklet form, for free distribution, of a brief but strong discussion of "The Bible as a Missionary Book."

II. As touching the publication and circulation of a general missionary literature and the missionary literature of our own Church we recommend:

First—The establishment of a Literature Department, which shall adequately provide for the selection, creation and circulation of a leaflet literature covering every phase of missions and adapted to our needs, and the selection and circulation, at the least possible cost, of such great missionary books as will appeal, in the subject treated or manner of treatment, to thoughtful men; also the prosecution of plans for increasing the circulation of our missionary periodicals.

Second—That this Literature Department be located in Nashville, Tenn., in order that the Movement may avail itself of the best possible facilities for both publishing and circulating this literature.

Third—Such an affiliation of this Movement with the great education movement in missions as will secure to us the best missionary books at the least possible cost and at the same time put us in consant touch with the best plans and materials for missionary education.

III. As touching wider lay activity in the agitation of missions, we recommend:

First—The laymen who are studying the subject accept, as often as possible, invitations to discuss missionary topics at the various Conferences and other meetings of the Church.

Second—That the experienced and successful lay-

(Continued on Last Page.)

Christian Advocate.

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DIRECTIONS.

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Glances at the World.

Not long since Mrs. Evelyn Thaw, the notorious, accompanied by a male companion, entered the dining room of a popular hotel, and was politely, but firmly, requested to leave. And now news comes from San Francisco to the effect that Emma Goldman, the anarchist lecturer, with her manager, one Dr. Reitman, put up at the St. Francis hotel, but were forced to leave. Everywhere Emma Goldman goes she is under the eyes of the police, as she is an agitator of the worst kind. The mangement of the hotel could not stand the notoriety occasioned by the presence of the woman and the espionage of the police, and the party had to leave. They found lodging with an anarchist sympathizer in another part of the city, but were kept shadowed by the police. What a shame that a woman, inspired by hatred for law and order, should give herself to the stirring up of strife, and lead men into murder. It used to be said that anarchy could not thrive on American soil, but we have come to learn that it can—not only so, but that two or three places in the country are real hot-beds where it is propagated, and from which it is distributed to other parts of the country. Anarchy thrives, and anarchists are perhaps less disturbed here than in any other land. Our people do not fully realize their danger.

* * *

The question of the timber supply for the future is giving serious concern to the world. Even far-away Korea, the "Hermit Kingdom," is concerned and casting about for means of preserving remaining forests, and restoring vast tracts that have been denuded. Not until recent years have the people of our country even thought of "forest preservation." The idea prevailed that our forests were inexhaustible. This writer can call to mind sections of country that the people supposed contained timber sufficient to "last always," that to-day cannot furnish enough to fence in the farms. The railroads which have penetrated the country put the timber within the reach of the markets, and the owners have not been slow to sell. Not only is the timber supply runnig short, but taking it off the lands tends to produce droughts in summer and floods in winter. Our government has a man employed whose only business is to study and look after the forests. The man as yet is little known and less felt, but we predict that within the next fifteen or twenty years he or his successors will be as well known and respected as any officer in the land below President. Those who come to know him will respect him for his work's sake.

* * *

Some men, under some circumstances, come boldly to the defense of their fellow-men when their "personal liberty" is threatened. This is particularly true if the "liberty" of liquor sellers is in danger. They are not so swift to the rescue if danger threatens in some other directions. For example, we hear no protest from the Personal Liberty League, nor from the Southern Intelligence Bureau, nor from the anti-prohibition papers against the arbitrary ruling of the State Board of Health of Louisiana. This Board recently ruled that no prescription, though made by a reputable physician and filled by a registered pharmacist, shall be "refilled" if it contains drugs or chemicals, as opium or its derivatives, or chloral, chloroform, etc. According to our understanding, when a prescription is obtained and paid for, it is the personal property of the individual who buys it, and may be used by him as often as he sees proper. Frequently one filling of a prescription does not suffice—more of the same medicine is necessary—but under the ruling, no matter how necessary, if the prescription contains the smallest quantity of the sedatives named, the doctor must be called on to write another prescription. Such a ruling will result in hardship, as it involves needless extra expense. If a physician is competent to administer medicine at all, he certainly can be trusted to issue a prescription that will bear refilling. If he is not, he should not be permitted to impose upon the people.

* * *

In regard to the temperance sentiment in Congress, the *Zion's Herald*, of Boston, speaks as follows: "The temperance question is rapidly passing from a State to a National phase. The movement for stricter temperance laws is making headway everywhere. In some States it is taking the form of prohibition; in others it has declared in favor of local option; high license, or eliminating by remonstrance. The "dry" territory is being widened in scope month by month. The larger the "dry" area becomes, the more stands out the fact that the States cannot meet with a full measure of success so long as the Federal Government nullifies the work of the States. Under existing Federal law no State can create absolutely "dry" territory, because liquor may be shipped into this territory from another State with impunity. It is also impossible to make a State or any portion of a State "dry" as long as the Federal Government will issue a "permit" to a person to sell intoxicants in the territory which local authority says shall be "dry." It is needless to say that the whisky and beer forces are working together to prevent, if possible, the passing by Congress of advanced temperance legislation. They have hitherto succeeded in this selfish and unpatriotic endeavor, but now that public sentiment has so generally awakened to its duty to temperance—a population of 35,000,000 now living under prohibitory law, 10,000,000 being protected from the ravages of the saloon by State legislation, and 25,000,000 given the advantage of local option—it should be possible at an early date to emancipate America from the tyranny of the saloon, by retiring congressmen who obstinately refuse to pass the reasonable temperance legislation demanded by a majority of the people."

* * *

The most stubborn fight of recent days is on between Gov. Hughes, of New York, and the State legislature. It is over race-track gambling of all kinds, and provides that the legislature shall enact suitable statutes to carry the constitution into effect. Instead of this, the legislature passed a law legalizing gambling on race tracks. This law, Gov. Hughes declares, is an open violation of the constitution, and asks its repeal. The bill was brought in the legislature which almost unanimously favored repeal, but the Senate defeated it by a tie vote. Thereupon, the governor sent a message to that body assuring them that the vote did not by any means dispose of the matter. Soon after this the legislature adjourned, but immediately an extra session was called for May 11, when the Governor's demand will be renewed. In the meantime a vacancy in the Senate is to be filled by a special election, and the hope is to elect a member in sympathy with the Governor. The people are with Governor Hughes overwhelmingly, and he will win in the end. The race-track gamblers are rich, and the opinion is entertained that several of the senators were "bought over" to the gamblers' side. Stranger things have happened. Governor Hughes has shown himself for the right in all his acts, and is one of the foremost men in the country.

* * *

The New York *Times*, commenting on Mr. Gompers' criticism of the Supreme Court says: "Samuel Gompers' grievance against the United State Supreme Court seems to be that it is composed of lawyers, and lawyers, in the opinion of Mr. Gompers, are a sorry lot. The view is not original—the Knights of Labor barred lawyers and barkeepers from membership—but it is based on rather an insufficient or a biased reading of history. Law and lawyers are the basis of such liberties as we enjoy. 'Laws are silent in war,' runs the maxim; either law or force rules the world, and force unrestrained is despotism. The rude law of a South Sea island tribe is better than no law. It moulds public conscience into habit, which is law. Greek law mitigated the horrors of intertribal wars. Roman law established the 'Roman peace' in every province, protected women and minors from spoliation, enforced kin-duties, compelled the decent treatment of slaves. Lawyers overthrew tyranny in England and taught kings that they had joints in their necks; lawyers like Grotius built up international law to lessen murders of war; lawyers formed the fighting line of the French social refrom that made the serf a man; lawyers in our own day have made The Hague Conferences a hope of the world. The American Revolution was the work of lawyers, enforcing the lawyer's maxim, 'No taxation without representation,' composing in its defense the lawyers' brief that we call the Declaration of Independence, and pegging down the fruits of victory with a basic law known as the Constitution. Why grumble at the lawyers' education and environment? We are all educated and environed and bear the corresponding stamp; few of us are so habituated as lawyers to looking on both sides of every question. We all have 'vested interests,' too; those of the poorest man rest in law, whose protection he needs far more than the richest. And if Mr. Gompers can convince a majority of the voters that any particular law is wrong he can easily get it changed."

THE GREAT CHATTANOOGA MEETING.

The religion of Jesus Christ is in a good sense intolerant. Being the only true religion, not of man's device, but revealed by God out of heaven, it is the one and only hope of the race. Therefore, it will not share any human heart, but demands the whole. So it will not divide the earth with any other religion, how much soever of truth such religion may hold. Hence, from the beginning Christianity has meant to subdue the whole earth. And it will!

Modern missionary endeavor took on organized and aggressive form at the celebrated Haystack Prayer-meeting, when those participating in that epoch-making event took for their motto, "We can, if we will."

For many years the women and children have had organized societies in which they raised thousands of dollars in addition to the amounts collected regularly by the preachers from the membership of the churches. During these years the men have been content to respond with more or less (generally less) liberality to the appeals of the preachers, giving as little as they could and as seldom as they could. But in the past two years this is being changed. * * *. In 1906 men of the various churches began to awake. They met and resolved to have a particular and large part in saving the world, taking as their motto: "We can, *and* we will." That motto is a distinct advance over, "We can, *if* we will."

The sentiment created by an interdenominational meeting finds its best method of expression by an organization of the men of each separate denomination working through its own channels. Methodists determined to launch their Men's Movement in a great meeting at Chattanooga, Tenn., which was held there April 21-23.

By all tokens it was the greatest meeting it was ever my privilege to attend. I thought the missionary meeting at New Orleans in 1901 was great—and it was. But that at Chattanooga was greater. There were distinguished speakers from nearly every quarter of the globe. Bishops, preachers, missionaries, diplomats, lawyers, bankers, merchants combined to make a programme of great strength and unusual breadth.

The most distinguished man present was the Hon. James Bryce, ambassador from Great Britain to the United States. His address was a great paper, but Mr. Bryce is an indifferent speaker. The most remarkable speech was *that by* Mr. Ellis, a newspaper man from Philadelphia.

The occasion confirmed an opinion I have long held, viz: the world's greatest orators are in the South, and are found among our preachers. Bishop Hendrix and Bishop Candler wore the honors for oratory at Chattanooga. I was reminded of an incident at Memphis in 1894. A fraternal delegate was present from the North and one from Canada; and a messenger from England. The addresses of these men to the General Conference were responded to by Bishop Galloway and others. A man from North Carolina said, "You may bring speakers here from the North, you may bring 'em here from Canada, you may bring 'em here from England; and when you get 'em here, Charles B. Galloway will out-speak the whole crowd!" And a delegate from Mississippi said, "Amen!"

The great Mississippian was not at Chattanooga. He is to speak at Baltimore in May, and later in Wisconsin, where he will be introduced by ex-Senator Vilas; and on June 3, before the University of Mississippi. But for the fact that Bishop Galloway has so frequently made the "speech of his life," I would venture to prophesy that the address at Oxford will be "*the* speech of his life."

The men at Chattanooga resolved to raise this year two hundred thousand dollars in addition to the regular contribution to missions, thus increasing the yearly offering to more than a million dollars. Having raised that amount once, the yearly gifts will be rapidly increased beyond that large sum. Two methods will be adopted to accomplish this great work. There will be a central committee with an active secretary, and a leader for each Annual Conference, and one for each presiding elder's district, and one for each pastoral charge. Thus all the men of the Church will be reached for a contribution.

Then there will be enrolled ten thousand "emergency men." These "emergency men" will agree to give one, two, five or ten dollars each when called on as often as three or four times a year. Thus when immediate demand for money may arise in any mission field it will be instantly met.

Inspiring, isn't it?

Much remains to be said about the meeting at Chattanooga, but I must not tax unduly your space * * *. It was fitting that this meeting to *save* men should have been held where so many men were *slaughtered*. Was it not in keeping with the prophecy, "Many nations shall come, and say, Come, and let us go up to the mountain of the Lord * * * and he will teach us his ways, and we will walk in his paths * * * and he shall judge among many people * * * and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Thus shall be fulfilled the purpose and promise of,

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

J. R. BINGHAM.

MEMORABILIA.

BY WM. RICE SIMS.

The Methodist Episcopal Church, South, made no mistake when it elected Holland Nimmons McTyeire to the Episcopacy. Taking him "by and large," as a Scotchman would say, he was a giant, towering, in many respects, head and shoulders above his fellows. He was distinctly and distinctively great as a parliamentarian, and as a student and codifier of church history and church discipline. He would have been a great figure at the head of any department of State government, executive, advisory or legislative.

Mere reminiscences are sometimes misleading, but those that I shall give in this paper are safely indicative. They may be somewhat rambling. So is all conversation. Nobody, since the days of Samuel Johnson and Macaulay, has talked by topics and chapters.

My first glimpse of Bishop McTyeire was under peculiar circumstances. It was at the Forest District Conference, held at Morton, Miss., in the summer of 1878. W. H. Leith was presiding elder; J. J. Smylie was preacher-in-charge of the Morton and Forest Circuit. On Sunday morning at 11 o'clock the Bishop had as big a congregation as the old frame church, perched on the high hill at Morton, would contain; and he preached a great sermon. It was not graced by oratorical flourishes. The flora and fauna of the rhetorician and the scientist were conspicuous by their absence. In their place were direct, practical statements, lucid exegesis, and pointed, homely illustrations. The text was Luke xvi, 8. Turn to it and read it. The opening sentences, uttered in that strange, fog-horn voice, I shall never forget. The text was read twice, slowly, and with long pauses: "The children of this world—in their generation—wiser than the children of light." Then the preacher began with one of those flash-lights for wich he was notable. "It puzzled me a long time," he said, "to know why the Lord commended the unjust steward; but finally, one day, I looked right close, and I saw that it was a little *I—and a little lord*. Not the Lord of heaven and earth; but the steward's earthly lord, who commended his shrewd business management." From that moment the big man in the plain wooden pulpit—the man big of brawn and big of brain—had the rustics of Scott and Simpson and Jasper and Newton under his control, and he held them to the end.

In the interim of this same District Conference, on Saturday, the Quarterly Conference of the Morton charge was held. A young man applied for license to preach, and was duly examined during the noon hour. As the examination closed, and the young man retired from the room, the Bishop entered to call the afternoon session of the District Conference to order. He was interested in what he heard of the young man, and sent word by the presiding elder that he wished to have a talk with him.

Of course, the young man heeded the invitation, and at the close of the afternoon session he waited at the door with trepidation. Presently the Bishop came along, pounding the floor with his inevitable cane. He put his hand familiarly on the young man's shoulder, as if to reassure him, yet without any air of condescension or patronage, and so drew him along into the very depths of a neighboring woodland. Ah, what parts these deep-shadowed skirts of forest around the old country churches have played in the power of ministry and personal life!

For two hundred yards or more the strangely-assorted couple walked on in dead silence. At length an old log was reached—a fallen monarch of the forest. As the Bishop seated himself, and waved the boy to a place at his side, there came to mind the opening lines of that stately poem, "The groves were God's first temples." Then, after an interval of tender and simple prayer, the man who might have been aptly called at that time the primate of Southern Methodism—there on that old moss-covered log, there in those old tick-haunted and tacky woods that hardly rose to the dignity of forests such as he had seen—there he opened up his heart to the boy, asked of him his plans and purposes; told him, as he never told in public, of his own early struggles and difficulties and aspirations; and ended by reciting a home-made parable, which any young man aspiring to the ministry may well read, mark and inwardly digest.

"So," he said, in slow, meditative tones, talking as much to himself as to the youth at his side, "you are going into the ministry. But you are very young—barely eighteen. Are you ready for such a great work. Let me tell you a little story—such as you and I used to hear when we were boys;" closing his eyes till the stray sunlight that through-shotted the woodland shadows scarcely reflected a glint.

"Once there was a woodsman, who dwelt on the edge of a great forest. It was his business to cut wood. By that means he earned his livelihood. By that means he supported his family. One morning, as he started out (the reader must here imagine very long pauses between almost every word, and he must further conceive a picture of the Bishop sitting on the log, with his great cane pounding a hole in the

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sandy soil underneath.—"One morning as he started out very early to do a long day's work he instinctively felt the edge of his axe and found that it was dull. He reflected that he had only a day for work; but as he passed the grindstone he stopped—stopped for just a few minutes—and put a better edge to his axe; and when he got to the woods he more than made up for the time spent at the grindstone. How our [illegible]."

Silence fell. Fell long enough to let the parable percolate to the gray matter of the boy at the Bishop's side. The great ecclesiastic wanted for the boy to break that silence. He waited purposely. At length the boy, half-afraid, turned to worse affairs and large movements, but sure in his own movement, said:

"But, Bishop, I haven't the grindstone."

The words were born of the impulse of the moment; but they were strategic, almost tragic to the boy—they formed what the modern analytic writer would call the psychological moment.

The Bishop pounded the ground with his heavy cane, until he had bored a miniature tunnel in the sandy loam.

"But suppose," he said carelessly, as if stating a hypothetical and remote case, "suppose some one would lend you a grindstone, would you stop and grind your axe? In plainer words, would you take a two-years' course in college, if it were offered to you now?"

The young man accepted on the spot. What this offer led to in the way of a seven years' course in college and university would make, as the old narrators used to say, another story. But it is told here in a way which many will understand as a tribute to a great and noble soul—a man of stern and harsh exterior; but on the inside, on the real side, tender and loving as a mother.

It was some years before the boy learned, and then accidentally, that his expenses in the dormitory and in the college had been borne out of the Bishop's own private purse; and, furthermore, that four other young men had been similarly enabled to go through college.

At that very time some carping critics, looking through green goggles, were measuring the size of the Bishop's salary as a Bishop and raising their eyebrows over narrow foreheads at the thought that besides this huge sum he also drew a salary as president of the board of trustees of Vanderbilt University.

He was a much misjudged man. We cannot always tell what our neighbor has for dinner by looking down his chimney. The smoke, you know, is rather blinding.

Indianola, Miss.

A WORD FROM YOUR OLD PARTNER

BY BISHOP O. P. FITZGERALD.

The NEW ORLEANS CHRISTIAN ADVOCATE of Thursday, April 16, is under my eye as I pen this note. This issue of your paper, Dr. Boswell, gives me special satisfaction. Its discussion of the temperance question is able and sound. The blows against the giant evil of intemperance are well directed and delivered with power. You seem to recognize the fact that this battle is begun in earnest, and will be fought to a finish. The people called Methodists are, I gladly believe, practically unanimous in their support of the right side. Their past record in their dealing with this question is a clean one. Wherever the Methodists are strong, the temperance sentiment is strong in all the world. The prayer is in my heart that Methodism may everywhere grow stronger and stronger, and the liquor traffic weaker and weaker, until it is extirpated. And let me prophesy in these columns that this consummation is coming. The prohibition wave that is rolling has been gathering during many previous years. It will not be checked in its course. The political parties and partisans that oppose it will be overwhelmed, no matter as to what name they call themselves. The prohibition issue is the paramount issue with a host of men that vote and of women that pray. There is at the front [illegible] against the [illegible]. The victory will be [illegible], and when [illegible] the only astonishment will be because of the fact that this evil was tolerated so long in a nation who claimed to possess a Christian civilization.

Nashville, Tenn.

HIGHER CRITICISM AND SOME OF THE CRITICS

BY REV. H. W. FEATHERSTUN, D.D.

No. I

I mean to write about the higher criticism and the critics of the Bible. In this connection to criticize does not mean to find fault with, but to carefully study. Nothing could be more commendable than such criticism. May we not take as literal and make intense the words of our Lord as we read them in the authorized version: "Search the Scriptures"; and should we not encourage any effort to truly, deeply and thoroughly study the Bible?

There are two kinds of this criticism, *lower* and *higher*. The lower criticism of the Bible is otherwise spoken of as *textual criticism*, and is a careful study of the words, phrases and sentences of the Scriptures. The higher criticism has been defined as "the *free* study of all the facts"; that means the study of the Bible with the side-lights and all the other lights turned on it. It is sometimes called historical criticism because by it it is sought to turn on all the light that history can supply. Dr. Henry S. Nash, of Cambridge, says:

"The lower, or preparatory, criticism aims at the original text, cleared of corruptions and accretions. The higher criticism, the original text having been found, aims at the historical interpretation of Scripture." And to study the Bible critically is to assert its right to be understood, to be taken in its own sense.

This is certainly all right. We are aware that men in their blundering ignorance have given meanings to very much of the Scripture which were in no sense *its own*. It is very, very well to seek the real meaning of the Scriptures. Truth is never to be feared. There is no harm in lights on the Word of God, "side lights," high lights, "lower lights," strong light, pure white light—any sort of light. There can be no sort of objection reasonably raised against higher criticism.

Let us be careful—let it be distinctly understood that higher criticism is not the denial or even the questioning of any of the generally accepted beliefs concerning the Bible. Some of the higher critics have questioned and denied some of these; and have trumpeted abroad as the legitimate deductions of higher criticism, their shallow unfaith. Let it be remembered that but once in all the years of human time has an ass voiced the Word of God; but the days of Balaam are long past. The brazenness of the assumptions of some of these gentlemen is in an inverse proportion to their reasonableness. Some callow theologians have erred egregiously and laughably because they have overlooked these things.

Some of the critics have announced as logical deductions of higher criticism some very illogical theories, for instance, of the date and authorship of the Book of Job. One theory, much trumpeted, is that it was written by some Jew, name unknown, about the time of the return from the Babylonish captivity—some contemporary or immediate successor of Ezra. These gentlemen who present this theory would have us believe that some literary Jew antedated the great Shakespeare, and that by many centuries, and wrote a great historical drama—a dramatic romance full of profound philosophy and the highest wisdom, and based it on the history of a noble family of olden Arabia, giving his superb drama the tone and local color and setting of the desert and of a time antedating his own by at least a thousand years. Historical romances giving the customs, the modes of life, and thought of a remote antiquity and the local color of other lands have no place in any ancient literature. No such was ever written until fully two thousand years later than the latest date given by any of the higher critics as the true date of Job. Archeology is a modern science, utterly unknown at that time. History itself was very meager. Comparative philology had never been dreamed of. Indeed, there was no sort of critical research. A Georg Ebers, even a Walter Scott, or a Lew Wallace, would have been impossible to that era. Yet we are asked by these higher critics to believe that a great Jewish Shakespeare in Babylon or Jerusalem learned what no other man of antiquity had ever learned, and used that wonderful learning in the production of a book the like of which had never been written, a book unmatched in all the years since, and of a literary kind not attempted for at least two thousand years later. I am too much of a real higher critic to accept any such absurd reasoning. Such criticism is simply too low.

The Book of Job is a book of the desert and of a primitive age. Its era was the early time of great longevity. Job lived a hundred and forty years after all the events of the book. (Job xlii. 16.) The family life it presents was patriarchal. The false religions it tells of were the earlier kind, the worship of sun, moon and stars, and not the lower idolatry, the degenerations of a later time. The whole setting indicates a time not later than the days of Moses. The local color is altogether that of the Arabian desert of that early time. For instance, in xxx. 1-7, there is a striking allusion to the Bushmen as Job's contemporaries and neighbors; and these people are known to have lived in the Arabian desert and to have passed away by the time of Moses.

The omissions of the book are as unaccountable as these presentations, if we accept the Exilic or post-Exilic date of its writing. It contains not the slightest reference to the Mosaic law, to the Exodus, to the conquest of Canaan, to the Temple or its service, or to any fact of

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Israelitish history. The sacrifices it alludes to are not such as the Pentateuch describes. The philosophy, the style of language and the manner of discussion are utterly unjewish.

Now, is it at all possible that a Jew of the Exilic, or post-Exilic, era should be so broad in thought, so learned in the science of archeology two thousand years before the birth of that science, so gifted in poetic and philosophic insight and expression, and withal so cosmopolitan in spirit that he could produce a poetic drama of a grade Shakespeare never equalled, voicing a philosophy Plato never reached, and all cast in an era a thousand years before his own time and in a land so unlike his own? To think so requires a credulity pitiably unreasonable. A recent learned writer says truly: "No post-Solomonian (Hebrew) writer could reproduce the times before Moses as here; nor keep himself so completely as not to betray by something the Hebrew times in which he lived."

This is some of the nonsense that some so-called higher critics teach and expect us to accept as if it were "gospel truth." We are beginning to hear it nowadays from a few smart preachers in our own Church.

(*More anon.*)

AN INQUIRY ANSWERED.

Dear Dr. Boswell: I noticed your inquiry under "Personal" mention in the NEW ORLEANS ADVOCATE of April 23, 1908. I will answer the question at the risk of making the matter even more ludicrous.

You should not have referred to "Webster," but to some one familiar with "Conference parlance." Webster died before the Mississippi Conference became prominent, and a few of its preachers use words occasionally not according to Webster.

However, we haven't any preachers who are "allied" to the "pachydermatous mammals of the genus sus (i. e., hogs).

Now, Doctor, I'll let you into the secret, and explain how the word "hippopotamus" came to be applied to a preacher. Several years ago, just how many I'm afraid to say, a well known preacher came to Mississippi. He is not only a "giraffe," because of his towering intellectual and theological qualities, but his obesity is above the average. One of the brethren, after casting his eyes upon him, from his head to his toes, humorously said:—"Brother, I had the impression that giraffes only transferred from one Conference to another. Why, you are not a giraffe, but a hippopotamus!"

Since that time the word has lived, and has been applied several times to big, fat preachers, both at home and abroad. Mississippi preachers enjoy a little pleasantry, especially among themselves, and little nonsense now and then is relished by the wisest men.

Doctor, on page 16 of your paper (same issue) you make a big brother call a little four-year-old "a monkey." I might ask, "Brother Boswell, why did you?" "What do you mean?" "Unless the maker of Webster's Unabridged is a 'nature fakir,'" the little animal is "allied" to the ape and baboon. But I understand you. I am sure you didn't mean it that way.

Come to see us, and we will not only tell you more about our Conference and its preachers, but we will let you preach to us. Yours fraternally,

JNO. D. ELLIS.

Waynesboro, Miss.

THE EVANGELIST QUESTION.

BY REV. J. M. WEEMS, OF LOUISIANA.

The evangelist question, like the presiding elder and some other questions, will not down until it is settled right. This writer has been very much interested in it as it has run its course through our Church during the last score of years.

In recent articles that have come under my observation some wise things have been said, and some otherwise. But in all I have seen in our Church papers thus far, pro and con, it seems to me that two of the main factors in the question have been almost, if not entirely, overlooked.

The great central, all important question for us as Christians, and as a Church, to settle first is this: Is God really and potently in this modern evangelist and holiness movement? For it is evident to my mind that these two questions in the main are inseparably linked together.

There are a few evangelists of great renown, like Chapman and Torrey, that, so far as I know, do not stand connected with the holiness movement, but the great body of evangelists who minister to the common people, and work in the smaller cities, towns, and rural districts, and more especially in territory occupied by our Church, most of them are definitely identified with the holiness movement.

Now, is God in this thing? Do these men bear the marks and characteristics of men called of God and entrusted with the ministry of reconciliation? Is there in this modern holiness movement the evidences of the presence, power, and blessing of the Holy Ghost? It seems to me that these are the great questions for us to settle. And when we determine "whether this work and counsel is of God," then our attitude toward it, the relation that we ought to sustain to it, as Christians, and as a Church, will be clearly determined.

And we ought not to be guilty of the supreme folly of judging the evangelists, or holiness question, by sporadic cases; but to judge righteously.

It is the tendency of human nature to judge of classes, or doctrines, against which there may be doubt, or prejudice, by the most unworthy individual in the class, or illustration of the doctrine. But *we* want to be judged by a different standard.

A member of an Annual Conference does not think it right for the Conference to be judged by the "Joab Grubbs, Jacob Sprouts, or Gum Log" elements in it, although he may be "one of which," but wants the Conference estimated by the best men in it; but, at the same time, if he is prejudiced against evangelists, he will judge and condemn the whole tribe by some cranky and unworthy specimen that may have crossed his path.

Regenerate men do not think it fair to have the great body of the truly regenerate, or the doctrine of the spiritual birth, estimated and condemned because of the slazy, slack-twisted, inconsistent professors of this grace. Yet, many of them, if they have a prejudice against the doctrine of entire sanctification, will not hesitate to trot out for inspection the runtiest and mangiest specimen or professor of holiness that ever came under their observation and say, "Look here; this is it!"

Now, it is childish and silly to lambaste the whole evangelist brotherhood over the sins and follies of some cranky and unworthy brother. He may need lambasting. If he does, give it to him, but don't forget the great central question: Is God in the great body of these men and women? As a class do they show the evidence of a divine call to the work of the ministry? Are they doing the work of God? Do they add anything appreciable to the sum total of moral and spiritual influences that make for righteousness? Does piety, joy, brotherly kindness, family altars, study of the Bible and Christian liberality follow and flourish in their wake? Does the unity of the spirit in the bonds of peace, among the really spiritual, pious, consecrated people of all Churches result from their labors?

These evangelists as a body are more fully in the limelight of public vision than ever we pastors as a body of men are. How does their lives as lived in the public eye compare with ours?

On the great moral questions of the day, such as the liquor traffic, the tobacco habit, the social evil, gambling, Sabbath desecration, and divorce, how do they, as a body, stand? Can we as pastors claim to more fully represent our Lord on these issues than they?

On the question of worldly amusements, such as dancing, theatres, circuses, skating rinks, card parties, etc., what is their testimony? Is ours any better?

On the doctrines of sin and salvation, do we sound any clearer note or hold up any higher standard than they? On the question that our Lord puts paramount to all other practical questions, "soul winning," have we any better credentials from heaven than they, that we are called of God?

God help us to be just and generous in our judgment of our fellow-men and not to harshly judge, nor forbid those who cast out devils in his name. If this work or counsel be of men it will come to naught; if it be of God, we, as ambassadors of Christ, ought to stand in friendly and helpful relation to it, and them. Personally, I think we as a Church made a mistake some twenty years ago when the question first came before our General Conference to recognize the office of evangelist, and regulate by law their work in the Church. Had we done so then, or even at the subsequent General Conferences and made the law flexible enough, the main body of the evangelists in the South would now be in our Church, and the mighty spiritual power of the holiness movement would largely be under our control.

But our repressive measures in dealing with, and trying to hamper and restrain what we denominated the self-called and self-constituted evangelists, and our attitude toward our members who, under the preaching of these men, were led to deeper joys in the divine life, tended very materially toward widening the breach between these people and the Church. And this brings out another question that our authorities have overlooked, or underestimated. And that is: The wishes of the lay members of the Church, the people who pay the bills, while we preachers, in our ecclesiastical counsels and Conferences, legislate, whereas, and resolute, and thunder against the evangelist. The common people want him to come around and preach and hold meetings and organize camp-meetings, etc. And these free and sovereign Americans generally get what they want and are willing to pay for. And the evangelist comes. We pastors may hedge him out of our charges for awhile, and shut him out of our pulpits all the time, but we can't keep him out of our bounds all the time, nor can we keep our dear people from attending missions in the towns or camp-meetings in the woods, nor can we hinder them from getting sanctified, nor keep their mouths shut when they get it. I know, for I have tried it.

There are two other questions that come to me in this connection:

First—When these evangelists first come into a community with the doctrine of entire sanctification, and present Jesus as a complete Savior from all sin, "outward and inward," what class of people does it affect first and most? The most spiritual and Christ-like or the most careless and inconsistent?

Second—By what class of people in the Churches is it most condemned, the best and most deeply pious, or the most worldly?

Zwolle, La.

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PROHIBITION VICTORY IN ACADIA PARISH

The good people of Acadia Parish have won a great victory in the local option election of Apr. 21. The [illegible] interests massed their forces here and gave out the statement that they would make an example of this parish for the sake of the moral influence on other parishes. Every effort was [illegible] through the mails with literature about "personal liberty," the fallacy of prohibition, etc. Squads of workers were sent in and money was not spared in the determined effort to hold this territory.

Fortunately, the prohibition forces were organized under the leadership of prominent citizens of all shades of religious belief. [illegible] and leading lawyers, doctors and business men were prominent in the fight. The chairman of the committee which conducted the campaign was a prominent lawyer of the Catholic faith, who made speeches in French and English throughout the parish.

The preachers did effective and earnest work but were glad to take a place in the rear ranks. Such an organization disarmed possible prejudice and materially aided the cause.

The women of Crowley organized themselves, and on the day before the election a great parade of women and children, with bands and banners, counting not less than 600 persons, was an impressive appeal for the rights of the home. On election day the women served refreshments, beginning before 6 o'clock in the morning. These demonstrations had doubtless much influence on the result.

The present prospect is that this magnificent victory will have a great effect on a number of neighboring parishes which are agitating the same question.

W. W. DRAKE.

Crowley, La.

THE BREWERS' INTELLIGENCE BUREAU.

BY D. E. HARMON.

The brewers and liquor dealers, becoming alarmed at the rapid march of prohibition, have organized what they term an Intelligence Bureau, to educate the people in regard to the liquor traffic. In this they have made a fatal mistake. The people are becoming so well informed and educated upon the great evil, and demoralizing effect of the liquor traffic, in contrast with the good results and reforming character of prohibition that they are acting in accordance with the knowledge and intelligence gained and are driving the saloon from their midst with whirlwind speed. The prohibitionists have nothing to fear from the spread of intelligence in regard to the liquor traffic. All that is necessary for them to do is to follow their speakers and contradict all the erroneous statements that may be made.

There are many uninformed ones who will take as true any statement made. For instance, when it is stated that there are only six prohibition states out of forty-two, and, therefore, the sentiment of the people of the United States is not represented by these six States. This statement could be shown to be erroneous by stating that there are seven States that have adopted prohibition as a whole, and that they alone, truly, do not represent the sentiment of the people on the prohibition question as two-thirds of the entire territory of the United States is protected by prohibition laws in some form. Again, one of the brewers, in a speech made in New Orleans, stated that all the great daily papers were against prohibition except one Philadelphia paper.

Now, he was either stating what he knew to be untrue, or he needed some education, different from that which his Intelligence Bureau is discriminating. His [illegible] has never been [illegible] and many others that could be named.

[illegible]

The address of Mr. Story [illegible] of Louisiana in the Times-Democrat [illegible] contains statements [illegible] of our most intelligent, thoughtful and [illegible]. He says: "The results in States [illegible] the minds of any [illegible] than prohibition does not prohibit, and where the [illegible] the second condition is worse than the first." This does not admit of a question. It is contradicted by the most [illegible].

I submit that Mr. Story is not a candid investigator. He evidently obtained his information from brewers and saloon keepers, and [illegible] beyond the limits of New Orleans.

Had he desired to learn the real facts in regard to effects of prohibition he would have inquired of ex-Governor James K. Vardaman and Governor E. F. Noel of Mississippi, both of whom denounced the liquor traffic in severest terms in their last and first messages to the legislature recommending the enactment of statutory prohibition. He would have inquired of the legislators of the House and Senate which carried out those recommendations with only four dissenting votes in the Senate, as to why they enacted laws that would bring about the awful state of affairs that he is depicting in his address to the people. He would also have inquired of the 1,365,101 population in the seventy dry counties in Mississippi why they have lived for fifteen years under the awful conditions that he is announcing to the people, when they had the right at any time to recall their action and return to the saloons.

Again he says, "The record of jails, courts and communities where prohibition has been tried are rife with evils. Fraud, lying and deception follow in the train of prohibition." If that be true, Mr. Story is pronouncing many an eminent and intelligent judge on the bench, honored governors, able sheriffs and noted prohibition advocates, as liars and perjurers, who have frequently stated in print the beneficial effect of prohibition in lessening crime and reducing the number of prisoners in jails. I quote from the *Review of Reviews*: "The jail-keepers of Kentucky recently appeared before the present Legislature to ask for a special appropriation, assigning as the reason that the closing of the saloons had so diminished crime that they did not have prisoners enough left within the jail walls to furnish board money to apply on maintenance."

Mr. Story again says: "It is well known that the licensed saloon is subject to legal restrictions which, if enforced, would remove many objections of the prohibitionists; that they are not enforced is a fact patent to all." Mr. Story has admitted a fact which is his stock in trade argument against prohibition, "that it does not prohibit." I submit that the prohibition laws are better enforced than regulation laws for the saloon. I insist as emphatically as Mr. Story in regard to prohibition [illegible] that the regulation laws will never be enforced.

He says again: "[illegible] makes [illegible] is not [illegible] high ideals [illegible]. We want to make the best of men," which is to say that prohibition makes the worst of men. The following is the testimony of the members of the Board of Trade of Meridian, published in an illustrated pamphlet: "Meridian is an ideal place for rearing a family. The city has for years operated under the prohibition laws, and [illegible] here makes the prohibition law [illegible] boys are not surrounded by temptations that beset them in other places, and for that reason the type of young men found here is much above the average in moral worth." This was not said by prohibition fanatics, but by business men who have made Meridian what it is under prohibition.

He says again: "The average man or woman active and healthy, such as we are addressing, is not the fanatic nor the paid [illegible] agitator. [illegible] object to the temperate use of liquor." I judge that means all who are opposed to the saloon, which would include ex-Governor James K. Vardaman, Governor E. F. Noel, of Mississippi; ex-Governor Northern, of Georgia; Governor Glenn, of North Carolina; Governor Hanly, of Indiana; ex-Governor Cobb, of Maine; ex-Governor Douglas, of Massachusetts; Governor Haskell, of Oklahoma; and many other great and wise leaders could be named, all of whom have given their best energy and efforts in opposition to the saloon.

Shining will cost me something. All light means an expenditure of force. [illegible] fat and wick must be consumed in burning. But can I grudge the expenditure? Must I not rather glory in it when in proportion as I am expended in his service, I am myself transfigured by the flame that consumes?—*Rev. R. H. Knight.*

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Dear Dr. Boswell: I feel sure that our people believe in the uplifting and saving power of the Word of God, and will be greatly interested in the new work reecntly inaugurated by the American Bible Society in the Southwest under the name of the Southwestern Agency.

This Agency in its territory includes the States of Oklahoma, Arkansas, Louisiana and Texas. Its work is to be directed in its details by a secretary, with an advisory or executive committee composed of men who are leaders in the work of the various denominations represented in these States. The work, of course, will be subject to the control of the American Bible Society.

A depository has been opened at Dallas, Tex., and an aggressive Bible missionary campaign has been inaugurated for the purpose of placing a Bible in every home in the Southwest that does not now possess one. This work is to be conducted especially among the foreign-speaking peoples. Colporters have already been secured for work among the French, the Italians, Mexicans and Indians; and others, among the Germans, Bohemians, and the Poles, etc., are to follow.

That there is need for such a work no one who has studied the field at all can for a moment doubt. Out of a population of approximately eight millions in this Southwest, nearly one million are either of foreign birth or of foreign-speaking parentage. And they are just beginning to come. Galveston and New Orleans are already recognized immigrant ports, and recent appropriations made by Congress for the establishment of immigrant stations at these places, with an expressed purpose on the part of the immigrant authorities to turn our way a part of the great tide of immigration now pouring its millions from southern and southeastern Europe upon our shores, predict larger things for the future. These peoples present to our churches a serious problem, an imperative need, and an unparalleled opportunity. It is a remarkable case of foreign missions at home. They call aloud for the truth as it really is in Jesus Christ, and the American Bible Society has entered the field to help answer this call. A large force of Bible missionaries should be maintained to open up the way and lay the foundations for the more permanent and broader work of the Churches. This will be impossible without the generous interest and support of the Protestant Churches.

Surely, the work is one that makes its own appeal. No other promises larger results for the advancement of the kingdom of our common Master. If it has been the custom of your people to make an annual offering for this Society, will you not ask that it be increased? And if they have not been contributors, will you not see that they have a chance to begin this year?

This communication is sent out by the direction of the American Bible Society that it may inform the people somewhat in detail about the work of this new Agency, and that I, as their secretary, may get in touch with the brethren of my field and have them come to feel that I am a part of them and a co-worker with them in a most vital and fundamental sense.

Collections and gifts for this work may be sent to me or directly to William Foulke, Bible House, Astor Place, New York. Yours cordially,

GLENN FLINN.

Mirth is God's medicine. Everybody ought to bathe in it. Grim care, moroseness, anxiety—all this rust of life ought to be scoured off by the oil of mirth. It is better than emery. Blessed is he who has a sense of the humorous! He has that which is worth more than money.—*Henry Ward Beecher.*

The Home Circle.

ENLARGED HIS BORDERS.

"No, Dr. Hull," said Martin Reed, "I don't believe in missions. Seems to me we have enough of work piled up around us here."

"I'm sorry to hear you talk like that, Martin. You have been my right-hand man in so many ways since I began my pastorate here that I do not want a single grace denied you. You don't know how a man whose youth is gone covets other men's youth for the Master. But let's not have differences to remember for the whole month of my vacation. Since you will not agree, we will change the subject."

They had stopped at the parsonage, and their eyes met with that heart-warming look of liking which is one of the most lasting sweets of life.

"Martin, I want you to do something for me. I suppose, like all well-regulated Christians, you pray at morning and evening. For one month I want you not to pray a single time for yourself or family."

"For what, then, Doctor?" Reed asked uncomfortably.

"For whatever you please, Martin. But not one word for yourself or your family. I'll pray for you and them, if you like, and give you free range. Don't skip your usual praying-time—that's all."

Reed laughed to himself as he went out: "I dont' know what he is after; but he is trying some experiment, with his finger on my spirtual pulse. He can't find out anything, though, unless I tell him."

When the two men met a month later, the minister as brown as a ripe pear from his vacation, Martin answered his question before he asked it.

"I believe in missions now, Dr. Hull."

"That warms me. But how did it happen?"

"Why, you happened it, and you know it."

"Tell me about it."

"Well, that first night, when I went to pray before I slept, I found that I had nothing to say. Doctor, I tell you it frightened me to discover that in all God's full world I could find nothing worth praying for but myself and my mother and Grace. I got through some how, but it made me think—and I didn't sleep very well. We have never had family prayers at our house, though perhaps—but that's another story. Well, the next day Uncle Daniel Burt came for a week's visit, and, of course, he held family prayers. And equally of course he called on me, as the man of the family, to pray. I was up a stump. When I knelt down, my head and my heart were as empty as a new cup. You see, I couldn't very well pray for spiritual blessings on a saint like Uncle Dan and leave myself out. So I devoted the time to civic affairs. I didn't realize how much I had agonized over the mayor until, as soon as prayers were over, I saw Uncle Daniel seize the paper and look through it for sensational developments at the city hall. He didn't find anything, and on the way down town he said innocently: 'Sonny, what kind of mayor is Jane Briggs' son making?' I told him the best kind—best we'd had since I'd been voting—but my face got pretty red."

Reed looked up slyly at the minister, whose laughing eyes in his grave face were like a bit of sunshine in a shady place.

"The next morning I prayed for the poor, and for our institutions of learning; but, Dr. Hull, I felt something lacking; I felt an emptiness, a sense of limitation. Heretofore I had begun with myself and radiated a little way; but now I wanted to be able to say, 'God bless the world—all but me,' and I was not able. But, you see, I had to acquit myself somehow before Uncle Daniel; so I went to the Psalms for suggestions, and here the first thing I saw was the heathen given to Christ for his inheritance, and that the multitude of the isles are to be glad because the Lord reigns. How many times I have passed those things for something for me, something 'personal'—in my littleness not seeing that these promises are 'personal' to millions of folks Christ died for!

"After that I asked Uncle Daniel to do the praying, and it pleased him—he thought it was offering him the whole of the apple instead of half, because he was company. And somehow I saw that I had missed it, and I kept still and envied Uncle Daniel while he lavished himself on the whole creation. Well, Doctor, in short, you showed me the selfishness of my prayers and God showed me the way out. I believe now in the world for Christ. And I'd like to pray a little for myself, too, for I don't want to be the only man sitting down while all the rest are standing."

The minster spoke tenderly: "Pray all you like. You have entered into the secret, my friend."—*Epworth Herald.*

In order to speak the language of prayer since we have been so long strangers and foreigners in lands of forgetfulness, let us ask God to put the holy language of devotion again upon our lips, that we may talk to him in sweet, pure, strong words; that we may know what the fathers meant when they talked of transacting with God; that we may, in our humble measure, cast weights into the wavering scale of providence, that shall determine its descent laden with help and comfort to the Church and the world.—*F. B. Meyer.*

For all of us the road has to be walked every step, and the uttermost farthing paid. The gate will open wide to welcome us, but will not come to meet us. Neither is it any use to turn aside; it only makes the road longer and harder.—*George Macdonald.*

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AN APPEAL FOR HELP

BY THE COLLEGE OF BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

During the past few days three fearful storms have ravaged the States of Louisiana, Mississippi, Alabama and Georgia. This cyclone disturbance has been accompanied by widespread destruction of property and fearful loss of life. Several towns and villages have been completely wiped out. Churches have been destroyed and hundreds, if not thousands, of our people are without homes and shelter.

Telegrams of inquiry were sent from Mission Headquarters in Nashville, offering aid. The response to one of these is as follows:

"Conditions not exaggerated. Children being found in the woods. Parents dead. Send all the financial aid you can."

In view of the foregoing, and of the added fact that the fearful havoc wrought by the hurricane extends over a widespread area in the Southern section of our Gulf States, we make an immediate appeal to our Methodist people for generous contributions in aid of the sufferers. All funds should be forwarded to J. D. Hamilton, Treasurer Board of Missions, Nashville, Tenn., who will distribute the same under the instructions of the Executive Committee of the board. (Signed)

A. W. WILSON.
O. P. FITZGERALD.
C. B. GALLOWAY.
W. A. CANDLER.
E. R. HENDRIX.
H. C. MORRISON.
J. S. KEY.
SETH WARD.
JAS. ATKINS.

WOMAN'S FOREIGN MISSION BOARD.

The Woman's Board of Foreign Missions convened in annual session in this city May 1. It is at this writing, Monday evening, in the midst of the work. The field is extensive and the women give it full and patient attention. As yet final conclusions have not been reached, and we can make no report. The Board is composed of the general officers, and delegates chosen from the various Annual Conference Societies. It is not a very large body, but made up of the choice women of the Church, some of whom are not only consecrated, but women of superior attainments. They know how to transact business, and do it. A writer in one of our daily papers said the Congress of the United States might take lessons from them, as they had done more work in a week than Congress generally does in a month.

We looked in upon them while in session—which was a great pleasure. Besides, we had the honor of an introduction, and bowed as politely as our awkwardness would allow. The President, Miss Gibson, in introducing us, said something we did not hear. It may have been an invitation to make "a few remarks." No matter. We had no remarks in mind, and quietly went back to the rear.

The women have been remarkably successful during the past year, having raised more money than during any year of the Board's existence. They are full of hope and courage. All honor to the noble band of saints who are doing all they can to extend the Master's kingdom.

SOME EVILS OF OPEN COMMUNION.

One evil of open communion as pointed out by Rev. T. A. J. Beasley in the *Baptist Record* some time in January is its tendency to the persecution of those who hold to restricted, or close communion, as practiced by Baptists. In the issue of the *Record* of April 16 Brother Beasley says the editor of this ADVOCATE proves his contention. That is to say: The editor of the ADVOCATE, who favors open communion, persecutes those who are opposed to it and adhere to what he calls "the Scriptural terms of the Lord's Supper."

What did we say that subjected us to the serious charge of persecuting a brother Christian? Having specially in mind those Baptists who commune with other denominations, we said: A plain, honest Christian who would engage in such a service * * * would be hard to convince that he was perpetrating an evil." These brethren do not believe they do violence to God's Word when they partake of the Lord's Supper with other churches; otherwise, as honest men, they would not do it. But because we think these Christians are honest and would be hard to convince that they perpetrate an evil by practicing open communion, it does not follow that, in our opinion, "one who believes such to be an evil is not honest." It is in obedience to his honest convictions that one Baptist holds to restricted communion. It is likewise in obedience to conviction that another Baptist, equally honest, practices open communion.

Wherein consists the evil? It certainly works no harm to the individual. If it did he would refrain. Nor can we conceive of it as working harm to the cause of God in general. On the contrary, the communion at the Lord's table of persons of different churches cannot do otherwise than bind them closer together in Christian fellowship. It is bound to broaden their Christian sympathies. How the brethren of the "most straitest sect" of close communionists feel when they restrict the Lord's Supper to the members of the local church, as did Dr. J. R. Graves, or to Baptist churches in general, we are not prepared to say.

There are some Christians, including many Baptists, who claim to belong to the only body of believers authorized to preach the Gospel, or to baptize and set the Lord's table. They hold themselves aloof from everything indicating sympathy with other people claiming to belong to the Church of Christ. In their estimation, such Christians belong to human organizations, and are without authority; their preachers are not scripturally ordained, and their baptism, though it be immersion, is null and void. They are exclusivists to all intents and purposes. How can it be otherwise than that they cut themselves off from the sympathy of those who hold to broader views? We reject such exclusive views, believing that our holy religion binds all believers together in one body in Christ, giving equal rights and privileges to all; and, in doing so, we do not cherish the least bit of the spirit of persecution. Nor do we doubt the honesty of those who see differently. We know that the basis of Brother Beasley's doctrine is that, to the Baptists, the Lord Jesus delivered the great commission, and that he and those of his "faith and order" are in the line of succession—things that he cannot prove.

Brother Beasley says the trouble with us is, we do "not understand the design of the Lord's Supper." Possibly that is true, but it has nothing to do with the question of open or close communion. We know very well that the Lord's Supper is not designed "to show our love for one another as Christians;" at the same time it is true that members of different churches, even of different Baptist churches, would not commune together, if they did not love one another. And we insist, notwithstanding our Lord said, "Do this in remembrance of me," and that St. Paul said, "Ye do show the Lord's death till he come," that when Baptists, Episcopalians, Methodists and others get together around the Lord's table, the world, looking on the scene, has a perfect right to say: "See how these Christians love one another!" But the world never will say this so long as Christians hold themselves apart, and, like Jews and Samaritans, have no dealings with each other.

CONFERENCE FOR EDUCATION.

The Conference for education by the Board of Education of the Methodist Episcopal Church, South, will be held in Atlanta, Ga., May 19-21. Several Conferences of like character have been held since they were authorized by our General Conference in 1902 with gratifying results. The coming Conference is expected to be of unusual interest. This we would necessarily infer from the subjects (some of them) to be discussed and the men who are to discuss them. Possibly the results will be far-reaching. Men who have far-reaching schemes in hand will be there, and will be heard. Many of the addresses will be interesting and profitable—two at least we would much like to hear: "The Relation of the State to Religious Education," by Gov. Hoke Smith, of Georgia, and "The Nature and Extent of the Control that Should be Exercised by Denominations Over Their Institutions of Learning," by President Henry S. Prichett, of the Carnegie Foundation.

Great preparation is being made for the entertainment of the Conference, and a large delegation is expected. Dr. J. D. Hammond, of Nashville, Tenn., we suppose will furnish inquirers all necessary information.

THE COMPARATIVE FIGURES.

The Regular Baptists and Southern Methodists, in point of numbers, are the leading denominations in Mississippi. The number of Baptists we do not know. The Methodists number, including preachers, 99,913.

According to the figures given out by Rev. W. P. Price, Secretary of the Baptist State Convention Board, the Baptists for the year closing April 30 gave $19,182 for Home Missions, and $28,900 for Foreign Missions, a total of $48,082. At the close of the last fiscal year the Methodists of Mississippi reported, in the regular collections for Foreign Missions, $27,194, besides special contributions to the amount of $4711; and for Domestic Missions, including Church Extension funds, $51,058, a total for missions of $82,963. Both these Churches in Mississippi are advancing in all departments of Christian work.

PERSONALS.

Rev. E. L. Cargill reports a "good day" at St. Francisville, last Sunday. Six persons were received into membership on profession of faith and two joined by certificate.

At Auburn, Miss., on May 31, there will be an "old folks' union service," to occupy well-nigh the whole day. The sermon at 11 a.m. will be preached by Rev. H. P. Lewis, the elder. It will doubtless be a day of great interest.

Miss Katherine Gertrude, daughter of Rev. and Mrs. John A. Randolph, of the North Mississippi Conference, was married April 25 to Mr. Louis Lowrance Wright. They are at home, 104 Tenth Street, Dallas, Texas. May life's blessings in abundance be theirs!

Rev. J. J. Smylie, of Flora, Miss., had the misfortune to lose his home, a valuable piece of property, at Purvis, Miss. It was completely destroyed by the great storm of April 24. "Only a little pile of lumber is left." The two persons living in the house were killed.

The Church at Water Valley prospers under the able administration of Rev. W. W. Woollard. By the way, he sends us a fine account of the Layman's Missionary Movement. He says: "It may be a little long, but what I left out was far more than I put in." Our readers will be interested.

We thank the faculty and graduating class of Scarritt Bible and Training School for an invitation to the Fifteenth Annual Commencement, Monday, May 11. The sermon will be preached by Bishop Ward on Sunday the 10th, at Melrose Church, Kansas City. The graduating class numbers seventeen.

Dr. J. W. Shoaff, of Columbus, Miss., will next Sunday (May 10) deliver the commencement sermon for the Tuscaloosa Female College—the second time he will have served the institution in that capacity within the five years past. On May 7 he was engaged to deliver the memorial sermon at Soule Chapel.

Rev. J. W. Rogers, of Winona Circuit, serves "a people loyal to the Church and to God. No pastor ever had a better people to serve." And Brother Rogers is doing his part to help them. Part of the work is circulating the ADVOCATE. He sends us a list of twenty renewals and new subscribers. We heartily thank him for his good work.

Rev. T. J. Leggett, presiding elder of the Natchez District, under date of May 2 (last Saturday), informs us that Rev. M. A. Thurman, of the Hamburg Circuit, died on Tuesday, and was buried at Crystal Springs the following Thursday. There were no other particulars. Mississippi loses one of her faithful and useful preachers. A memoir, we suppose, will be furnished us in due time.

We are glad to learn through a private note from Rev. J. C. Park, of Greenwood, that his health is constantly improving, and that he hopes soon to be able to do full work. The Sunday School, Epworth Leagues and all other departments of the work are prosperous. The stewards this year raised the salary to $1800, and pay it monthly. Twenty-three persons have joined the Church this year.

Bishops Wilson and Hoss attended the Annual Meeting of the Woman's Board of Foreign Missions in session just now in this city. Bishop Wilson preached Sunday morning in the First Church, and Bishop Hoss addressed the Board in the evening, giving full information concerning Brazil and the work in that promising field. Both left the city to meet the Board of Church Extension and the General Board of Missions.

Rev. G. D. Anders, writing from the McComb and Fernwood charge, says: "It is too soon in the year to be figuring for an appointment," but ventures the following: "Brother G. H. Thompson, our popular presiding elder, held our second Quarterly Conference at Fernwood on the 26th ult., and preached the most appropriate sermon for the occasion that I have heard for a long time. He has won the hearts of our people, and they love to have him come."

A CALL IN BEHALF OF PURVIS,

Dear Dr. Boswell: At a called Quarterly Conference at Purvis, Miss., a building committee was appointed to arrange for the rebuilding of the Church and parsonage, which were totally destroyed in the cyclone of April 24.

The good people of Main Street, Hattiesburg, will build the Church, but to build the Parsonage it will require money, and but two members of the Church in Purvis are now able to help. But few churches in the State have done more than the Methodist Church at Purvis, with a comparatively small membership. They gave last year between $4000 and $5000. The property of nearly every member was swept away, some not being left a change of clothing.

Rev. M. M. Black, our faithful pastor, lost practically everything. I feel that it is right to ask the Methodists and friends of the cause of Christ to help these good people. Contributions sent to James Hand, at Purvis, Miss., or Thos. M. Ferguson, at Hattiesburg, Miss., will be duly acknowledged and applied to the building of the Church and parsonage. Fraternally,

M. L. BURTON,
Presiding Elder Seashore District.

DR. J. A. MOORE'S LIFE A PROVERB.

Dr. G. M. Galloway, a dentist of Spencer, West Virginia, and a former student of Millsaps College, in a private letter, has written the following words about his former preceptor:

"I was shocked to know that Dr. J. A. Moore, of Millsaps College, was dead. I always liked Dr. Moore. You know I was in his class at Sunday school when we studied part of the New Testament in Greek. Last year when I went to Jackson to stand examination before the State Board of Dental Examiners, I got Dr. Moore and Prof. Ricketts to sign a certificate of recommendation as to my moral character.

"Dr. Moore used to read Proverbs to us in chapel, and his life seemed a model proverb—one of wisdom and self-control. I think he was as impartial in the class-room as is possible for human kind to be. He seemed to bring up his children in knowledge and industry. He was very punctual and faithful in the discharge of his duty in the classroom. I dare say he is now with the pure in heart around the great white throne. His place in Millsaps will be hard to fill."

FELICITY STREET REVIVAL.

Felicity Street Church has just closed a gracious revival of two weeks in which there were twenty-two additions made to the Church. The preaching was done by Rev. Chas. D. Atkinson, our pastor of Parker Memorial Church, whose sermons were soul-stirring messages that led many hearts to a closer walk with God. The membership was revived and a large number of persons took a stand for Christ, which is clearly seen in the increased activity in church work, especially in our Sunday school.

Our Men's Club, which was organized some time ago, has fallen in line with the Layman's Movement, and will co-operate in everything that fosters the interest of the Church.

ALBERT S. LUTZ.

A VALUED RELIC.

Dear Dr. Boswell: A few days ago I saw the credentials of Stephen Tunnell, who was ordained a deacon at Tuscaloosa on the 20th of December, 1824, by Bishop R. R. Roberts. Three of Stephen Tunnell's children are now living, viz, D. P. Tunnell and L. L. Tunnell, of Shannon, Miss. They are worthy citizens, and are members of old Piney Grove Church. Mrs. Jane C. Barmore, of Clariettville, Tex., holds to the faith of her father, and is a consecrated Christian woman.

A goodly number of both ministers and laymen in Alabama and Mississippi were associated with Stephen Tunnell.

J. W. SHOAFF.

Columbus, Miss.

ENGLAND SAYS NO ALUM IN FOOD

and strictly prohibits the sale of alum baking powder—

So does France
So does Germany

The sale of alum foods has been made illegal in Washington and the District of Columbia, and alum baking powders are everywhere recognized as injurious.

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Royal is the only Baking Powder made from Royal Grape Cream of Tartar. It adds to the digestibility and wholesomeness of the food.

ALEXANDRIA'S NEW CHURCH.

First Church, Alexandria, will be completed June 6, and the first sermon in the new building will be preached by Dr. W. F. McMurry on Sunday, June 7. All former pastors and presiding elders are cordially invited to be present. Homes will be provided for all who will notify me.

H. R. SINGLETON.

DISTRICT CONFERENCE.

The Crowley District Conference will meet in Jeanerette May 29-June 1, 1908. The opening sermon will be preached Friday, May 29, at 8 p.m., by Rev. J. I. Hoffpauir. The business session of the Conference will begin Saturday, May 30, at 9 a.m.

J. M. HENRY,
Presiding Elder.

WINONA DISTRICT CONFERENCE.

If the preachers will send me the names of their delegates who are at all likely to attend the District Conference it will be of great service to me in providing you entertainment, and I shall be grateful for the information. Respectfully,

W. H. MOUNGER.

Eupora, Miss.

NOTICE.

The Meridian District Conference will convene in Buckatunnna, Miss., June 23, at 4:30 p. m. Let there be a full attendance at the opening.

W. C. BLACK, P. E.

IMPORTANT NOTICE.

The Woman's Foreign Missionary Society, and also the Woman's Home Missionary Society, of the Sardis District, will hold their District Meeting in connection with District Conference, at Batesville, on May 27, and on May 28 will be held the Sunday school and Mission Day Special. The District Conference will run through to May 31, including fifth Sunday.

W. M. YOUNG.

The great dangers lie within ourselves. What matters it what threatens our head or our purse? Let us think only of that which threatens our soul.—*Victor Hugo.*

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send amount necessary with the obituary. That will save trouble all around.

JOHN HENRY TOWNS.—Friday morning, Feb. 11, 1908, the death angel quietly visited the home of Mr. and Mrs. D. J. Towns and took from them their darling baby boy, John Henry, just six years old. He was sick nearly a month—first with measles, and then bronchitis and then pneumonia. He was a patient sufferer, never murmuring or complaining. He is gone and we are left to follow on. We know he has gone where there will be no more sickness or death, but life around the throne of God. Little John loved to go to Sunday School, and to sing the sweet songs of Zion; his favorite being, "There's a light at the river." He can never come back to his parents and loved ones, but we can go to him, where there will be "no more good byes." He was laid to rest at the old Camp Ground, there to await the resurrection. John Henry was a smart child, loved by all who knew him. Though gone, he is not forgotten; his vacant place in our home can never be filled. He loved to sit in mamma's lap or by her side. He leaves father, mother, four brothers and two sisters to mourn. Oh, how we miss our darling. It looks as if we cannot stand to think we will never see him any more in this world. May our Father help us to say, "Thy will, not ours, be done." His pale hands are folded on his cold and silent breast, the coffin has closed on his face cold in death, and we are left to sorrow, and our thoughts constantly turn to the little mound that marks his resting place in "the city of the dead." He will sleep peacefully till the resurrection morn, when we shall meet him to part no more. His loving sister,

MAY TOWNS.

Mr. WILLIAM FOOTE, after a long and useful life, passed quietly away surrounded by family and friends, on Sunday night, March 29, 1908, at his home, near Rosa, La. Mr. Foote began life's journey on Feb. 1, 1821, in North Carolina, and moved to Vicksburg, Miss., when a boy, from whence he moved to East Carroll Parish, La. Miss Sarah Parker, whom he married in 1841, was called to the home beyond in 1877. Their union was blessed with ten children, only four of whom survive him. On May 22, 1879, he married Mrs. C. L. S. Knighton, of Chicot County, Ark., who was a faithful loving wife, and has many friends who truly sympathize with her in this bereavement. Mr. Foote was a prominent member of the Baptist Church, while his wife is a Methodist, and ministers of both churches were ever welcome in their home. A man of sterling character, a good neighbor, and ever a friend to the widow and orphan, "Grandpa Foote" was loved by all, and will be sadly missed by many who were accustomed to visit him in his hospitable country home, where many sorrowing friends gathered and laid him to rest in the beautifully shaded garden on Monday afternoon, March [illegible], 1908.

ONE OF HIS FRIENDS.

In Webb, Miss., while on her way to Memphis to be treated, NARY E. GOFF, daughter of Sister Katie A. Goff, one of our noblest and truest women, quietly and peacefully passed away in the hotel with her devoted mother and the faithful doctor by her side. Nary was only sixteen years of age, but in all this country, perhaps, there were very few who did not know this beautiful character. She had won her way into the love and admiration of all who knew her. In all the writer's experience in the Delta, he has not witnessed just such a funeral service and attended by so many people from the surrounding country. The services at the church and grave were conducted by the pastor and Brother J. R. Huges, a faithful Baptist preacher, and at one time, Nary's teacher. Only eternity will reveal the gracious influence her life has had upon humanity. God in His goodness had endowed her with a strong intellect and sweet disposition and in return she gave her heart to God. A modest, unselfish, affectionate girl, her death was sad beyond the power of words to express, but she laid hold upon the life that was fit to live forever.

W. M. CAMPBELL.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence 231 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1822.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p. m.; Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 973.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

Marriages.

At the residence of Mr. Thos. Hay, near Ouachita City, April 5, 1908, by Rev. H. B. Vandenburg, Dr. Duke Hodge to Miss Anna Hay.

At the residence of the bride's parents, Mr. and Mrs. Wilson, in Ringgold, La., by Rev. A. R. Hoffpauir, on April 19, 1908, Mr. OBED TUGWELL, of Alberta, La., and Miss ROSA WILSON.

On April 23, 1908, at the residence of the bride's father, Mr. SAMUEL HAYGOOD and Miss LENA KUHLMAN, by Rev. J. A. Parker. All the parties are residents of Point Coupee Parish.

At the parsonage, in Louisville, Miss., Jan. 19, 1908, by Rev. J. W. Raper, Mr. J. E. CROSBY and Miss MARY EVANS.

At the home of the bride's father in Winston County, Miss., Feb. 11, 1908, by Rev. J. W. Raper, Mr. G. E. YARBROUGH and OLA WAID.

At the home of the bride's brother, Dr. T. L. Parks, Louisville, Miss., March 10, 1908, by Rev. J. W. Raper, Mr. F. B. KIRBY and Miss VIRGINIA MAY PARKS.

At the Parks Hotel, in Louisville, Miss., March 15, 1908, by Rev. J. W. Raper, Mr. N. E. FULLER and Miss MATTIE K. GREER.

At the home of Mr. J. C. Cox, in Louisville, Miss., by Rev. J. W. Raper, April 14, 1908, Mr. S. M. MEEK, of Kosciusko, Miss., and Miss MARY COX.

On Wednesday, April 22, 1908, at 4:30 p. m., at Rayne Memorial Church, by Rev. John T. Sawyer, D.D., Mr. JOSEPH DONALDSON, Jr., and Miss ELIZABETH T. SAWYER, both of New Orleans, La.

April 22, 1908, by the Rev. R. H. B. Gladney, in the Methodist Church, at Starkville, Miss., Dr. HUNTER L. SCALES to Miss VIRGINIA SAUNDERS.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DISTRICT—SECOND R'N'D.

Marietta Ct., at Blythes C.	May 9, 10
Myrtle Ct., Ebenezer	May 16, 17
Blue Spgs., at Liberty	May 23, 24
New Albany Ct., at Wells C.	May 30, 31
New Albany Sta., at New Albany	May 31, June 1
Booneville Ct., at Blackland	June 6, 7
Jonesboro Ct., at Brownfield	June 13, 14
Rainey, and Faulkner Ct., at Marvin	June 20, 21
Ripley and New Hope, at Wier's	June 27, 28

District Conference will be held at Baldwyn, Miss., July 14, 15, 16.

BEN P. JACO, P. E.

COLUMBUS DIST.—SECOND ROUND.

Macon	May 16, 17
Mayhew, at Mayhew	May 9, 10
Mathiston	May 1, 3
Crawford, at New Bethel	May 23, 24
Sturges, at Bethel	May 30, 31
Brooksville	June 6, 7
Hebron	June 13, 14
Cedar Bluff	June 20, 21

District Conference will be held at Mathiston July 1, 2, 3.

L. M. LIPSCOMB, P. E.

OXFORD DISTRICT—SECOND RND.

Paris Ct., at Bruner's	May 9, 10
Water Valley Ct., at Pleasant R.	May 15,
Coffeeville Ct., at Goshen	May 16, 17
Waterford Ct., at Harris C.	May 30, 31

The District Conference will meet in Holly Springs May 19, 20, 21.

J. E. CUNNINGHAM, P. E.

GREENVILLE DIST—SECOND RND.

Cleveland Sta.	May 10, 11
Cleveland Ct.	May 11, 12.
Rosedale	May 14,
Gunnison, at Hillhouse	May 16, 17
Friar's Point	May 17, 18
Greenville	May 23, 24
Jonestown, at Belen	May 30, 31
Robinsonville	June 1,
Shaw	June 7, 8
Glen Allan and South Greenville	June 10,

The District Conference will be held at Cleveland May 27-29.

R. A. MEEK, P. E.

ABERDEEN DIST.—SECOND RND.

Houlka, at Asbury	May 9, 10
Palestine, at Ebenezer	May 14,
Pontotoc, at Chesterville	May 23, 24
Pontotoc, at Chesterpille	May 23, 24
Nettleton Ct., at Union	May 30, 31
Okolona Ct. at B. Chapel	June 6, 7
Aberdeen	June 9,
Fulton	June 12,
Smithville	June 13, 14

J. H. MITCHELL, P. E.

SARDIS DIST.—SECOND ROUND.

Pleasant Hill, at Baker's C.	May 9, 10
Wall Hill, at Grubb Hill	May 13,
Hernando and Hinds, at H.	May 16, 17
Coldwater	May 18,
Harrison, at Bethel	May 21,
Courtland, at Wesley's C.	May 23, 24
Batesville	May 31,
Eureka	June 4,
Tyro, at Tyro	June 6, 7
Arkabutla	June 13, 14
Longtown, at Longtown	June 16,
Crenshaw	June 17,

W. M. YOUNG, P. E.

WINONA DIST.—SECOND ROUND.

Inverness, at Lawrence D.	May 9, 10
Ruleville, at Sandy Bayou	May 16, 17
Winona Ct., at Bluff Springs	May 20,
Minter City, at Glendora	May 23, 24
Mar's Hill, at Bethesda	May 30, 31
North Carrollton, at Poplar Springs	June 6, 7
Tom Nolen, at Lebanon	June 9,
Slate Spgs., at Spring Hill	June 10,
Vance, at Marks	June 13, 14

The District Conference will be held in Eupora May 26-28. Opening sermon May 26, 7:30 p.m., by Rev. John Ritchie.

E. S. LEWIS, P. E.

DURANT DIST.—SECOND ROUND.

Ebenezer Circuit	May 9, 10
Vaiden, at Kilmichael	May 16, 17
Black Hawk	May 23, 24
Kosciusko Circuit	May 28,
Sidon, at Tchula	May 30, 31

S. M. THAMES, P. E.

Mississippi Conference.

MERIDIAN DIST.—SECOND ROUND.

Eucutta, at New Hope	May 2, 3
DeKalb, at New Hope, at 11 a.m.	May 6,
North Kemper, at Mellen, 11 a.m.	May 7,
Matherville, at Hiwanee	May 9, 10
Seventh Avenue, 7:45 p.m.	May 13,
Enterprise, at Stonewall	May 16, 17
Pachuta, at De Soto, 11 a.m.	May 22,
Waynesboro Ct., at Big R.	May 23, 24
South Side, 8 p.m.	May 26,
Vimville, 11 a.m.	May 27,
Middleton, at State Line	May 30, 31

VICKSBURG DIST.—SECOND ROUND

Oak Ridge, at Redwood	May 9, 10
Port Gibson, at P. G.	May 13,
Rocky Springs, at Cayuga	May 23, 24
Edwards, at E.	June 1,
Anguilla, at Grace	June 4, 5
Rolling Fork, at Cary	June 6, 7
Vicksburg, C. Street	June 13, 14
Bolton, at Raymond	June 20, 21
Mayersville, at Shiloh	June 27, 28

District Conference will be held at Edwards May 27-30.

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—SECOND ROUND

Bethel, at Mt. Carmel	May 9, 10
Centerville	May 10, 11
Percy's Creek, at P. C.	May 16,
Woodville	May 17, 18
Bayou Pierre, at Tabernacle	May 23, 24
Natchez, Pearl Street	May 30, 31
Natchez, Jefferson St	May 31, June 1
Washington, at Kingston	June 6, 7
Barlow, at Lebanon	June 13,
Fayette, at Ebenezer	June 14, 15
Wilkinson, at Mars Hill	June 20, 21
Meadville, at Nebo	June 27, 28

The District Conference will be held at Woodville May 13-16.

J. T. LEGGETT, P. E.

SEASHORE DIST.—SECOND ROUND.

Gulfport, Twenty-fifth Ave.	May 6,
Gulfport, Twenty-ninth	May 7.
Howison and Saucier	May 9, 10
Carriere, at Nicholson	May 14,
Lumberton	May 15,
Hattiesburg, Broad St.	May 16, 17
McHenry and Wiggins, at McHenry	May 23, 24
Mentorum, at Zion	May 25,
Ocean Springs and Oak St., at Oak Street	May 30, 31
Coalville	June 1,
Wolf River	June 2,
Hattiesburg, Court Street	June 6, 7
Hattiesburg, Main Street	June 7, 8

District Conference at McHenry, May 19-23. Opening sermon at 7:30 p.m. by Rev. J. W. Thompson. Sermon evening of 20th by Rev. D. P. Bradford, followed by administration of the Lord's supper.

M. L. BURTON, P. E.

JACKSON DIST.—SECOND ROUND.

Flora, at Bentonia	May 9, 10
Pinola, at Harrisville	May 20,
Terry, at Spring Ridge	May 23, 24
Jackson, Capitol St.	May 27,
Benton, at Tranquil	May 30, 31
Eden, at Phillips	June 2,
Canton	June 6, 7
Lintonia, at Anding	June 13, 14
Mount Olive	June 20, 21

A. F. WATKINS, P. E.

NEWTON DIST.—SECOND ROUND.

Vossberg, at Philadelphia	May 9,
Laurel	May 10, 11
Fifth Avenue	May 10, 11
Rose Hill, at Garlandsville	May 16,
Morton, at P.	May 17, 18
Harpersville, at Contrell	May 23, 24
Trenton, at Trenton	May 30,
Raleigh, at Raleigh	May 31, 32
Hebron, at Hebron	June 6, 7
Ellisville, at Ellisville	June 9,
Decatur, at Neshoba	June 12,
Philadelphia, at Hester's	June 13, 14
Indian Miss., at Phillips	June 19,
Edinberg, at Edinberg	June 20, 21
Neshoba, at Mt. Pisgah	June 27, 28
Walnut Grove, at Zion	July 3,
Carthage, at ———	July 4, 5

JAS. M. WEEMS, P. E.

BROOKHAVEN DIST.—SECOND RND

District Conference at Tylertown	May 8, 10
Tylertown, at China Gr.	May 11,
Monticello, at Sontag	May 16, 17
Beauregard, at N. Wesson	May 17, 18
Wesson	May 23, 24
Summit, at Osyka	May 24, 25
Adams, at Adams	May 30, 31
Pearl River, at W. Chapel	June 3,
Topisaw, at Holmesville	June 6, 7

GEO. H. THOMPSON, P. E.

The United States Geological Survey estimates that two hundred million tons of coal are wasted every year, through improper mining methods. This is enough coal to supply the needs of the country for six months, and at the lowest estimate is worth $200,000,000, at the mines.

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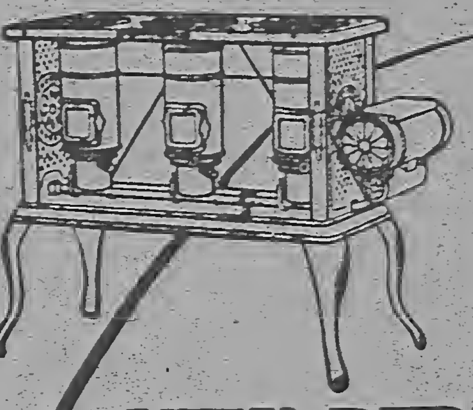

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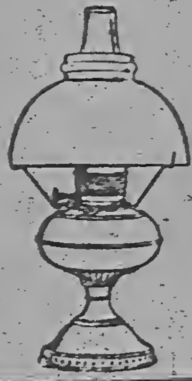

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LESSON FOR MAY 10.

THE MISSION OF THE HOLY SPIRIT.

John xvi, 4-16.

Golden text: "I will pray the Father, and he will give you another Comforter, that he may abide with you forever." John xiv, 16.

When Jesus began to tell of the Holy Spirit, who would come and supply his place after he was taken away, the disciples had advanced to that stage in Christian growth that enabled them to take a first lesson in those truths that can only be spiritually discerned. The Holy Ghost was to come, he told them, and abide forever. He was going away, and his going was to be the grand final act of his specific mission he was sent to fulfill. The mission of the Holy Spirit was not so specific in its character, for he pervades the whole work of the Almighty everywhere. At the creation, when the earth was without form and void, and darkness was upon the face of the deep, the Spirit of God moved upon the face of the waters. So has it ever been, that where there has been darkness, the Spirit giveth light. He has been that part of the Triune God that is distinctly executive; for no work of God, of which we have knowledge, was ever done except through the agency of the Spirit. The great sacrifice, made by the Son of God, in offering up himself, was "Through the Eternal Spirit." Read Hebrews ix, 14. Before the flood, when the wickedness of man was great, "and every imagination of the thoughts of his heart was only evil continually," the Spirit strove with them to win them back to God. Many times did Israel vex God's Holy Spirit, as they were so wonderfully led and guided from bondage to the liberty of fulfilled promise.

Moses and all the prophets, all who have ever penned a word in God's Holy Book, were moved by the Holy Ghost. Jesus Christ, the incarnate word of God, was conceived of the Holy Ghost. So in every provision made by a loving heavenly Father for the happiness of his children on the earth, the Holy Ghost is the great divine medium through which it is effected. All the way from the dawn of the world's first moving, down to the last message given to man from heaven, we learn of the ever present work of the Spirit. The part of this work that most concerns mankind is the agency of the Holy Ghost in the salvation of souls, reproof of sin, shedding light into the soul that is clouded with unbelief, and revealing to the repentant one the Lamb of God that taketh away sin. The young and the religiously inexperienced do not know and love the Holy Spirit as they should. They are made afraid by what has been said in regard to the sin that cannot be pardoned, the sin against the Holy Ghost. No one who has this fear need think he has committed that sin, or that he is in danger of doing so. Our very concern about it shows that we have the Spirit in our hearts. This unpardonable sin does not consist in one act, or in the sin of a day, but it does consist in a life-time of resisting all the pleadings, all the warnings and the convincing work of the Spirit until finally "God's Spirit ceases to strive." Then comes a carelessness for religion, a want of interest in religious matters. Prayer is neglected, God's Word seldom read. When man reaches this condition let him beware, for his danger is great.

"There is a time, we know not when,
  A point we know not where,
Which marks the destinies of men,
  To glory or despair.

"Ah, where is that mysterious bourne,
  By which our paths are crossed,
Beyond which God himself has sworn
  That he who goes is lost?

"How long may we go on in sin?
  How long will God forbear?
Where does hope end, and where begin
  The confines of despair?

"An answer from the skies is sent—
  Ye who from God depart
While it is still to-day—repent,
  And harden not your heart."

The Holy Ghost himself works continually to guard us against this great sin and against every sin. Is there ever a doubt as to whether we possess the indwelling Spirit? Do we often wonder if we are really the temple of the Holy Ghost? We need never be in doubt. There is a test. God has given it to us in his Word. Do we love the Savior? Is he our own, nay, our Lord and Master? Then for everlasting assurance read, "No man can say that Jesus is Lord, but by the Holy Ghost." 1st. Corinthians xii, 3. So then, even our faith in, and our love for Jesus is the work of the Spirit that dwelleth in us.

The mission of the Holy Spirit is one of love; and when we know him it is love that casteth out every fear that we will ever "do despite to the Spirit of Grace." O, blessed Comforter, sweet Spirit of peace! help us to love thee with that grateful, thankful love that is thy due. As the disciples were gathered around the Lord they must have listened to his words in sadness and in wonder, too; for he told them it was best that he should go from them. They could not know that our needs required just such a friend as he who was to be sent them when the Master was gone. "He will abide with you forever." What a promise! He will supply every need, even teaching us how to pray, and making intercession for us with such earnestness as cannot be uttered. See Romans viii, 26.

The mission of the Holy Spirit? It is to be our life. If we are the body, the Holy Ghost is our soul; for, when he leaves us we are dead indeed. If the church is the body of Christ, the Holy Ghost is the soul of that body. The Spirit and the bride say come, whosoever will. The Holy Ghost says come, and helps all to come. May the Father give us a greater love and a deeper thankfulness for such a Comforter that abides with us forever.

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OUR FRIENDS.

We give below a list of our friends who have helped us by sending in the largest number of subscribers. In this list the names sent in the last few days have not been included. In a few weeks we will show the list of clubs again.

Those who have sent us between five and ten are:

Rev. D. Scarborough, Fayette, Miss.
Rev. C. McDonald, Lake, Miss.
Rev. J. R. Wilson, Mt. Pleasant.
Miss Mit Doty, Kosciusko, Miss.
Rev. W. G. Harbin, Fayette, Miss.
Rev. L. T. Sargent, Mariette, Miss.
Rev. J. M. Alford, Baker, La.
Rev. J. V. Bennett, Anburn, Miss.
Rev. R. I. Allen, Carrollton, Miss.
Rev. H. P. Lewis, Jr., Natchez, Miss.
Rev. H. P. Lewis, Sr., Liberty, Miss.
Rev. J. A. Alford, Jackson.
Rev. G. D. Anders, McComb, Miss.
Rev. McK. M. Black, Purvis, Miss.
Rev. W. A. Clark, Kosciusko, Miss.
Rev. D. L. Cogdell, Coahoma, Miss.
Rev. J. M. Carley, Prentiss, Miss.
Rev. J. E. Craig, Tickfaw, La.
Rev. T. J. Durrett, Nettleton, Miss.
Rev. H. C. Edmonson, Slate Springs.
Rev. C. H. Ellis, Ellisville, Miss.
Rev. R. A. Ellis, Yazoo City, Miss.
Rev. T. E. Gregory, Tomnolen, Miss.
Rev. S. D. Howard, Eunice, La.
Rev. W. H. Lane, Monticello, Miss.
Rev. J. L. Lay, Alberta, La.
Rev. A. H. Parker, Pelican, La.
Rev. W. W. Perry, Leakesville.
Rev. R. Randle, Lisbon, La.
Miss Susie Reed, Natchez, Miss.
Rev. B. H. Rawls, Decatur, Miss.
Rev. S. L. Riggs, Kentwood, La.
Rev. J. S. Rutledge, Pinegrove, La.
Rev. R. O. Weir, Bayou Lachute, La.

Those who sent from ten to fifteen are:

Rev. R. T. Nolen, Philadelphia, Miss.
Rev. P. O. Lowry, Many, La.
Rev. J. J. Garner, West, Miss.
Rev. J. B. King, McComb, Miss.
Rev. J. M. Alford, Baker, La.
Rev. F. A. Lane, Forest, Miss.
Rev. J. M. Massey, Satartia, Miss.
Rev. W. W. Moore, Montrose, Miss.
Mrs. T. S. Randle, Lanesville, La.
Rev. A. G. Shankle, Ruston, La.

Those who sent from fifteen to twenty are:

Rev. A. W. Langley, N. Albany, Miss.
Rev. W. B. Lewis, Mosspoint, Miss.
Rev. W. L. Blackwell, Vicksburg.
Rev. W. W. Graves, Rose Hill, Miss.

Those who sent from twenty to thirty are:

Rev. J. W. Rogers, Winona, Miss.
Rev. D. W. Babb, Crawford, Miss.
Rev. E. Blizzard, Myrtle, Miss.
Rev. S. A. Brown, Byhalia, Miss.
Rev. R. W. Evans, Brownville, Miss.
Rev. J. H. Foreman, Hermanville.
Rev. G. W. Gordon, Myrtle, Miss.
Rev. W. C. Harris, New Albany.
Miss M. Higginbotham, Merrouge.
Rev. A. A. Martin, Abbeville, Miss.
Rev. J. F. McClellan, Trenton, Miss.
Rev. R. T. Pickett, Mentorum, Miss.
Rev. T. H. Porter, Webb, Miss.
Rev. O. L. Savage, Iuka, Miss.
Rev. M. L. Ward, Mantachie, Miss.
Rev. W. W. Woolard.

Those who sent over thirty are:

Rev. G. W. Bachman, Winona, Miss.
Rev. C. C. Griffin, Daleville, Miss.
Rev. M. H. Moore, Sharon, Miss.

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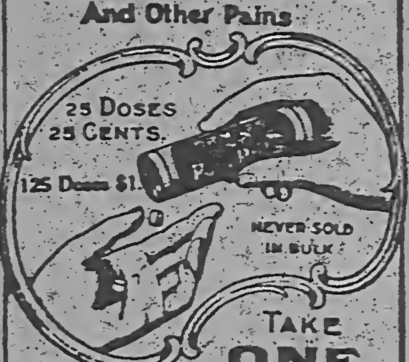
Only Tonic—one bottle, one cure.



DR. MILES' ANTI-PAIN PILLS FOR HEADACHE
And Other Pains
25 Doses 25 Cents. 125 Doses $1. Never sold in bulk.
TAKE ONE of These Little Tablets AND THE PAIN IS GONE.

Pride and Pimples

The woman who "sits back" is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with

HEISKELL'S OINTMENT

the magic healer of all skin diseases—with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all scaly, tettery eruptions. After the cure Heiskell's Soap will keep the skin smooth and fine. Heiskell's Blood and Liver Pills are especially recommended for use with the ointment and soap. *They act on the blood.*

Ointment 50c a box. Soap 25c a cake. Pills 25c a bottle.

Sold by all druggists or sent by mail.

JOHNSTON, HOLLOWAY & CO.
531 Commerce St., Philadelphia, Pa.

Drives 'Em Out Of House To Die

Get a box of Stearns' Electric RAT and ROACH Paste
If you are troubled with rats or mice. It is sure death, driving them out of the house to die. Easy to use and gives quick and sure results. Sold for 30 years, and never yet failed to kill off rats and mice. Also for cockroaches, water-bugs and other vermin. 2 oz. box, 25c; 16 oz. box, $1.00. Sold at druggists and general stores everywhere, or sent direct prepaid on receipt of price.
STEARNS' ELECTRIC PASTE CO. Buffalo, N.Y., U.S.A.

BELLS.
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

ALTAR CHAIRS, SUNDAY School Seats, School Desks, Portable Chairs, Collection Plates, Communion Tables, Lodge Furniture, etc. Ask for big Catalog No. 60. E. H. Stafford Mfg. Co. Chicago, Ill

MEETING OF THE SUNDAY SCHOOL BOARD.

The General Sunday School Board, composed of Rev. J. O. Willison, D.D., of South Carolina; Mr. John R. Pepper, of Tennessee; Mr. B. M. Burgher, of Texas; Judge M. L. Walton, of Virginia; Col. George M. Napier, of Georgia, and the Sunday School Editor, held its annual meeting in Nashville, Tenn., April 18.

The facts brought out by a review of the general Sunday School work of the Church and the progress of the Sunday school department were in every way encouraging. The review showed that during the year 1906-7 there was an increase of sixty three Sunday Schools, 2,517 officers and teachers, and 43,121 scholars, the total Sunday school enrollment at the close of this year being 1,241,013. The ten per cent fund from Children's Day for the year amounted to $2,168.29. The amount raised for the chair of Religious Pedagogy and Sunday Schools in Vanderbilt University was $4,478.21, and the amount raised for missions in the Sunday schools, $113,422.97. This last sum does not include the contributions from the South Carolina Conference, the minutes of which do not give a separate report of these contributions. The net increase in the circulation of our literature from April 1, 1907, to April 1, 1908, was 69,240, and the increase from the sales of literature, $32,098.17. I may note in this connection that the circulation of our two new periodicals, The Adult Student and *The Primary* Teacher, has far surpassed our most sanguine expectations. The total circulation of all our periodicals April 1 was 1,521,600.

The figures given above show that the income from the ten per cent of Children's Day Fund is still very far short of what it ought to be, and that the amount contributed towards the endowment of the special chair in Vanderbilt University, as provided by our last General Conference, is distinctly disappointing. The Conference minutes show that many pastors who report Children's Day offerings do not send them to the treasurers of their Conference Sunday School Boards. The General Board, therefore, took action urging the brethren not to divert these offerings to other purposes, but to direct them as the law of our Church requires. I am sure that our preachers would gladly comply with this reasonable request if they could read the reports that come to the Central office from the various foreign fields in which we are endeavoring to aid in the building up of Sunday school work. Dr. W. R. Lambuth, in his annual report to the Board, speaks of the great good that has been accomplished through our appropriations for the development of a Sunday school literature and the expansion of Sunday school work in destitute regions. "It is an interesting fact," he says, "that our Sunday school membership on the foreign field is larger than that of the Church membership. We have now in round figures over 19,000 in attendance upon these schools." Speaking particularly of our Spanish work, he says:

"Your appropriations from year to year to Mexico have enabled us to put into the Spanish-speaking fields of the world an evangelical literature which has never been equaled in style or matter. This in itself is one of the best pieces of missionary work ever turned out." Bishop Candler, speaking of the Cuban paper, the establishment of which was made possible by our appropriation last year, says: "It is more than equal to the force of another missionary on the field. It has unified our work in Cuba as nothing else could have done." Personal messages from various missionaries abundantly confirm these estimates of the importance of the work accomplished through the small appropriations we have been enabled to make, and earnest appeals for larger assistance show how urgent is the demand for the increase of these appropriations. I sincerely trust, therefore, that our Sunday school superintendents everywhere will give heed to the request of the Board to hold Children's Day services, take offerings and forward them to the treasurers of their Conference boards.

In regard to the fund for the Chair of Religious Pedagogy and Sunday schools, the Board passed the following resolution:

"Whereas only twenty Conferences have made contributions to the Chair of Religious Pedagogy and Sunday Schools in Vanderbilt University, the Sunday School Board requests that this great cause be pressed upon the attention of all our Sunday schools that they may contribute to the chair as required by the Discipline of our Church."

Among other resolutions passed by the Board, the following will be of interest to our Sunday school workers:

1. A resolution expressing hearty appreciation of the faithful and excellent work of Miss Tucker for our Sunday school literature, and sincere regret at the loss of her valuable service.

2. A resolution favoring the publication by the Sunday School department of a juvenile paper. This resolution, however, leaves the ultimate decision of the matter with the Sunday School Editor and Publishing Agents.

3. A resolution expressing the pleasure of the Board at the establishment of a Department of Sunday School Supplies and the securing of the service of Mr. E. B. French as its superintendent. In this connection the Board recommended that our publications and supplies be tastefully exhibited at the various sessions of the Annual Conferences, and that where the superintendent of Sunday School Supplies or some representative of his appointment cannot be present, the Conference Sunday School Boards be made the custodians of such exhibits.

4. A resolution favoring a complete exhibit of our Sunday School literature and supplies at the International Sunday School Convention to be held in Louisville, Ky., next June.

5. A resolution favoring the federation and the registration at the Central Office of our organized adult classes, and appointing the Sunday School Editor, Dr. H. M. Hamill and Mr. J. R. Pepper to formulate a plan of federation.

6. A resolution pledging the members of the Sunday School Board to assist the Sunday School Editor and the superintendent of Training Work in the presentation of the Sunday School cause before our various Annual Conference Sunday School Boards.

7. A resolution urging the presiding elders to co-operate with the Conference Sunday School Boards in supplying the Central office with complete Sunday school statistics.

8. A resolution urging our Sunday schools to co-operate with Dr. W. F. McMurry, Church Extension secretary, in his effort to aid in building churches in the new State of Oklahoma through Birthday Offerings.

Other resolutions passed by the Board are of sufficient importance to be printed in full.

In view of the great demand for trained Sunday school workers and of the fine opportunity offered for helping to meet this demand through the Methodist Training School at Nashville, the editor deemed it worth while to bring the matter to the attention of the Sunday School Board. It was explained that if a suitable man can be secured to begin this work in the Training School, it is entirely probable that an arrangement can be made by which he may be enabled to deliver a parallel course of lectures before the Biblical Department of Vanderbilt University, and that this temporary arrangement can be maintained until the fund for the establishment of a special chair in that department has been raised. In this way we may begin at once the work both of special teacher training and pastor training. After carefully considering the entire matter, the Board took unanimous action as follows:

"Resolved, That we heartily commend the proposition to inaugurate a teacher training course in the Methodist Training School at Nashville, and that we designate the Sunday School Editor, Dr. W. R. Lambuth and Rev. J. E. McCulloch to raise the necessary funds by such means as they deem wise. We further endorse the establishment of a permanent Chair of Sunday School Pedagogy in the Training School and any means adopted by the aforementioned committee looking to this end."

After hearing the report of Dr. Lambuth and the Sunday School Editor in regard to the excellent work of Dr. and Mrs. Hamill in the Orient, the Board passed the following resolutions:

"Resolved, That the Sunday School Board has heard with great pleasure of the splendid work accomplished by Dr. and Mrs. Hamill in the Orient, and it is especially gratified to learn from all quarters that such interest has been awakened in and such impetus given to the Sunday school cause in those far-away lands that the visit of Dr. and Mrs. Hamill has been proven beyond doubt to have been a most valuable and timely enterprise. The Board heartily congratulates them on their triumph and distinguished service, and expresses the sincere hope that their work may abide and increase steadily.

Resolved, second, That the Board regrets the absence of Dr. and Mrs. Hamill from its meeting, and that the members leave in Nashville their hearty welcome to these esteemd fellow-workers as they return home."

E. B. CHAPPELL,
Sunday School Editor.

PRINCE OF THE AIR.

The May Century will contain the last work of Edmund Clarence Stedman, in which, under the title of "The Prince of the Power of the Air," the writer reviews what has been accomplished or undertaken in aeronautics by various governments, and predicts that aerial navigation is a menace to British supremacy. Dr. Alexander Graham Bell, who read Mr. Stedman's article in proof, says that he is undoubtedly right in looking upon the fish as the true model for the dirigible balloon, and calls attention to the fact that the dirigible war-balloon of to-day already approximates the fish-like form predicted by Mr. Stedman years ago.

LADIES CAN WEAR SHOES

one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease is a certain cure for tired, sweating, hot, aching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

[illegible] Business College,
Vicksburg, Miss.

If you are interested in business education send your name NOW for a booklet we are getting out; entitled, "For They Themselves Have Said It."

MANSFIELD COLLEGE COMMENCEMENT MAY 21-27.

Thursday evening, May 21, Seniors entertained by the Juniors.

Friday evening, Entertainment by the Primary Department.

Saturday evening, Display by the Art Department.

Sunday, 11 o'clock a. m., Commencement Sermon, by Rev. J. W. Wray, of New Orleans.

Sunday, 8 o'clock p. m., Missionary Sermon, speaker to be selected.

Monday, 10 o'clock a. m., Sophomore Entertainment.

Monday, 3 o'clock p. m., Art Display.

Monday, 6 o'clock p. m., Junior Entertainment; Annual Commencement Address, by Rev. Frank Barrett, Texarkana, Ark.

Tuesday, 9 o'clock a. m., Meeting of Board of Trustees.

Tuesday, 10 o'clock a. m., Alumnae Exercises.

Tuesday, 3 o'clock p. m., Art Display.

Tuesday, 8 o'clock p. m., Grand Concert by Music and Expression Departments.

Wednesday, 10 o'clock a. m., Graduating Exercises, Baccalaureate Address, and Delivery of Diplomas.

Don't you know
That Craddock-Terry Co's
Long Wear Shoes
wear longer than other shoes at the same price? If not, try a pair of these celebrated shoes and be convinced.

"SKYLAND INN."
4400 feet above sea level.
Blowing Rock, N. C.

OPENS June 18th, 1908. Highest location at Blowing Rock, roomy halls, broad verandas, magnificent scenery. Address E. R. Stewart, Prop., Newton, N. C., until June 15th. Rates: From $7.00 to $12.00 a week.

Epworth League

PRAYER-MEETING TOPIC.

May 16. The Father's Ear Open to the Cry of His Children. Luke xviii 1-8; Matt. vii 7-12.

The Psalmist has a beautiful thought when he pictures God as leaning over and turning his ear to hear the cry of his children (Psa. 116, 2). In his gratitude he pledges himself to call upon him as long as he lives. The knowledge of God is absolute. He knows all that his creatures do. There is nothing hidden from his eyes. He is in every place, and neither in earth, nor heaven, nor hell, could one get away from the knowledge of God. But much more than this is meant by the thought of the inspired writer and by the words of the Master.

1. You have access to the Father.

Men must stand at the doors of the mighty of the earth and wait until they secure admission into the inner courts, and permission to ask the things that they desire. It is sometimes hard to gain access to the presence of men of great tasks, and even when you are in reach of them, it is harder still to get them to pay attention to your projects. Herein lies one thought of the Master, our Father is interested in the playthings of his children. Some of them play at trade, some play at hide and seek with the mysteries of the earth and call it science; some play with guns, and call their cruel game war; some play at ruling their fellows, and call it politics. But whatever the game may be, our heavenly Father is interested in us, and when we take to him our desires and tell him of our troubles, he gives heed to us; in other words, we have access to the Father. And we may always secure his interest. We need not wait on the pleasure of any man. He who seeks the Father shall find.

2. A father's heart awaits his child.

When you have come to understand the heart of a true father, and how deeply he loves his child, you have made a beginning at understanding something of our Father. You must multiply every good trait in a father by infinity before you begin to realize the love of God for his children. And every true father delights to lavish his gifts on his children. Yet no true father is willing to give his children things that will hurt them. So our Father in heaven is willing to give to his children far more than they can ask or think. Yet because of our weakness and childishness, there are many things he is willing to give to us that we cannot bear.

3. Ask and ye shall receive.

If a child is right in his relations with his father, he does not hesitate to ask for the things which the father can give. So the Master has taught us to come with assurance. Seek and ye shall find, ask and ye shall receive, knock and the door shall be opened to you. Not with the senseless prattle, nor the wilfulness of heart with which so often children ask, and ask until they get the things which they desire; but with reverence and submission, and yet persevering in those things which we believe are in harmony with the Father's will. There is unmeasured comfort in pouring your sorrow into the ears of the Father who is moved with infinite compassion. There is new courage when you take your battles to the one who stands ready to help in every struggle for the right, and whose arm is unfailing. When cyclones waste the land, when disease lays its blighting hand on those we love, when defeat crushes hope and destroys ambition, oh, what unmeasured consolation there is in the thought that a heart of infinite love is brooding over all, and that he will see that at the last all things shall work together for good to them that love him. (Rom. 8:27.)

COMMENCEMENT PROGRAMME OF PORT GIBSON FEMALE COLLEGE.

Friday.

8 p. m.—W. C. T. U. Gold Medal Contest.

Saturday.

5 to 7 p. m.—Junior Reception.

4:30 p. m.—Alumnae Meeting.

Sunday.

11 a. m.—Sermon by Rev. R. W. Tucker.

8 p. m.—Public Meeting of the College Epworth League.

Address by Rev. G. H. Galloway.

Monday.

9:30 a. m.—Meeting of the Board of Trustees.

10 a. m.—Art Levee.

11 a. m.—Delivery of Medals and Diplomas.

Address by State Superintendent J. N. Powers.

8:30 p. m.—Grand Concert.

(On account of change in standard of study there are no literary graduates this year.)

Mrs. Winslow's Soothing Syrup has been used for over **Sixty-Five Years** by **millions** of **mothers** for their **children while teething** with **perfect success.** It **soothes** the **child, softens** the **gums, allays** all **pain; cures wind colic,** and is the best remedy for **Diarrhoea.** Sold by Druggists in every part of the world. Be sure and ask for "Mrs Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. **An Old and Well Tried Remedy.**

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure

On last Saturday, a severe gale gave eight ships of the battleship-fleet, a severe shaking up in the harbor of Monterey, Cal. In the height of the gale the "Illinois" parted her cable and drifted 800 yards towards the shore, before the emergency anchors would hold.

BLOOD POISONING POSITIVELY CURED

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old-time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well.
A. A. BROWER, M. D.
San Antonia, Tex.

The month of April was a fatal period for the British Navy. In different collisions, a torpedo boat, a torpedo boat destroyer, and a cruiser were sunk and many lives lost. In addition, six men were seriously injured in a boiler explosion on the battleship "Brittania." While no navy is without its accidents, this is an unusually heavy record.

MOXINE
Cures LAGRIPPE and Colds.

"A CHANT OF DARKNESS."

The May Century feature of unique interest and importance will be Miss Helen Keller's "A Chant of Darkness." The lines, which have a definite autobiographic intention, were originally a passage in the first draft of Miss Keller's essay, "A Sense and Sensibility," published in The Century for February and March. As Miss Keller developed the thought her style became chant which stood out from the prose. The conductors of The Century consider it a remarkable poem.

ST. NINCHOLAS NOTE.

In the May St. Nicholas the "True Chronicles of a Ditty-Box"—and they are true—will tell the story of the Battle of Manila Bay—just the simple, thrilling narrative of a very-much-in-earnest young fellow who was in the midst of it all. This instalment of "Three Years Behind the Guns" comes with fortunate timeliness in the month of the tenth anniversary of the Battle of Manila Bay.

MOXINE CHILL TONIC.
Only Tonic—one bottle—one cure

ANGELL PHARMACY COMPANY,
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PRESCRIPTIONS OUR SPECIALTY. Phone Main 4269.
Pure Drugs, Chemicals, Toilet Articles, Perfumery, Stationery, etc.
TRY ANGELL'S COUGH & WHOOPING COUGH SYRUP
Price 25 and 50 cents. Sold by all Druggists.
HOMŒPATHIC DEPARTMENT.
Homoeopathic Medicines, Books, Cases, Globules, Sugar of Milk, Etc.
Prices, 1-2 ounce vial 15 cents, 1 ounce vial 25 cents.
PROMPT DELIVERY.

A GOOD **PIANO,**
PIANO PLAYER or PLAYER PIANO see the
Grunewald's
Before You Buy.
Agents for the Latest Improved and best Instruments on the Market.

SCROFULINE
The Wonderful Healer
Unsurpassed for tetter, ezcema, skin and scalp troubles, old sores, ulcers and piles, any nature or duration. Goes to the very seat of the trouble, kills the germs and extracts all foreign matter. Sold under a positive guarantee, 25c, 50c and $1.00 per jar. Mail orders promptly filled. Stamps accepted. Liberal sample upon request. Address,
THE SCROFULINE COMPANY, Waco, Texas.
SOLE OWNERS AND MANUFACTURERS.

$35.50 FROM NEW ORLEANS TO CALIFORNIA,
MARCH 2 TO APRIL 30, '08, INCLUSIVE,
VIA
Southern Pacific **"Sunset Route"**
SOUTHERN PACIFIC SUNSET ROUTE
This rate applies from most points in LOUISIANA, correspondingly low rates from other points.
PULLMAN TOURIST SLEEPERS, OIL BURNING LOCOMOTIVES,
DAILY NEW ORLEANS TO SAN FRANCISCO.
F. E. BATTURS, GEN. PASS. AGT., NEW ORLEANS.

General News

Peru has an insurrection on its hands, but this is not a novelty.

* * *

Secretary of War Taft, is on his way to Colon, where he will work out some of the present problems facing the Canal construction.

* * *

In a hotel fire at Fort Wayne, Ind., six persons were burned to death. The building was old and dry and burned like a tinderbox.

* * *

On Wednesday, of this week, the Quadrennial General Conference of the Methodist Episcopal Church, assemble in Baltimore, Md.

* * *

Rain, sleet and snow has swept over the whole country within the last week. There are some fears that fruits and cotton may be damaged, but it is too soon to tell.

* * *

During the past week the Japanese Training Cruiser, "Matsushima" was blown up by the explosion of one of the magazines. Out of a complement of over three hundred men, not half are known to be saved.

* * *

Great Britain is having considerable trouble with the Afghanistans. A force of between thirteen and thirty thousand armed men have tried to sieze Khyber Pass. The British General is hurrying up re-enforcements for the support of the blockhouse.

* * *

On the 13th of this month there will be at the National Capitol, a Conference on Waterways, called by President Roosevelt. The chief proposition before it will be the opening of a fourteen-feet channel from Lake Michigan to the Mississippi, and through the river to the Gulf of Mexico.

* * *

The newspapers of the land, are pleading for free paper, that is in the interest of everybody, for everyone wants the news at the least possible cost. Congress might be willing to grant the plea, if they were not afraid that a great many other crying evils would at once demand attention, when they tried to right this wrong. The papers will probably have to wait.

* * *

The present indications are that when this paper reaches the hands of its subscribers, that Congress will have reached some conclusion on the currency bills. If the members of Congress would pattern after the vigorous methods of the Woman's Foreign Mission Board, that has been in session in New Orleans, they could accomplish more legislation in a week, than they now do in a month.

* * *

There has been a slight raise in the telephone rates in New Orleans, that is the four party lines have been eliminated, with the rates that correspond; and no more than two party phones will be allowed on a line. There has been many things said, calling for competition, but there can be no competition in telephones. Competing telephone lines, does not mean the choice between two for business houses, but compells the choice of both. Regulation, and not competition is the only remedy for the ills of all semi-public corporations and natural monopolies. Two systems mean double expense, while the man who has a private phone can never be sure that his friend whom he wants is on the same phone system. Those who have tried two or three phone systems in the same city, as a rule, prefer one; nevertheless, the one line should be amenable to law and reason.

MOXINE CHILL TONIC
Only Tonic—one bottle, one cure.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND RND

Felicity ....a.m.	May 10,
Epworth ....p.m.	May 10,
First Church	May 17,
Rayne ....a.m.	May 24,
Carrollton ....p.m.	May 24,
Covington	June 6,
Second Church	June 14,

F. N. PARKER, P. E.

ALEXANDRIA DIST—SECOND RND.

Selma	May 9, 10
Boeuf River	May 11,
Chicot, at Ward's Chapel ...	May 16, 17
Opelousas, at Opelousas	May 18,
Alexandria, at First Church.	May 23, 24
Alexandria, West End	May 24, 25
Simmsport, at Woodside ...	May 30, 31
Dry Creek, at Hopewell	June 5,
Glenmora, at Forest Hill....	June 6, 7
Natchitoches	June 11,

The District Conference will convene in Natchitoches June 12-14.

N. E. JOYNER, P. E.
Alexandria, La.

SHREVEPORT DIST.—SECOND RND.

Mansfield Circuit	May 9, 10
Zwolle, at Noble	May 16, 17
Mansfield	May 17, 18
Many	May 23, 24
Ida, at Ida	May 30, 31
Shreveport, Texas Ave......	June 1, 2
Shreveport, First Church ...	June 3,
Shreveport, Noel Memorial	June 4,
Pleasant Hill............	June 6, 7
Greenwood	June 8, 9
Hornbeck	June 13, 14
Leesville	June 14, 15
Bon Ami	June 20, 21
De Ridder	June 21, 22
Mooringsport	June 24, 25
Provencal	June 27, 28

Our Annual Preachers' Meeting and Missionary Institute will meet at Mansfield Monday night, May 18, and close Wednesday night. We want each pastor to bring at least three laymen and as many of the good women as possible.

T. J. WARLICK, P. E.

BATON ROUGE DIST.—SECOND RND.

Franklinton, at Angie.......	May 9, 10
Mt. Hermon Ct., at Mt. H..	May 11,
Kentwood	May 12,
St Helena, at Wesley	13,
St Francisvill, at Star Hill..	16, 17
Pinegrove, at Montpelier ...	May 23, 24
Liveoak, at Alford's	May 30, 31
East Felicians, at Clear Cr.	June 6, 7
Melville, at Cottonwood	June 13, 14
Newroads	June 21, 22
Baton Rouge, First Church..	June 28, 29
Baton Rouge, Second Ch....	June 28, 29

R. W. TUCKER, P. E.

ARCADIA DIST. — SECOND RND.

Vernon, at New Prospect ...	May 9, 10
Bernice, at Bernice	May 15,
Lisbon, at Harmony	May 16, 17
Ruston	May 18,
Minden	May 19,
Ringgold, at Andrew's	May 20,
Lanesville, at Pine Grove...	May 23, 24
C. Valley, at C. Valley	May 26,
Winnfield	May 31, June 1

District Conference will be about the last week in July. Preachers please take notice and make no conflicting appointments.

BRISCOE CARTER, P. E.

CROWLEY DIST—SECOND ROUND

Lake Arthur	May 17
Jennings	May 24

J. M. HENRY, P. E.

MONROE DIST.—SECOND ROUND

Brookland, at Sardis	May 9, 10
Eros, at Indian Village	May 16, 17
Merrouge, at M.	May 23, 24
Mangham, at Little Creek...	May 30, 31
Harrisonburg, at Jonesville.	June 6, 7
Florence, at Holly Grove	June 13, 14
Downsville, at Douglas	June 17,
Waterproof, at St. Joseph ..	June 20, 21
Floyd, at Midway	June 27, 28

J. E. DENSON, P. E.

AN INITIAL WATCH FREE.

A Father Knickerbocker "Dutch Auction" is the Latest.

A "Father Knickerbocker" Eight-Day Mission Clock is offered on the first day of the "Dutch Auction," at the regular price and then the price is marked down 50 cents each day until the highest BID is reached. Each of the 99 persons whose BIDS are nearest to the highest BID also get a "Father Knickerbocker" at the amount of their BID.

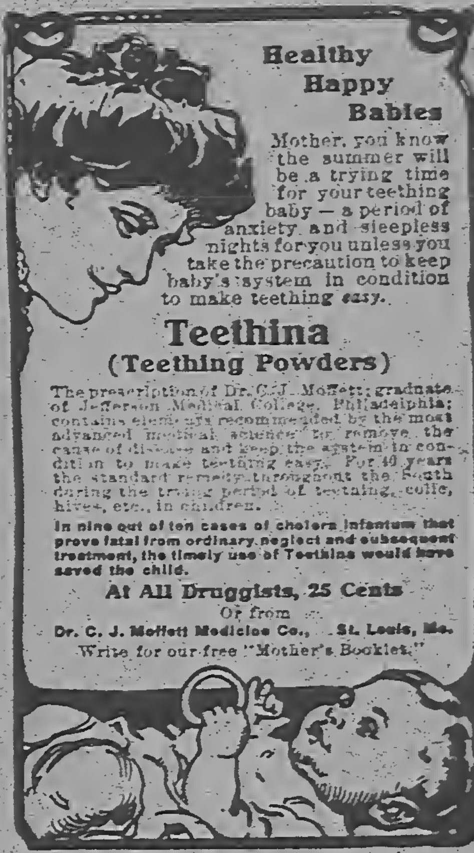
These ONE HUNDRED genuine "Father Knickerbocker" Grandfathers' clocks are offered at the "Dutch Auction" simply to advertise and introduce this beautiful creation of Modern Artcraft, and any housewife will indeed be fortunate who secures a "Father Knickerbocker" in this manner.

Send your name and address to the Knickerbocker Clock Company, 901 Lexington Ave., Brooklyn, N. Y., and you will receive full particulars and photo-illustrations of the three designs for hall, dining-room or library, together with five blank BID forms allowing you and four of your friends to BID at the "Dutch Auction." It costs nothing to BID for one of these beautiful clocks **at your own price.**

Send to-day, then tell your friends about it and show them the illustrations of the "Father Knickerbocker" clocks. If you interest four of your friends in our offer and forward their BIDS with your own you will receive FREE a "Miss Knickerbocker" watch artistically finished in gun metal and gold, with your initial engraved on the case. A limited number of these beautiful watches are to be offered as souvenirs of the "Dutch Auction" to ladies sending for particulars as above.

Birthday Post Cards Free

10 high-grade artistic and Embossed Birthday Post Cards, new and lovely designs, in exquisitely beautiful colors, our big post card catalogue and trial subscription to popular magazine, all free if you answer ad. immediately and send 10c for mailing expenses. 30 cards all different 25 cts. **Post Card Co., 409 U. S. Express Bldg., Dept. 93, Chicago.**



Healthy Happy Babies

Mother, you know the summer will be a trying time for your teething baby — a period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething *easy*.

Teethina
(Teething Powders)

The prescription of Dr. C. J. Moffett, graduate of Jefferson Medical College, Philadelphia; contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the timely use of Teethina would have saved the child.

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(Continued from First Page.)

men of the Church volunteer to aid the young preachers of the nearby country charges and small towns in their plans of missionary education.

Third—That the representative business men of the Church recognize the spirit and purpose of the Great Commission and acknowledged the feasibility of its success by taking a stand for larger missionary activity and larger Christian liberality.

IV. As touching the controlling spirit and purpose of the great Laymen's Missionary Movement and our desire for the best results and for uniform loyalty in our own Church, we recommend:

That in all missionary agitation and education and in every effort to enlarge the missionary activities of the Church the Movement shall be careful to keep in thorough sympathy and close co-operation with the constituted authorites of the Church.

In view of the fact that we must make provision for he administration of the Laymen's Missionary Movement in our Church for the next two years, ni order that the work may be aggressively prosecuted, therefore, be it resolved that we raise now $15,000 in order to carry on this work as it should be done.

Some of the items to be provided for are as follows:

First—The employment of a general secretary, a layman of excellent ability, both on the platform and in the office.

Second—A stenographer to aid him in the great volume of work that will undoubtedly come to his hand.

Third—The creation and sending out of a large body of literature, pamphlet, booklet, and otherwise so neecssary to the edncation of the great army of laymen in our Church.

Fourth—Postage and other necessary office expenses which will also amount to considerable.

Fifth—Travelling expenses, as it will be absolutely necessary for the general secretary to be in the field a great deal. The amount to be raised here will be payable qaurterly in advance for the next two years provided any subscriber does not wish to pay all the amount at one time.

We believe this splendid body of laymen assembled here, all of whom are active, enterprising business men in their own communities, will appreciate the necessity for this fund for the administering of the work so necessary to be done, and will gladly give us the amount required.

We recommend that the election of a general secretary be left to the Executive Committee when a suitable man can be found.

Amend the section or paragraph providing for the election of a Conference leader by each Annual Conference so as to provide also for the election at same time and in same manner by each Annual Conference, of a vice-leader, who in absence of leader, caused by death, removal, resignation, or any other disability, shall perform all duties required of the leader.

We, your Committee on Organization, declare the full purpose of the Laymen's Movement is the enlistment of the Laymen of the Church in all its varied activities, such as Missions, Home and Foreign, city evangelization as outlined by the "City Methodist Union," Church Extension, education, Sunday schools, Epworth Leagues, personal work, philanthropy, reform, benevolence, fraternity and such other work as may be necessary to the Church in carrying out her God-given mission.

The following was adopted by the Laymen's Conference:

Whereas Missions and Church Extension are parts of the same great department of Church effort, and whereas the laymen of the Church are interested in whatever contributes to the spread of the kingdom, and whereas the last General Conference committed the Church to the building of a representative house of worship in Washington, D. C., therefore, be it,

Resolved, first, That we hereby give our endorsement to this proposition and assure the Committee entrusted with this task of our willingness to cooperate with them in this important work.

Second, That we rejoice at the growth of sentiment in favor of an increased Loan Fund Capital for our Board of Church Extension, and trust that our people will generally observe "Loan Fund Day," May 10, 1908, as proposed by the Board of Church Extension.

THE LAYMEN'S MISSIONARY DECLARATION.

1. The world is our Parish.
2. It is the mission of the whole Church to give the gospel to the whole world.
3. We desire a league offensive and defensive, with all who are striving to fulfill this mission.
4. Our entire Church is a missionary society, and each member is under pledge, as well as under command, to help give the gospel to every creature.
5. It is as much the duty of every member to help to support a parish abroad as a parish at home.

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Pastors!
Epworth League Presidents!
Sunday-School Superintendents!

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Church Extension Loan Fund Day

Sunday, May 10, 1908

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Send Cash and Subscriptions to W. F. McMurry, Cor. Sec'y, 705 W. Chestnut St., Louisville, Ky., who will receipt for same.

6. Our giving should be an "Act of Worship." (Prov. iii, 9.) Cheerful (1 Cor. ix, 7) and according to the Rule of Three (1 Cor. xvi, 2).

Individually—Let every one of you lay by him in store.
Systematically—On the first day of the week.
Proportionately—As God has prospered him.

SARDIS DISTRICT.

SUNDAY SCHOOL PROGRAMME.

Should Superintendents Encourage the Use of the Bible in Class Recitation?—M. E. Garratt, W. H. Eckles, L. B. Hankins.

The Importance and Value of all our Schools being made Mission Schools as the Discipline Directs—W. D. Miller, W. R. Williams, W. S. Cooper.

What Constitutes Efficiency and Success in Sunday School Superintendents and Teachers?—H. I. Gill, N. G. Augustus, W. H. Wall.

How may more Parents be Enlisted in the Sunday School? Should Children be Taught to Sing a Variety of New Songs, as well as the Old?—F. C. Holmes, H. T. Gaines, W. V. Shearer.

MISSIONARY PROGRAMME FOR SARDIS DISTRICT, MAY 28.

What are some of the Evidences of Success by our Missionaries in the Fields Occupied by our Church?—S. A. Brown, O. W. Bradley.

What Literature is Best Calculated to Interest and Inspire our People on Missions?—J. T. Murrah, G. W. Bachman.

Are the Pastors and Laymen Sufficiently Aroused on the Subject of Missions?—V. C. Curtis, C. P. Moss.

Give the Conference the Plan, Method and Spirit that will Insure full Collections from every Charge.—W. J. O'Bryant, R. M. Evans.

COMMITTEES OF EXAMINATION.

For License and Recommendation for Admission on Trial into the Traveling Connection—J. M. Huggins, H. T. Gaines, W. R. Williams.

For Deacons' and Elders' Orders—E. E. Langford, J. T. Murrah, W. J. O'Bryant.

One sound always comes to the ear that is open; it is the steady drumbeat of Duty. No music in it, perhaps—only a dry rub-a-dub. Ah! but that steady beat marks the time for the whole orchestra of earth and heaven. It says to you: "Do your work—do the duty nearest you!" Keep step in that drum-beat, and dullest march is taking you home.—*George S. Merriam.*

CALENDAR OF IMPORTANT EVENTS.

STATES OF LOUISIANA AND MISSISSIPPI.

Brookhaven District Conference, Tylertown, Miss., May 6-10.
Church Extension Loan Fund Day, May 10.
Mississippi Methodist Sunday School Superintendents' Institute, Durant, May 12-14.
Natchez District Conference, at Woodville, Miss., May 13-16.
Shreveport District Missionary Institute, at Mansfield, La., May 18.
Oxford District Conference, at Holly Springs, Miss., May 19-21.
Seashore District Conference, at McHenry, Miss., May 19-23.
Durant District Conference, at Kilmichael, Miss., May 21-23.
Winona District Conference, at Eupora, Miss., May 27-28.
Commencement Grenada College, at Grenada, Miss., May 24-26.
Crowley District Conference, at Jeanerette, La., May 29-June 1.
Greenville District Conference, at Cleveland, Miss., May 27-29.
Vicksburg District Conference, at Edwards, Miss., May 27-30.
Whitworth College Commencement, Brookhaven, Miss., May 31 to June 2.
Millsaps College Commencement, Jackson, Miss., June 7-9.
Aberdeen District Conference, at Houlka, Miss., June 3-5.
Alexandria District Conference, at Natchitoches, La., June 12-14.
Woman's Foreign Missionary Society of the North Mississippi Conference, at Senatobia, Miss., June 13-17.
Mid-Year Meeting of the Mississippi Conference Board of Missions, at Centerville, Miss., June 15-17.
Mississippi Conference Epworth League, at Gulfport, Miss., June 18-21.
Meridian District Conference, Buckatunna, Miss., June 23.
Columbus District Conference, at Mathiston, Miss., July 1-3.
Newton District Conference, at Montrose, Miss., July 8-10.
Corinth District Conference, at Baldwin, Miss., July 14-16.

Many a failure in the judgment of man has been a royal success in the estimation of the angels.—*Rev. F. B. Meyer.*

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NEW ORLEANS, THURSDAY, MAY 14, 1908.

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VOL. 55—No. 20.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5399.

Glances at the World.

As a rule women do not like to tell their age. Some will not unless compelled. We have known a few men who were as eccentric as the women. Whether women in other countries than our own have the same aversion, we cannot say, but in some lands, whether they like it or not, custom forces them to make, as it were, public proclamation of their years. In Japan, for instance: There, it is said, "every woman has to dress according to her age, and it is pretty certain that such a fashion, if fashion it is, will never prevail in this country. Suppose it were the rule that every woman upon a certain birthday anniversary should adopt a certain kind of dress, there would be a forgetting of birthday dates in very short order. In Japan a woman wears gold pins until she is 25. At 30 the pins are white, merely spotted with gold, and at 40 she wears plain shell combs. Her shoes are also changed as the age changes." In this country fashions change, and women adopt them as they come, but no sort of fashions tell their age.

* * *

The tallest building in the world to be used for business purposes is going up in New York. It is the building of the Metropolitan Life Insurance Company, at Madison Avenue and 24th Street. The *Weekly Witness* says this building, "which intermittently for a year has been rising, story by story, is having a renewed attack of gowing pains. Originally planned to be forty-eight stories high and the tallest building in the world; the structure will be carried four stories higher, rising fifty-two stories, with a total altitude of 700 feet. This will make the Metropolitan tower eighty-eight feet taller than the Singer Building, which only rises a trifle of 612 feet above the street level. The building will be the highest in the world, except the Eiffel Tower. 'We are an insurauce company,' said one of the Metropolitan officers, 'and while we are about it we might as well insure ourselves against competition in the tall tower business, at least for a decade or so. But it will not surprise us when we read of a 1,000-foot tower being planned, any more than a 1,000-foot steamship surprises the builders of 800-foot boats.'"

* * *

A social function, by way of demonstrating the beauty of social equality between the whites and blacks, occurred in New York a few days ago, in comparison with which Mr. Roosevelt's lunching with Booker Washington sinks into nothing. Mr. Roosevelt was talking politics, and politics makes strange diners together, as well as "strange bed-fellows." In the case referred to something like twenty white women sat down to dinner in one of the noted clubs with an equal number of negroes, some of them, it is reported, "as black as the proverbial ace of spades." This dining together was not by accident, nor on the impulse of the moment, but was premeditated and prearranged. At least one of the women moved in high social circles. At the table, and as chief speakers were two editors, one of a semi-religious, but fanatical weekly paper; the other of a popular evening daily. That exemplification of equality may have been intended as an initial step to test public sentiment, and doubtless satisfied the most ardent, but it will do no good. It will be of no advantage to the negroes in the North, save to a limited extent, and if the thing is attempted in the South it will do the negro great harm.

* * *

Much is said in the anti-prohibition papers about the "prohibition fanatics." It is a favorite expression with the liquor orators and writers. It seems never to occur to them that men can go as wild in support of the liquor traffic as do some who are opposed to it. We had a practical demonstration of this a couple of weeks ago in Congress. The queston of prohibition for the District of Columbia was up for discussion, and it gave Congressman Bartholdt of Missouri an opportunity to turn himself loose. He was not slow to embrace it. He was loud in his denunciation of the measure, and of prohibition in general. He well-nigh exceeded the limits of free speech in his characterization of those who favor the suppression of the liquor business. As we failed to clip and preserve his remarks we shall not venture to repeat them from memory. We allude to it here simply to call attentron to the fact that men can be as fanatical in defense of a purely secular business as in defense of things purely spiritual. And we modestly suggest that it is more seemly to become enthusiastic, even to the point of fanaticism in one's desire to overthrow an evil than in efforts to perpetuate it, even though the effort be made in the name of "personal liberty." We commend Mr. Bartholdt to Mr. Story and advise him to secure the Congressman's service next time he undertakes to manage a canvass against prohibition.

* * *

Many years ago, for some reason brought to bear on the rulers of China, high official rank was conferred on the Roman Catholic clergy in that empire. The forty-six Bishops received the rank of viceroy, which carried with it great power and influence, especially in behalf of native Chinese who had embraced the Roman Catholic faith. On the 1200 priests was conferred official rank of less dignity. The Dowager Empress, in conjunction with the Emperor, has rescinded the edict, it is said, with the approbation of the heads of the Church in China. Why the priests were thus deprived of their secular dignity and power, we do not know. We suppose, however, it was because secular power in the hands of foreign church men was a source of trouble. "It is interesting," says a foreign dispatch, "in this connection to recall that when the question was raised in 1899 as to whether the Protestant Missionary Bishops in China were not entitled to analogous rank, under the most favored nation treatment clause of the treaties with China, the Protestant Bishops and missionaries, at a conference held at Shanghai for the purpose of discussing the matter, decided unanimously that it would be inadvisable to accept official rank from the Chinese Government, on the ground that it was undesirable 'to complicate their spiritual responsibilities by the assumption of political rights and duties.'" It is not at all strange that while the Protestants unanimously declined the honor, the Roman Catholics unanimously accepted. Romanists believe that the Church has temporal as well as spiritual power. Protestants believe in the entire separation of Church and State.

* * *

Zion's Herald, of Boston, sets forth the following as the "Lessons of the Pacific Cruise:" "Whatever bearing the cruise of the Pacific fleet may have on the grand strategy of international policies, it has taught important lessons regarding the maintenance and manipulation of modern squadrons at sea. The high general average of speed maintained by the ships under Admiral Evans has been better than ever before. It appears that the further battleships are removed from navy yards, and the more the men are thrown upon their own resources, the more efficient they become. The cruise has afforded an invaluable training for the sailors, both in the management of machinery and in gunnery practice, and, while manœuvres at sea on a broad scale have not been possible, it has been shown that sixteen great American battleships, without a break in their formation, or stopping their engines to wait for laggard comrades, can sweep on gradually from port to port—provided only a proper coal supply awaits their coming at prearranged points. The able handling of the torpedo boats has again demonstrated the seaworthiness of those craft, and their ability to accompany a fleet in over-sea cruising, though the little boats are more strictly limited to ports where recoaling may be had. The torpedo flotilla has rendered an important service in promoting the good feeling which was developed in Latin America by the cruise of the battleships. The fleet was ignominiously obliged to depend upon foreign colliers for some of its supplies—a condition of things to which Congress remains strangely apathetic."

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to [illegible] Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to [illegible] manuscripts.

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THE LAYMEN'S MISSIONARY CONFERENCE.

BY REV. W. W. WOOLLARD.

I think every one who attended this meeting will agree in saying it was a great Conference. There was nothing small about it from its inception to its final results.

1. It was great in plan. All had been laid out on a large scale. Provision for entertainment, various accommodations, missionary exhibits, press reports, organization, etc., marked it from the beginning as a great occasion.

2. It was great in its purpose—a movement led by laymen to enlist all laymen in "the evangelization of the world in this generation," not during the next century. "It can be done if we will" was revised to read, "It can be done and we will." Many a preacher's heart was made glad by the earnest and cheering words of our laymen, who have tarried too long by the stuff. When our whole Church hears the voice of these representative laymen and their call for great things for their Lord, this purpose will be realized. Speed the day!

3. It was great in its programme. From the first word of welcome by Mayor Crabtree, to the final message by Bishop Hendrix, the addresses moved with a steady progression to a powerful climax. Every speaker on the programme was present, and had evidently been chosen for his special fitness. Barring one or two exceptions, the addresses showed thorough preparation.

4. It was great in its attendance. I cannot say just how many were there, but each night the auditorium, with a capacity of 6000, was full. Through the day from 1500 to 2500 were present. Laymen were largely in the majority. Probably 25 per cent of the visitors were ministers. As a guess, I would say 800 or 1000 laymen were in attendance. From the North Mississippi Conference I counted thirty-three, of whom five were preachers, and one presiding elder. The attendance was representative, being from all parts of the Church, many from west of the river.

5. It was great in its utterances. Some of the addresses will abide with me forever. Notably that by Mr. James Bryce. Not simply because a great ambassador delivered it; and yet one cannot dissociate the personality behind the utterance from the utterance itself. Indeed, one ought not to separate them. From his large knowledge and wide experience he could speak with authority. I do not think he put the obligation for missions on the highest grounds, but he did rest it on safe grounds, and no man with a clear vision could fail to see that his conclusions were [illegible]. His argument was such as would probably appeal most strongly to a clear-headed business man. To illustrate his position take the Samoan Islands. Commerce and the traders have forever made impossible again their old way and government. They have given the Samoans new laws, new customs, new habits, new ideas. With these new ways of civilization have gone its evils. The trader with his lust for gold has gone with rum and gunpowder. He is too often civilization's most unworthy representative. With him goes its vices and the diseases peculiar to civilization. The native cannot stand the contact. It is the inevitable consequence of changed conditions without the fostering care of that which sustains civilization itself. Shall not the Church of Jesus Christ give them the best that civilization is and has? Otherwise we become to them a blighting curse. This purpose is not mere altruism, but simple justice. What he said of the works of our missionaries in Turkey and India, where he had had personal observation, made our hearts to thrill with joy. His address was a notable deliverance. It would awake the dullest mind, the most lethargic soul.

Space forbids my writing of the addresses of Mr. Ellis, Bishop Candler, Bishop Wilson (what a vision this grand old man, like a Hebrew prophet, gave us of a triumphant church), Mr. King, Mr. Capen and many others. Dr. Josiah Strong, one of the greatest students of Christian Sociology, pleaded in powerful and convincing arguments and facts the call of the city. Beyond all question, Dr. Strong has a message for the Church, and the Church and the nation must heed it. See his books and read them.

Certain facts brought out by Mr. J. Campbell White call Southern Methodism to the sense of her obligation. If, as this movement says and our leaders approve, the Church is to evangelize the world in this generation, each individual Christian had as well face his responsibility and prepare to meet it. Our Church is charged with the evangelization of 40,000,000 of those who have never heard of our Christ. What a responsibility! And yet it is within our power if we follow our Lord. The missionaries on the field say one man, with the aid of native help that will be raised up, can evangelize in twenty-five years 25,000. That is a vastly heavier task than any preacher in Christendom has. And yet the missionaries are willing to undertake it. With the power of the Holy Spirit they can do it. This means that there is charged to our Church on the books of heaven the maintenance of 1600 foreign missionaries. By the side of what we are now doing it looks like the impossible. But it is not. With an awakened Church it is an easy task. There are more than 1000 members for the support of one missionary. Is that large? It means that the North Mississippi Conference is charged with the maintenance of fifty missionaries. We have laid on us the evangelization of 1,200,000 who have not heard of our Christ. This means that each individual member of our Church has twenty-four of God's untaught children charged to him as his wards. Christ's Church is expecting him to carry or send them the light.

To do this it will take men—men with a purpose and with faith in God. Beside it all other questions pale, both in magnitude and in importance. But will it be done? Our laymen have said *Yes*. They have committed themselves to the task with God's help. Thunder it in the ears of every child of our Zion. Thunder it from every pulpit. Let our people know what the laymen have said.

They voted unanimously for a round million for foreign missions this year [illegible] 1908. The era of missions is [illegible] earnest. Our Church is in the current [illegible] the man who drifts [illegible] remain there. [illegible] him.

The organization of the "[illegible] Corps," at the suggestion of Mr. [illegible], met with enthusiastic approval. [illegible] it to be composed of "Emergency [illegible]" [illegible] agree to pay so much annually [illegible], to meet any emergency that [illegible] the field for which no provision [illegible] started with two men subscribing [illegible] and one one thousand. It has [illegible] down. A lapel button, suitably [illegible] be the token of its membership.

They raised $15,000 to [illegible] and conduct a vigorous campaign [illegible]. In a short while literature will [illegible] for general distribution.

There was organized a Medical Missionary Society to be composed of all the physicians of our Church. Its object [illegible] the works of medical missions, than which there are none more interesting and profitable [illegible] mission work. Its secretary is Dr. [illegible], Nashville, Tenn. Every physician in [illegible] Mississippi Methodism should join [illegible].

The closing address by Bishop Hendrix was marked by the [illegible] presence of the Holy Spirit. It was a time of [illegible] communion with our Father. The [illegible] auditorium was conscious of an unseen presence.

And now, finally, for this paper is drawn out too long. These men can [illegible] trust their leader. [illegible] R. [illegible]. He [illegible] gold. "There was a man sent from God, whose name was John."

Watervalley, Miss.

LEADERSHIP.

It seems to be God's [illegible] that some men are born to lead and others to follow. That is as it should be. Moses was a leader, and a born leader at that. Paul was a leader in his very make-up. Plato was a [illegible] and perhaps no philosopher has ever gone very far beyond his teachings. In fact, Emerson says of him, "Great havoc makes he among our originalities." Peter the Hermit, Caesar, Napoleon, Wesley, Gladstone, Washington, Jefferson, Hamilton, Lincoln, Davis, Cleveland, Luther, Wesley, Galloway, Hoss, Roosevelt and Bryan are a few of the many to be set down in history as leaders per se. Possibly neither of them ever fully realized that nature had set them apart as leaders of men. But the masses do follow them. Then there are other leaders of a less wide reputation—leaders in communities, whose names never get beyond their immediate neighborhoods, but whose leadership is pronounced and certain. In every community you will find some one man who stands out like a polar star as a guide for those people nearest him. Then there is still another class of leaders. In every community you will find that the Church of God has sent a man to live, even though temporarily, among that people. He is selected, or supposed to be, for his special fitness for the work and for leadership for good for that particular people. We commonly call him a preacher. If he is endowed with leadership he can indeed accomplish a great deal of good. The mass of people are disposed to follow, but they are quick to discern whether or not this man or that one is a leader worthy to be followed. And it is just at this point that our presiding elders and Bishops are called upon by their positions to be judges of men. The right man sent to that Church means much, and so also does the sending of the wrong man mean much. Every minister ought and doubtless does study how best to lead his people. If he fails, his people have failed. May God direct them all in their responsible work. Respectfully,

W. A. BELK.

Holly Springs, Miss.

A GLANCE AT THE PAST.

A paper read by G. W. Bachman at the Winona District Missionary Institute, April 9, 1908, and published by request of the Institute:

The first Methodist preaching in America was by two local preachers, Philip Embury and Robert Strawbridge, in 1766. The first Methodist Church was built in New York in 1768 or 1769. The first Conference was held in Philadelphia, June, 1773, one hundred and thirty-five years ago, when there were ten preachers and 1160 members. In 1808, one hundred years ago, there were 540 preachers and 121,687 members.

There are now more than 7,000,000 Methodists on the Continent. In 1845 (the Church having been divided in 1844) the Methodist Episcopal Church, South, began with nineteen Annual Conferences, 1384 traveling preachers, 2833 local preachers, 333,688 members (besides 124,911 colored members). There are now forty-five Annual Conferences, 7188 traveling preachers, 4703 local preachers, 1,713,576 members.

Methodism began in Mississippi in 1799 by the preaching of Tobias Gibson in the Natchez country. The first year he reported sixty members. In 1808, one hundred years ago, there were six preachers and 335 members. The territory was then embraced in the Western Conference, which included the States of Ohio, Kentucky and Tennessee. There are now in the State two Annual Conferences, 356 traveling preachers, 201 local preachers, and 99,639 members.

The North Mississippi Conference was organized in 1870 with nine districts, 95 pastoral charges, 134 traveling preachers, 190 local preachers, 21,750 members. There are now eight districts, 150 pastoral charges, 171 traveling preachers, eighty-five local preachers, 49,736 members. In 1871 there were paid to presiding elders $8,404, pastors $42,605, Conference claimants $2,214, Foreign Missions $1390, Domestic Missions $1,031. There was then no Church Extension or Woman's Missionary work. In 1907 there were paid to presiding elders $13,019, pastors $101,887, Conference claimants $4,712, Foreign Missions $9,269, Domestic Missions $4,882, Church Extension $3,223, Woman's Foreign Missions $3,583, Woman's Home Missions $15,686.

From the foregoing we note as follows: Average salary in 1871 of presiding elders $933, of pastors $449. In 1907 presiding elders $1627, pastors $679. Contributions to the regular benevolences, per capita in 1871, 21 1-3 cents; in 1907 83 cents.

This shows a large increase in liberality during the past thirty-seven years, which is indeed very gratifying. But in itemizing we find that for the Conference claimants there has been a decrease of nearly 1 cent per capita. This fact should provoke serious consideration until we have for this most important cause an advance commensurate with the others.

This "glance at the past" should stimulate within us the spirit of thanksgiving to our Lord for this wonderful progress in the past, and of brighter hope for the future of his kingdom in our beloved country.

Those who heard the original paper will observe in this some elaboration which it was understood would be made.

IMPORTANT NOTICE.

The Woman's Foreign Missionary Society, and also the Woman's Home Missionary Society, of the Sardis District, will hold their District Meeting in connection with District Conference, at Batesville, on May 27, and on May 28 will be held the Sunday school and Mission Day Special. The District Conference will run through to May 31, including fifth Sunday.

W. M. YOUNG.

HIGHER CRITICISM AND SOME OF THE CRITICS.

BY REV. H. W. FEATHERSTUN, D. D.

No. II.

I remember that once there came about as a fashion an indescribable pose of the body among young women called "the Grecian bend;" and now, when some young girl has been off and comes back to the rusticity of her village, she wants to shake hands with a queer upward movement, as if she expected you to kiss her hand; and I have seen young men wear broad, black silk sashes, instead of vests, and grasp a young lady's arm, police-fashion, instead of offering her his own! Now, these are fads, mere fads, more or less harmless, but altogether ridiculous. There are fads in science. Alas, there are fads in theology and Bible interpretation. Higher criticism is the fad of to-day. There is some good in it—some truth—but many of its deductions are not deducible. They may not be very harmful, but are very absurd; and render some of our smart preachers, who take up with the fad, very ridiculous. One, hearing them voice their theories on Job's date and John's authorship, would naturally think of silly girls posing the "Grecian bend" and sappy boys exploiting the arm-clutch. Harmless it may be, but rather silly.

Such I have already shown the theory of a late Job to be; and now I propose to show the assertion that the Apostle John did not write the book known as "The Gospel According to St. John" to be equally as silly.

Bretschneider, a famous German, in 1820, suggested that the book was not written by the Apostle John, but by an Alexandrian in the second century. Baur, another German, and founder of what is called "the Tubingen School" of interpretation, urged that it was written by a "Gentile Christian," a Gnostic, in the latter part of the second century, nearly a century after the death of the Apostle John. Weisacker and Wendt, whose "Teachings of Jesus" lies before me, and Schurer, all Germans, believe that it was written not by John, but by a disciple of his. Other German doctors, some English and Scotch divines and a few American preachers follow the German fad set by Baur and modified by Wendt and others. Some of *our* faddists are leaning Germany-ward in the matter.

Did the Apostle John, "the beloved disciple," write the book that we call "The Gospel According to St. John?"

1. For over eighteen centuries the learned Bible students of every land say that he did. Why deny it?

2. Until 1820 no scholar denied it; and he who denied it then, afterwards recanted his denial.

3. Tatian, who was born in A. D. 110—not twenty years after the death of St. John—and died in 172, wrote a harmony of the gospels called the "Diatessaron," in which he incidentally recognizes that St. John wrote the fourth Gospel. He does not argue the question; for it was not a question then—nobody had suggested any other author; but he incidentally indicates St. John as its author. The Christian Church then was small, its members few, and driven by persecution to cling close to one another; and its ministers were fewer still, and generally well known throughout the little Christian world. It is hardly possible for Tatian to have been mistaken about it. He died before the date set by Baur and his Tubingen school; and yet he includes the book, the Diatessaron — the very name, *Diatessaron*, "throughout the four," requires it. Now, here is a sage school of so-called higher critics, who tell us that the Gospel of John was not written until, at the earliest, A. D. 170, while we have a Diatessaron including that Gospel, and it was written by a man who died in 172. Is there not something silly in this contention of these sage gentlemen? Tatian tells us, too, that the Gospel was written by St. John, and that Apostle had been dead only about eighty years when Tatian died. Is there not something quite silly in the Tubingen contention?

4. Eusebius, the great patristic historian, who was born about 270, quotes a passage from Clement of Alexandria, who was born in 153, in which is given the occasion for the writing of each of the four Gospels; and in this passage Clement incidentally indicates John as the author of the Gospel that bears his name. Clement, like Tatian, does not *argue* the question; for it was not a question. No man had ever questioned it. He simply says: "John, last of all, perceiving that what had reference to the body in the gospel of our Savior was sufficiently detailed, and being encouraged by his familiar friends, and urged by the Spirit, wrote a Spiritual gospel." Is it at all possible that both Tatian and Clement, learned and honest men, living within less than a century of the real date of the Gospel by John could both be utterly mistaken about its writer, or utterly false to the known facts?

5. There has but recently been discovered a fragment, in the Coptic language, written as early as 160, "which cites the fourth Gospel as John's." Verily, these three witnesses convict the Tübingen School of utter silliness.

All of this means, not that there is anything wrong in higher criticism, a thorough study of the Scriptures, a turning on of all the light possible; but that there is something very much out of order in the mental machinery of some so-called higher critics.

Rev. J. T. Curry, of Tennessee, in an article published in our *Review*, of July, 1905, concedes that higher "criticism has had a large share in the work of creating the present enthusiasm in Bible study." Maybe so; but I doubt that its share is a very large one. He further concedes that it has intensified or made more critical that study and has given "a truer balance and discrimination between the human and divine, the essential and nonessential, the universally vital and merely local or temporary elements in the Bible." Possibly all this is true; but if it has been the occasion of the birth of a fad, following which a great lot of smart preachers on both sides of the Atlantic have been led to play the monkey before the world, it may be costing us more than it is worth. However, the fad, like all fads, will soon die, and we shall have a sane, splendid method of Bible study left to us. But where, oh, where will the faddists be?

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MANSFIELD FEMALE COLLEGE.

Dear Dr. Boswell: The work of the scholastic year being nearly ended, I deem it proper through the ADVOCATE to furnish the Church some statements of interest connected with the College. More than is commonly believed, the institution has a warm place in the hearts of our Methodist people, and they are rallying right worthily to its support. The president has announced that notwithstanding the severe financial conditions that have prevailed throughout the country, the College will defray its running expenses. He has evinced marked skill in economy of resources and managed an unusually high standard of excellence during the first year of the new regime. Splendid work has been done by the students, and a spirit of progress is manifest. Meanwhile there has obtained within the College a real and ideal religious development that gladdened the heart of the writer. No great upheaval of emotion has characterized the situation herein, but a steady, deepening work of grace has been wrought in the lives of our student body that will count for much in the coming years. Some of the most intellectual young women here are devotedly pious and through their earnest work much good has been done.

At the morning prayer services for the College family it is my privilege statedly to officiate, and it has been my constant aim and effort to be all that a loving and solicitous parent should be in seeking to direct the minds of the young women to the noblest and purest ends of life, "that they may be corner-stones, polished after the similitude of a palace." In the classroom, also, I have endeavored to inculcate with all due discretion and fidelity the principles of industry, honesty and sobriety.

We use the new Methodist Hymnal and the standard hymns, so dear to our fathers, are becoming familiar to our young people in lieu of the less devotional and elevating kind that elsewhere is popular. All the College classes receive regular instruction in the Bible under the capable and devout direction of our president, who is himself a Methodist preacher's son. Next week we are to have with us Rev. Dr. Rice, of New Orleans, who is to deliver a series of addresses on certain books of the Holy Scriptures that will doubtless be replete with interest to us and the towns-people as well. The learned Doctor is well furnished as a Biblical student and exegete. We look for large spiritual and intellectual benefit.

The Commencement programme will be an attractive one. (May 21-27.) Rev. Dr. J. E. Wray, of First Church, New Orleans, and Rev. Dr. Frank Barrett, of Texarkana, will bring us messages charged with interest and value. There are nine seniors who hope to graduate from the literary department. In music and expression are several expecting to receive parchments also.

The town will doubtless join us in keeping open-house hospitality, whereby to entertain our friends and any prospective patrons, who may see for themselves the place where their daughters can find a comfortable college home. If any such persons will write President Dean beforehand entertainment will be provided free of expense to our guests. We hope for a large attendance of our preachers of the Conference. If they see the buildings and attractive grounds for themselves, it will be easy to tell their people about the advantages here found.

W. A. BETTS.

Mansfield, La.

AN INSTITUTE FOR PREACHERS.

The commission appointed by the Alabama, Mississippi and Louisiana Conferences to arrange for an Institute for preachers at the Seashore Camp-Ground, and the committee previously appointed by the Mississippi Conference for the same purpose, met in joint session in the Methodist Church in Gulfport, Miss., on April 28. Brother Robert Selby was elected chairman of the joint body, and Brother Seay secretary, and Brother Holmes treasurer. It was moved and carried that the outline published in the Mississippi Conference Journal of last year be the guiding outline for the programme for next year, 1909, when the first institute is to be held. In view of the importance of making for the first presentation of the institute a programme of the highest order, and of all the difficulties involved in such an undertaking, it was thought best to hold the first institute in 1909, June 23-July 1, inclusive, and to ask of the five Conferences of Louisiana, Mississippi and Alabama to appoint a commission of three for the establishment of a permanent Institute for Preachers at the Seashore Camp-Ground. A programme second to none of its kind was outlined to be recommended to that commission (if the Conferences comply) and arrangements made to get things in shape for that commission. Some of the world's best men for such work are on this proposed programme.

The three officers were made an executive committee of the body to carry on the preparations and to present the matter in proper shape to the Annual Conferences.

SECRETARY.

DISTRICT CONFERENCES.

MERIDIAN DISTRICT.

The Meridian District Conference will meet at Buckatunna, June 23, at 8 p. m., instead of 4:30 p. m. as previously announced. This change is necessitated by a new railroad schedule. The opening sermon will be preached by Rev. J. W. Ramsey.

W. C. BLACK, P. E.

ABERDEEN DISTRICT.

All who expect to attend the Aberdeen District Conference, June 3-5, Houlka, Miss., living out of the district, that expect entertainment, will please write me.

We have notified all the preachers of the district by cards. Hope they will all respond to request. Dr. Boswell, you are cordially invited.

W. C. CARLISLE, P. C.

Houlka, Miss.

DURANT DISTRICT.

The Durant District Conference will meet at Kilmichael, May 21-24.

The good people of Kilmichael are getting ready to give us a royal entertainment. They are overhauling their church, and when they are through it will be a gem of beauty. They will give a hearty welcome to the servants of God and the Church, and they expect a "time of refreshing from the presence of the Lord."

The train arrivals are: Going East: 11:12 a. m. and 8:55 p. m. Going West: 10:12 a. m. and 3:40 p. m. All trains will be met by committee; but if any should arrive unannounced, they will please go to the church or to the bank, where Brother A. L. Pery will give any assistance needed.

A full attendance is desired, not only of members of the Conference, but of any and all visitors interested in the great work. Mr. Editor, we will be very glad to have you with us. Yours in the work,

J. H. SMITH, Pastor.

THE OXFORD DISTRICT CONFERENCE.

"Dat aint no Angel!
BUT, hit's de bodiment ob goodness jes de same. Ah tells you, when you gits a taste ob dat dar LUZIANNE COFFEE you feels mighty close to de Good Place sho'."
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NEW ORLEANS U.S.A.

The Oxford District Conference will meet in Holy Springs, May 19-21. After organization and appointment of committees, Tuesday morning, the meeting will be turned over to the Woman's Missionary Societies for the day.

Rev. J. H. Bass will preach Tuesday night. Thursday will be "Layman's Day." A very fine programme has been prepared, and we look for great things. Besides the regular delegates, there will be many other laymen present from all over the district. Let pastors and delegates meet promptly at 8:30 o'clock Tuesday morning.

Committee on License and Recommendation for Admission to Annual Conference: W. W. Mitchell, W. G. Burks, H. S. Spragins.

Committee on Orders: T. G. Freeman, J. W. Poston, J. R. Roberson.

J. E. CUNNINGHAM, P. E.

NEWTON DISTRICT.

The Missionary Institute at Philadelphia (Miss.) is changed from June 17 to June 23.

JAS. M. WEEMS, P. E.

THE LAYMEN OF OXFORD DISTRICT.

Mr. Editor: The Laymen's Movement is being felt and recognized in the Oxford District. Eight laymen, members of the Oxford Church, met recently with our Presiding Elder and pastor, Brothers Cunningham and Spragins, and Brother Wollard, of Water Valley, for a full and free discussion of this great movement as related to our Church. A considerable degree of interest and enthusiasm was evinced. We decided to set apart a special day for this important subject at our District Conference, to be held at Holly Springs May 19-21. We have prepared and had printed a programme for the 21st, mailed one to each member of the District Conference, and to many other laymen as well. About three hundred and fifty have been mailed out, and with each a letter urging attendance. We hoped to have a day of much profit and real interest.

We have the hearty and intelligent co-operation of our presiding elder, and of the president of our Missionary Board, Brother Woollard.

If our laymen catch and appropriate the Christ-like spirit and force of the great Chattanooga Conference, they can but speak out and act while the heart burns within. The thought of the unused assets among our members—in ourselves—should alarm, bestir and encourage us.

A greater work remains to be done for the Master. A greater work can be done for his cause. Now let us say *we will do it*. The field and the reapers are open; men and women are ready to go on this great missionary conquest for the King of our salvation. We need money and consecration to send them and to make their work effective unto him!

Laymen and preachers of North Mississippi Conference, the battle is on; the forces of heathendom are weakening before the onward march of Christian civilization; let us have our full share in the glorious victory of our Lord!

J. M. WYATT,
Leader of the Layman's Movement of Oxford District.

PROGRAMME

FOR MISSISSIPPI CONFERENCE EPWORTH LEAGUE DAY, MAY 31, 1908.

(To be used by all of the Leagues in the Conference, with such changes as local conditions may require.)

Song.
Scripture lesson, Phil. iii, 8-16.
Prayer.
Special music, etc. (to be arranged for according to local talent.)
The Epworth League; Its Origin, Purpose and Work (by the pastor or leader).
Reception of new members.
Five minutes talk on the work of the (a) Devotional Department by the first vice-president; (b) Charity and Help Department by the second vice-president; (c) Literary Department by the third vice-president; (d) Missionary Department by the fourth vice-president.
The *Epworth Era* Necessary to Our League Work, by the *Era* agent. (Have sample copies of the *Era* and distribute, and get a club of ten or more.)
Special Work of Our League.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

What? An annual gathering of delegates from all the Leagues in the Conference.
Where? Gulfport.
When? June 18 to 21, 1908.
Why attend? To learn League methods.
Who can attend? Pastors, presidents and two or more delegates from each League (and church without a League).
Collection for expense of the Mississippi Conference League. (Remit to W. D. Hawkins, Meridian, Miss.)
Elect your delegates to Gulfport (if not already elected).
Song.
League benediction.

FOR THE USE OF CHURCHES WITHOUT EPWORTH LEAGUES.

Splendid music (to be arranged by each community.)
Song.
Prayer.
Scripture lesson, Phil. iii, 8-16.
"What is the Epworth League?" by the pastor (or some one selected by him).
"Do We Need and Can We Have Such an Organization Here?" (Volunteer talks from those present.)
Organization; election of officers; subscriptions to the *Era*, and election of delegates to Gulfport.
Song.
League benediction.
Send names of delegates to Miss Georgia Rohrer, Gulfport, Miss.

DISTRICT CONFERENCE.

The Crowley District Conference will meet in Jeanerette May 29-June 1, 1908. The opening sermon will be preached Friday, May 29, at 8 p.m., by Rev. J. I. Hoffpauir. The business session of the Conference will begin Saturday, May 30, at 9 a.m.

J. M. HENRY,
Presiding Elder.

WINONA DISTRICT CONFERENCE.

If the preachers will send me the names of their delegates who are at all likely to attend the District Conference it will be of great service to me in providing you entertainment, and I shall be grateful for the information. Respectfully,

W. H. MOUNGER.
Eupora, Miss.

LOUISIANA ORPHANAGE

Rev. C. C. Weir, Field Agent,

Bunkie, La.

My Dear Brethren: Since I last wrote you, I have made several visits of interest. I went to Mansfield, where I was very kindly received by old friends and new. The pastor, Brother K. W. Dodson, is very busy in the erection of one of the finest churches in the Conference.

Brother Dean, president of Mansfield Female College, is surrounded by a happy, contented, hard-working crowd of girls, who will do much to draw patronage next year. Patrons, after all, are the very best recommendations. Our beloved superannuate, J. L. P. Shepherd, while not physically able to take a pastorate, is keenly alive to every interest in our Zion. The Mansfield congregation will pay, through two local secretaries, twenty dollars monthly. This will care for three children.

I am glad that fine, new churches do not always mean a clear receipt, so far as other matters are concerned. I presented the orphanage work in the morning to the Methodist people, and at night, by invitation of Rev. Mr. Thorpe, the rector of the Episcopal Church, I told the Episcopalians about our Orphanage. Now, wont some of your Methodists invite me!

Easter Sunday I was in Hico with Brother Robert Randle. I cannot begin to tell you how much I appreciate the fact that he drove for me fifteen miles, and fifteen miles back, making in all a drive of sixty miles for him, and I am neither a Bishop nor a presiding elder; so he did this for the reason many others have done the nice things for me—for Jesus' sake. How tender are the ministrations of my brethren!

On Friday, the 10th, I received the following letter from Mr. S. D. Pearce, president of our Board of Trustees:

"We are in immediate need of money to carry on the work on the building. The superintendent of the work has need for $150 to $300 per week, and we have now less than $100 on hand—not enough to pay up labor account for this week—and unless more money is put into the treasury by Saturday evening next, 11th inst., work on the building will stop at the end of this week. That, you understand, will be a great misfortune to the undertaking just at this stage of the work, which, up to this time, has progressed nicely. * * * The situation is a critical one and calls for immediate action. We look to you for financial aid."

I had to meet the issue, which I did. You can readily see that mechanics' and masons' hire amount to nearly $1000 per month, to say nothing of feeding the children.

Brethren, somehow I feel like I should have a chance at some of your people without having to literally "but in," as I have so frequently to do. The building is beautiful, and is walled up to the windows of the second story. We need this so much. Our rented house is just about full now, and we are receiving daily requests to take children.

I received a nice letter from Louisiana Avenue Sunday school, with an Easter offering of $18.50. It is nice to be remembered.

It will take $6000 to put the roof on and doors and windows in. Those who can pay should help us with money; those who have no money should pray for us. Reader, is this on your heart?

My club continues to grow. I copy portions of a few letters about the club—I mean the club who are to pay $500 monthly into our Home:

From Shreveport: "I am not prepared now to sign a card for a specified amount for your Orphanage every year, but hope to be able to contribute every year. Enclosed find my check for $25."

A widow's letter: "Some days ago I received a little book and some leaflets regarding the Methodist Orphanage at Ruston, also asking for a subscription monthly. I have thought over this quite seriously, and have decided, though my means are very limited (a great deal more so than you have any idea). I will subscribe six dollars annually, fifty cents monthly. I have an income from my one rented house of $16 monthly. From this I clothe myself, pay Church, Sunday school and mission dues, taxes, insurance and all repairs that are made on the place."

I wonder if some one body who reads this letter to the ADVOCATE will not write and ask to join the "$500 Club."

Asking your prayers and sympathy and co-operation, I am yours fraternally.

C. C. WIER.

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W. H. M. S.

The Twenty-[illegible] annual Session of the Woman's Board of Home Missions [illegible] at the [illegible] Church, [illegible] [illegible] afternoon, April [illegible].

Miss Bennett, the head of the organization, in her annual message to the body [illegible] with [illegible] the progress made throughout all phases of the work during the past four year and emphasized the need of the department [illegible] women [illegible] with [illegible] Christian [illegible]. [illegible] women of [illegible] thought and [illegible] equipment to [illegible] the [illegible] work [illegible] representing [illegible] Conferences were present at the meeting. [illegible] a number of [illegible] Dr. [illegible] of [illegible] New York and an author of [illegible] reputation, gave a [illegible] entitled "The New [illegible] of the New [illegible]" and [illegible]. [illegible] gave the spiritual [illegible] to the Conference by his daily Bible talks on the "Secret of the Inner Life." His plain, simple exposition of the great truths of the Christian religion reached the hearts and came as a call to higher and better service for the Master. The Bishop declared he had no faith in the piety that pines inordinately for paradise; that a religion which causes a person to lose all interest in the movements of this world is selfish and narrow. To make the world better is to be a factor in politics, in business and by example and wisdom to be a help to those around him.

Following the annual sermon on Sunday morning by Bishop Hendrix, ten young women were consecrated by him to enter as deaconesses the great field of missionary effort in the homeland. The sum of $15,000 was appropriated by the Board to develop mission work on the Gulf Coast, this work to be centered in the three great ports of entry, New Orleans, Galveston and Mobile—in Galveston the work established to be known as the "Sam Jones Immigrant Bureau," in honor of the great evangelist and because of his deep interest in the cause of Home Missions.

The reports show the past year to have been the most prosperous one in the history of the organization, the grand total of collections, local and connectional, being $[illegible]. The attitude of the Board against the liquor traffic, child labor, legalized prostitution and the divorce evil was emphasized in no uncertain terms, and the members of the body urged to use their utmost endeavor to promote the enactment of righteous laws in both local and State governments. The appropriations for the present year amount to nearly $[illegible], this amount to be divided among the fifteen schools and other enterprises of the Society.

Dr. McMurry, secretary of the Church Extension Board, in his address on "Parsonages" highly commended this department as a great factor in extending the gospel by its provision of homes and supplies in the hard places. Nineteen thousand nine hundred and thirty-two dollars were donated to parsonages last year, also supplies to various charges and missions valued at $[illegible].

A report of special interest was made by Dr. Trawick, of the medical staff of the Louisville Wesley House. He stated that during the past twelve months three thousand patients had received attention from the nurse deaconess, while fully that number of medical calls were answered by the three physicians on the Wesley House staff. "Altogether, this free work," he said, "would have amounted, at the lowest estimate, to more than $8000 in the year."

Taken all in all, the meeting which has just closed was pronounced by general consent one of the most efficient and fruitful that has ever been held by the Woman's Home Mission Board.

[illegible] the [illegible] of the [illegible] from the [illegible] served [illegible] the [illegible] committee [illegible] composed of [illegible]. [illegible] meeting [illegible].

[illegible]

[illegible] that [illegible] Mission [illegible] the [illegible] of the [illegible] will [illegible] of the [illegible] Jubilee number.

[illegible]
[illegible] Conf.

[illegible]

Mrs. [illegible], the newly elected corresponding secretary of the New Orleans District and the [illegible] Superintendent of [illegible] work in the State [illegible] South Franklin Street, New Orleans, La., has been appointed corresponding secretary of that district. Mrs. [illegible] will [illegible] the [illegible] Shreveport District having removed from the State also.

NOTES FROM SARDIS DISTRICT.

The people of the Mt. Pleasant charge are delighted with their pastor, Rev. [illegible] Wilson, and are giving their appreciation tangible expression in many ways. Their second quarterly Conference, which was recently held, was well attended and good reports were made. They are repairing and beautifying their parsonage property. We are [illegible] that [illegible] Wilson is [illegible] with his people.

We regret to note the illness of Sister W. M. Young, who is now confined to her bed, and hope it will be temporary [illegible].

Brother Langford writes that it became necessary to remove Sister Langford to an infirmary in Yazoo City, where she underwent an operation, which was entirely successful. The present indications promise a complete restoration to health, for which we join the happy husband in rejoicing. He [illegible] for this extra expense [illegible] most sincere thanks. He has already entrenched himself in the affections of his people.

Rev. N. D. Augustus and [illegible] Gaines exchanged pulpits last Sunday. Both congregations enjoyed the [illegible].

The children of Brother [illegible] charge, [illegible] have raised more than fifty [illegible] for the Orphans' Home.

Miss Allen, [illegible] charge, who was converted last [illegible] a scholarship in the [illegible] and Training School preparatory to [illegible] the foreign field.

May [illegible], 1908.

WINONA DISTRICT CONFERENCE

TO BE HELD AT [illegible], MISS., MAY 27-28.

A Sunday School Institute will be held May 26, opening at 2:30 p.m. Short addresses will be made upon the following topics, viz.:

The Sunday School as an Investment—J. W. Bell, R. T. Jones.

The Sunday School's Contribution to the Church—J. B. Small, John Ritchey.

The Essentials of an Ideal Sunday School—A. B. Reese, J. A. Hall.

[illegible] the Sunday School [illegible] May [illegible] Hold the School—[illegible] L. W. [illegible]

Some Marks of a Successful Teacher—J. H. [illegible], [illegible] McCafferty.

[illegible] the School [illegible]—W. B. Bingham.

Sunday School Music—[illegible] Park.

Rev. [illegible] Ritchey will preach the opening sermon for the District Conference at 7:45 p.m. Tuesday, followed by the Sacrament of the Lord's Supper. The Conference will open at [illegible] Wednesday morning. Reports from the [illegible] charges will be heard, careful inquiry being made into the general state of the Church. During the morning W. B. Bingham, J. J. [illegible] and [illegible] Bryan will bring us "Echoes from the Laymen's Conference at Chattanooga." During the afternoon [illegible] will be [illegible] Home Mission [illegible] the routine business of the Conference will be completed [illegible].

[illegible] in our [illegible]

Methodism's Opportunity in the Winona District—[illegible] L. W. [illegible]

The Layman's Place in the [illegible]—[illegible]

[illegible] and Education—[illegible] Ritchey, R. [illegible]

The Preacher and [illegible]—[illegible] Hall.

The Church Extension Loan Funds—J. R. [illegible]

The Need of Better Provision for our Superannuates—R. Thayer.

Our Temperance Fight and Its Cost—R. A. [illegible], W. H. Mounger.

COMMITTEES

On License to Preach—[illegible] Park, J. A. Hall, John Ritchey.

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LORENZO DOW'S DEEDS TO CHURCH LOTS.

In his wanderings about the world, Lorenzo Dow visted the "Natchez Country" more than once. He had quite a partiality for this favored settlement in the then new Southwest. In his story of his travels and experiences he tells how he advised the kin-people of his wife, Peggy, to remove to this portion of the Mississippi Territory. Finally, he did make his home in Claiborne County, Mississippi, near the present town of Port Gibson, where he resided for several years, and where, according to his narrative, he had varied tribulations, chiefly because of the ill health of his devoted wife, Peggy.

It is likely not generally known that he owned land in Mississippi. But the records of Adams County show this to be the case, and, further, that he made two conveyances of lots for church purposes in the early part of last century. These transfers are interesting because of the parties, the forms of the deed and the locations of the property. The unique character of the man is shown even in these transactions in realty. The members of the Church receiving the benefit of these donations will at least be entertained for the moment in reading about these deeds.

On June 11, 1803, by deed, which is recorded in book "C," page 193 of the records of deeds of Adams County, Miss., the Reverend Lorenzo Dow, then a resident of Coventry, Conn., conveyed, or, using his words, "Gave and bequeathed," to Rev. Moses Floyd, William Foster, Adam Tooley, Robert Turner and Stephen Calender, trustees, a lot described as the south corner of lot 11, square 11, fronting forty feet on Claiborne Street, and extending back sixty feet, in Kingston, in Adams County, Mississippi Territory. And the following words, taken from the instrument show the trusts and purposes of the conveyance: "They (the trustees) shall, when convenient, erect and build, or cause to be built, thereon a house or place of worship for the use of the members of the Methodist Episcopal Church in the United States of America according to the rules and discipline which from time to time may be adopted by the ministers and preachers of said Church, and in further trust and confidence that they shall at all times hereafter permit such ministers and preachers belonging to the Church, or shall from time to time, be authorized, according to the discipline of the same, to preach therein, and when unoccupied by the said ministers and preachers that they shall suffer other well-recommended ministers and preachers of other denominations, and the above mentioned Lorenzo Dow, *unless he should become an opposer of ye doctrine* or discipline of said Church," to preach and conduct services in same.

It will be noticed that the Rev. Lorenzo Dow had it nominated in the deed that he might preach in the proposed church so long as he was not in opposition to the Methodist teachings and regulations. At the time of the execution of the deed he still claimed his residence in New England; and it is evident that he was not married. The conveyance was signed in the presence of Alexander Calender and Harrod Newland, and the proof of its execution was made before Samuel Brooks, justice of the peace, by the affidavit of Mr. Calender.

Kingston is a country neighborhood in Adams County, thickly settled, and rendered attractive by its beautiful roads, fertile land, pleasant homes and excellent people. Those who have known Kingston for the past some decades will be surprised to learn that in its early history it contained a projected and measured-off town. The congregation of Methodists at Kingston worshipping in a church centrally located is really the successor of the first organization of Protestant Christians in the Southwest upon the coming of the Swayze brothers of the Congregationalist Church of the Homochitto River.

At a later date, on Nov. 20, 1811, Lorenzo, joined by his wife, Peggy Dow, then residing in Claiborne County, Mississippi Territory, by deed recorded in book "G", page 75, of the deed records of Adams County, conveyed to Miles Harper, Isaac Quinn, Reuben Newman, Robert Turner, Daniel Rawlings and Alexander Covington, trustees of the Methodist Church, a certain lot of land situated in Adams County, Mississippi Territory, in or adjoining the town of Washington, on First North Street, and measuring seventy by one hundred feet, "together with houses, woods, water ways and privileges" belonging to the land. This deed was signed and delivered in the presence of Jos. B. Wilkinson and Robert Andrews. It is quite lengthy and was evidently prepared by a skilled conveyancer, and one having intimate knowledge relative to the requirements of the rules of government of the Methodist Episcopal Church. The instrument first above mentioned was, apparently, written by Lorenzo himself. The deed to the lot at Washington provides for the erection of a church wherein regular Methodist preachers should "preach and expound God's Holy Word." There is no expressed permission for these preachers to deliver great moral discourses, learned addresses nor elocutionary displays. They were simply to preach the Word. This deed also contains the provision that when the church was not occupied by Methodist ministers, regular licensed clergymen of other denominations should be permitted to preach therein. It set out with great detail and clearness plans for the election of new trustees upon the death or the withdrawal or removal from the church of those named.

At the time of the making of this deed Washington was a flourishing community and the seat of government of the Mississippi Territory, and about that period it was the scene of some notable events in the history of the Southwest country. It is now a village, a suburb of Natchez, and generally known as the location of the Jefferson Military College, the oldest institution of learning in Mississippi. Lorenzo Dow, doubtless, often preached in Washington and also at Kingston. It is clear that he esteemed the Christian work at these places and desired to aid the Methodists in the effort to obtain homes for their congregation.

RICH'D. F. REED.

Natchez, Miss.

CHURCH EXTENSION.

The Committee on Applications has just finished its work. For three weeks this Committee has been trying to make $69,476 (the amount which the Board can appropriate for donations at its annual meeting in St. Joseph, Mo., May 6-10), supply the demand for $177,225. It has also been wrestling with a proposition created by a demand for loans amounting to $273,125.75, with only $75,000 in its hands for distribution.

We have done the best possible, and a report is ready for the Board, which has final authority in every case.

There is not a preacher in the Church who would not earnestly press the claim of the Board of Church Extension on "Loan Fund Day" if he could sit for one hour with this Committee on Applications.

It will be observed that the amount asked for in loans is greater than our total Loan Fund capital. When it is understood that it is impossible to turn this capital over in a shorter period than five years, the necessity for a larger Loan Fund capital will at once be seen.

It will also be observed that the amount asked in donations is larger than the total Church Extension assessment. When it is remembered that this assessment is not paid in full, and that the Conference Boards reecive 50 per cent of the amount paid, our trouble will be manifest to all.

One of the most interesting letters received in response to the call for contributions to the Loan Fund capital of the Board of Church Extension is given below.

The brother who wrote the letter is a faithful layman. He is not blessed with a large amount of this world's goods, but is rich in faith and good works. The letter follows:

"Kansas City, Mo., April 20, 1908.

"Brother McMurry: Your appeal received. I have a dear old mother who has loved and worked for her Church these many, many years. She is now practically a suffering shut-up. But she still retains her interest in the welfare of the Church. I want to make a subscription to the good cause in her name, and now enclose a check for $100. Please acknowledge receipt of same to Mrs. ———. Yours sincerely,"

We trust that many who read this letter may be moved by the same spirit to do a like noble deed.

W. F. McMURRY,
Corresponding Secretary.

WHEN WATCHES GROW SLEEPY.

"You know that the vital energies are at lower ebb at night than in the daytime," said an old watchmaker. "Would you believe that some watches—especially the cheaper ones—are similary affected?"

"You know a good watchmaker always wants several days in which to regulate a timepiece. That is because the only way to regulate it properly is to compare it with a chronometer at the same hour every day. Otherwise the variations in the speed of the watch will baffle his efforts. The man to whom I was apprenticed told me this, and I thought the idea absurd. We were working late one night, and he called my attention to a lot of watches we had regulated and ready to deliver. It was near midnight, and every watch was slow. The better timepieces had lagged behind some seconds. The cheaper watches were a minute or more out of the way. Next morning every one of the lot was exactly right. The fact is you can regulate a watch to make exactly twenty-four hours a day, but you can't persuade it to make just sixty minutes in each of the twenty-four hours. Why this is, no one can tell."—The Girl's Companion.

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NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

ORGANIC UNION.

It is likely that the General Conference of the Methodist Episcopal Church, now in session, will take a step towards organic union with our Church; but it is just as likely to take two steps in the opposite direction. A commission will probably be appointed to confer on the subject. That is the one step. But since the proposition to elect Bishops for races has been overwhelmingly defeated it is probable that one or more colored men will be elected to the Episcopacy. That would be the two steps backwards.

The "color line," as it now exists, is embarrassing enough. It would be much more so should colored men be elected to the Episcopacy. That would give them the legal right to preside over white Conferences as well as black. They might not exercise the right for many years, and some writer (a white man) pleading for colored Bishops, has said that the white Bishops would see that they are always appointed to the colored Conferences, and thus avoid all friction. That is a beautiful theory. It looks well on paper, but Southern men are not going to take any chances.

In reply to a correspondent of the Central *Christian Advocate*, suggesting that union of the negroes in the Methodist Episcopal Church with Colored Methodists having their own separate jurisdiction, the Editor, Dr. Spencer, uses some very strong words, which, if expressive of the sentiments of his Church at large, show that our Northern brethren are by no means ready to make any concession for the sake of union that involves the separation of the negroes from their Church. Dr. Spencer says:

> We share every longing that the two great Methodisms may come together and be one. For it we often pray. But we cannot have organic union, nor do we want organic union, nor would our big-hearted Southern sister respect us if we did want organic union, if it involves showing the white feather as regards the task we have undertaken in helping our colored brethren. We know the heaviness, the magnitude, the ostracism of our undertaking; but that is no reason why we should cast that task away. There are ten million colored people in this land, and we have set our face to helping them. All talk about social equality and racial mix-up our Southern friends know to be the veriest slander. We are not in the South to promote amalgamation and intermarriage; we are there to help the colored folk to self-support, to self-respect, to self-initiative, to education, thrift, character. All of which would break down if we began preaching amalgamation. Everybody knows that. We will not for many a moon lay down that distinct and providential duty. Therefore organic union may have to wait. * * * And we do intend to go straight on trying to meet our tasks with our folk who are black, and we know—we do not simply believe—we know that in this task, which they thoroughly understand and appreciate, we have the sincere and profound appreciation of many of the greatest men in the Southern Church to-day.

From this it appears Dr. Spencer prefers holding on to about 280,000 colored members rather than surrender them for the sake of organic union with 1,700,000 Southern Methodists. Possibly if we occupied his place we would be governed by the same sentiment, but looking at the matter from our standpoint, and guided by our experience in setting off and setting up our colored members into a separate jurisdiction, knowing they have never been hindered, but rather helped by the action, we can but feel that if our Northern brethren believed the union of the two great Methodisms to be a matter of importance, as all who favor union seem to think, they would willingly transfer their colored members or make of them an independent body, and bid them godspeed.

If this, or any other disposition of their black brethren meant abandonment, or the "showing of the white feather," as Dr. Spencer calls it, the thing would be different. It should not mean that. It did not mean that when the Southern Church set off its colored membership. To this day, though more than thirty years have elapsed, the Colored Methodist Episcopal Church claims our sympathy and help, and to some extent both are given. Should these colored members prefer an independent organization, and effect it, they would at once command the respect of the world, for they would have not only a large membership, but their twenty Annual Conferences and many millions of dollars in Churches and schools. Besides, the great Methodist Episcopal Church could afford just as well then as now to make generous appropriations for weak and struggling congregations and schools. The wonder is the colored members do not clamor for independence. Possibly they are deterred by the fear of having their supplies cut off.

Our Northern brethren were willing enough to merge their Japanese members with other Methodist bodies. In doing so they did not set them adrift to shift for themselves. They are still remembered in their missionary appropriations. Why not release their black members on the same terms?

Like Dr. Spencer, we are not afraid of "amalgamation and inter-marriage," or any form of social equality. These are not regulated by State or Church. We are not afraid even of negro domination. But, as we are free from all embarrassment and "entangling alliance" of every kind, we intend to remain free. Our Northern brethren have gone half way towards releasing themselves by drawing the color line in their Annual Conferences. They should go all the way by encouraging their colored members to unite with other colored bodies, or form a jurisdiction of their own. Until they do one or the other all talk of the union of Northern and Southern Methodism is useless.

Personally, we venture to say there are other insurmountable objections to union with the Methodist Episcopal Church. One is its position in regard to the Episcopacy; the other is its record in the case of Bishop Andrew. That record we presume will never be repudiated. The position on the Episcopacy will be maintained. And this writer and the Methodist Episcopal Church will remain apart.

A DISCERNER OF SPIRITS.

One of the striking sayings of Dr. J. B. Gambrell, the leading man among the Texas Baptists, is to the effect that a spiritual man "must be something of a discerner of Spirits." Is this not true of an intelligent and faithful pastor? or, as for that matter, of any one deeply interested in the work of the Church? Who is better prepared than a pastor, even on a short acquaintance with his people, to determine the fitness of this or that man or woman for any special work? A Methodist preacher is never long in determining who among his converts is suitable for steward or Sunday School teacher. It is not infrequently the case he discerns that certain ones are suitable for preachers. It would be hard to tell just how he discerns the fact.

Dr. Gambrell tells us that more than once he has been impressed that a certain man ought to preach, and on opening the subject to him found that the Spirit had already spoken to him and he was ready for a helpful word. This writer can also say that more than once he has been impressed in the same way in regard to young men, and that in more than one case he has been somewhat instrumental in leading young men into the ministry.

There has been much said in recent months concerning the dearth of ministers. Nearly all the Churches have fallen short of a supply. At the same time, the conviction has been expressed that the Lord has called men as usual, but that they, for one cause or another, have declined to obey. Would it not be well for our brethren to be on the look-out for young men and speak to them on the subject? Some, doubtless, know their duty, and need not only encouragement, but faithful warning of the danger of disobedience. Others possibly, among spiritually-minded young men, are restless, and do not know the cause. They need to be instructed. Others realize the call, but say nothing about it. Poverty and lack of education keep them silent. They should be sought out and helped.

It may be that our preachers need no exhortation on this subject. But lest they forget, we venture to urge them during the coming season, while fishing for men, to exercise their power of discernment, and bring to bear with all force on suitable young men the necessity for laborers and the glorious reward awaiting those who gather sheaves for the Master.

Dr. Gambrell says, "To find God's preachers and help them to come out is really a very fine work."

At the recent session of the Baltimore Conference of the Methodist Episcopal Church Bishop Wilson, of our Church, by special invitation, addressed the candidates for admission into full connection, whereupon a correspondent declares "such courtesies will go far towards bringing about organic union." In the minds of some it is probable. But how great an impression "along that line" will one venture to say was made on Bishop Wilson?

Dr. John M. Moore, managing editor of the *Christian Advocate* (Nashville), writing from the Far East, recommends the election of "missionary bishops to reside permanently in the foreign fields," a recommendation at variance with "the plan of our itinerant general superintendency." The thing cannot be done without a constitutional amendment. We see no need for Bishops who cannot be used at home as well as abroad. Our Northern brethren have such officers. They sustain about the same relation to the Board of Bishops that a morganatic wife does to her royal husband.

PERSONALS.

Rev. S. L. Riggs is in a revival at Kentwood. The church is too small to accommodate the crowds, and for a week services will be held in the theatre building.

Rev. H. W. Bowman has been relieved of the Bogalusa charge, New Orleans District, and "appointed to do revival work in the Arcadia District." His address is Ruston, La.

The commencement exercises of Grenada College will begin May 23, and end May 26. Rev. Theo. Copeland will preach the Baccalaureate sermon. Eight young ladies will graduate. We thank President Clifton for an invitation to be present.

Saturday last was a happy day with Rev. K. W. Dodson, of Mansfield—the corner-stone of the new church was laid. Dr. F. R. Hill, of Shreveport, delivered the address. The house will be built of pressed brick at a cost of $20,000.

Our Brother, W. B. Thomson, Treasurer of the Board of Missions of the Louisiana Conference, who has been sick for some time past in one of the sanitariums of the city, has so far recovered as to be able to go to his home. He is well on the way to recovery.

Rev. H. T. Carley reports a large congregation and an interesting service at Carrollton Avenue Church last Sunday evening. Our brother and co-laborer, C. O. Chalmers, treated the church to an address on the Laymen's Conference at Chattanooga. The address was greatly enjoyed.

A Layman's Conference is called, May 21, for Oxford District at Holly Springs. The presiding elder, Rev. J. E. Cunningham is striving through personal letters to laymen and preachers to arouse an interest in the movement. His pleas are strong and we trust he will realize his fondest hopes.

We publish in this issue an appeal in behalf of our Church at Purvis, Miss. It will doubtless arouse much feeling. We hope also it will open the the hearts and purses of many good men and women who escaped the awful calamity that befell Purvis. And those whose hearts are touched should respond quickly.

Rev. O. L. Savage and his people at Iuka, Miss., have enjoyed a great revival. Rev. W. L. Graves did the preaching, and pleased, as well as benefited, the people. There were many conversions. Brother Savage has received sixty-nine persons into the Church this year—fifty-four on profession of faith. He is doing a great work.

Invitations have been issued by Dr. and Mrs. Collins Denny to the marriage of their daughter, Elizabeth Chapman, to Rev. Eugene E. Vann, on Wednesday evening, May 20, at 8 o'clock, Vanderbilt University Chapel, Nashville. We acknowledge the receipt of an invitation. The young people have our best wishes.

Dr. T. C. Wier sends us an Appreciation of the late M. F. Ames, who, for sixty years and more, was connected with our church at Starkville, Miss., and who for forty years was a steward. The faithful man deserves to be held in everlasting remembrance. None but a true man could maintain his place among good people that number of years.

The faculty and students of Port Gibson Female College invite us to attend the annual commencement exercises, May 15-18. The sermon will be preached by Rev. R. W. Tucker, presiding elder of the Baton Rouge District, on Sunday the 17th, at 11 a. m. The address to the College Epworth League Sunday evening will be delivered by Rev. G. H. Galloway, of the Vicksburg District.

For the Educational Conference of our Church, to be held in connection with the Annual Meeting of the Board of Education, in Atlanta, May 19-21, thirty-five speakers have been engaged: Bishops, presiding elders, pastors, and a missionary secretary; presidents of colleges, chancellors of universities, State and Church; college professors and judges; the president of the Carnegie Foundation; one plain "Mr," and one without any title at all. Such an array of talent was hardly ever seen as far South as Atlanta. The great programme, we presume, was arranged by Dr. J. D. Hammond, secretary of the Board.

CONSUMPTION CAN BE CURED.

One of the most interesting articles of the April number of the *Methodist Quarterly Review* is entitled "The White Plague." It is by a lawyer, Mr. Temple Bodley, of Louisville, Ky., who was a sufferer with tuberculosis. In a letter to the editor of the *Review* Mr. Bodley wrote: "Five years ago I had the disease. Six months later, thanks to competent medical advice and the modern treatment with fresh air, rest, and nutritious feeding, I was pronounced cured; and have since had no sign of relapse, although living pretty much as I did before, except that I am more in the open air in the daytime and sleep with the windows and door open at night."

We have not room here to reproduce this article, that it would be well for you to secure and read if you are especially interested, but we can give a few of the points presented in the language of the layman, and not in the mysterious tongue of the scholar.

The specific cause of the disease is a microscopic germ, called the tubercle bacillus. This germ has no power of locomotion, and dies in sunshine in a few hours, and in ordinary daylight in a week. It lives on decayed animal matter, and thrives and multiplies in a marvelous manner in unhealthy lungs. It cannot thrive and multiply, and commonly dies, in any animal tissue abundantly supplied with good, healthy blood.

The essential points in the modern treatment of the disease are plenty of fresh air, plenty of nutritious food and rest, especially when there is any fever. These things may be secured in almost any climate, and men have been cured of consumption everywhere. It is possible for the poor man, who has no money for expensive journeys, nor large fees, to secure all these. An intelligent study of the essentials, and a determined effort under the guidance of the family physician, might save many who otherwise will fade under the steady advance of this insidious disease.

No specific remedy for this disease has yet been found. A number of proclamations have been made, but they have all proven to have been premature. The man who brings you some nostrum, that is a certain cure for consumption, is either a self-deceived, incompetent, or a fakir. The specific for consumption may be discovered; but it has not yet been. But by enlisting all nature's forces it is possible for the consumptive who is not too far gone in the disease to recover.

W.

THE CHURCH AT PURVIS.

Dear Dr. Boswell: Full particulars of the recent terrible cyclone at Purvis have already been given by the secular papers, nor have the reports of this great calamity been exaggerated except in a very few items. The escape of myself and family from serious injury was nothing short of miraculous, as the parsonage was completely demolished. We are profoundly grateful to Almighty God, who granted us so gracious a deliverance. The severe cut which I received on my right wrist is now nearly well.

At a Quarterly Conference held at Purvis a few days ago, it was resolved to rebuild both church and parsonage as soon as possible, all of the members being greatly encouraged by the noble offer of aid made by the Main Street Church, of Hattiesburg. Fully three-fourths of the residences in Purvis were either destroyed or rendered uninhabitable, and all of our citizens sustained such heavy losses that many of them will not be able to rebuild even their own homes, except with outside help. This being the case, it will be impossible to rebuild our church, which was valued at $3,500, unless Methodists elsewhere generously come to our relief. The outside world has responded nobly to the calls for aid in other directions, and I feel confident that the Church at large will contribute cheerfully and liberally to meet this emergency. A dozen or more churches have already sent in contributions amounting to a little over $300, and it is hoped that many others will quickly respond.

I have never served a more loyal and liberal-hearted people than the membership of our church at Purvis. They have heretofore never failed to give generously to every good cause, and are eminently deserving of general and substantial sympathy in their sorely stricken condition. We are perplexed, but not in despair; cast down, but not destroyed. May God put it into the hearts of many to assist us in the work of rebuilding the walls of Zion.

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ROYAL BAKING POWDER

All contributions for either church or parsonage should be sent to Brother T. M. Ferguson, Hattiesburg, Miss., who was elected treasurer of our Building Committee. Yours fraternally,

M. M. Black.

CALENDAR OF IMPORTANT EVENTS.

STATES OF LOUISIANA AND MISSISSIPPI.

Commencement Port Gibson Female College, Port Gibson, Miss., May 15-17.
Shreveport District Missionary Institute, at Mansfield, La., May 18.
Oxford District Conference, at Holly Springs, Miss., May 19-21.
Seashore District Conference, at McHenry, Miss., May 19-23.
Durant District Conference, at Kilmichael, Miss., May 21-23.
Winona District Conference, at Eupora, Miss., May 27-28.
Commencement Mansfield Female College, Mansfield, La., May 24-26.
Commencement Grenada College, at Grenada, Miss., May 24-26.
Crowley District Conference, at Jeanerette, La., May 29-June 1.
Greenville District Conference, at Cleveland, Miss., May 27-29.
Vicksburg District Conference, at Edwards, Miss., May 27-30.
Whitworth College Commencement, Brookhaven, Miss., May 31 to June 2.
Millsaps College Commencement, Jackson, Miss., June 7-9.
Aberdeen District Conference, at Houlka, Miss., June 3-5.
Alexandria District Conference, at Natchitoches, La., June 12-14.
Woman's Foreign Missionary Society of the North Mississippi Conference, at Senatobia, Miss., June 13-17.
Mid-Year Meeting of the Mississippi Conference Board of Missions, at Centerville, Miss., June 15-17.
Mississippi Conference Epworth League, at Gulfport, Miss., June 18-21.
Missionary Institute, Philadelphia, Miss., June 23.
Meridian District Conference, Buckatunna, Miss., June 23.
Columbus District Conference, at Mathiston, Miss., July 1-3.
Newton District Conference, at Montrose, Miss., July 8-10.
Corinth District Conference, at Baldwin, Miss., July 14-16.

Classified Advertisements.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

BEN F. WATTS, one of the best men in Copiah County, died at his residence, March 15, 1908. He was 58 years old December 14. He was born in Copiah County, near Beauregard, and was converted and joined the Methodist Episcopal Church, South, when about 20 years old, of which he was a loyal, consistent Christian member. He loved his Church, his family, his neighbors and his God. Rev. J. C. Farrar said to me that he had lived a neighbor to Brother Watts about seven years, and that he was a model neighbor, that he knew naught against his good name; that he said to Brother Farrar, while in the jaws of death in answer to some question asked Brother Watts by Brother Farrar, that he realized his condition, and was ready to die. He said to me, one week before he died, that he had fixed up his business so that his wife and son, Marcus, could remain or sell the place if they desired, and, best of all, he was ready to die; that there was not anything between him and God, "that all is well." So he expressed himself to Rev. D. C. Farmer and others. He leaves a devoted wife, one son, three brothers, two sisters, other relatives and many friends to mourn their loss. We will miss him. May God's richest blessings rest upon his loved ones. He was laid to rest in Pine Grove Cemetery by a large and sorrowing host of friends till the resurrection morning. "Asleep in Jesus, blessed sleep."

J. C. ELLIS, P. C.

EDITH SIMPSON THOMPSON died April 13, 1908. On the eastern slope of Emory churchyard, kissed by the dews and sunshine of the early dawn, guarded by the carolling birds by day, and the eternal stars, night-watches of the skies, reposes in flower-wreathed grave the sweet-faced Edith, heart-treasure from two of our homes. A sole remaining daughter of Mr. and Mrs. John H. Simpson, the tendrils of her being were woven around their hearts in an incomparable devotion. Two sons, all left from a family of nine, share this sorrow. As beloved wife of W. R. Thompson and mother of little Raymond Davis, Maggie Lee, Nell and Mary, her loss is inexpressibly sad. No sweeter nature nor truer, purer womanhood ever graced our fair land than hers. In her modest little woodland home in touch with the peaceful home and shut in from the world and all its allurements, she lived her short life nobly and heroically, leaving an indelible impress on all who knew her. Some one gathered all the flowers she possessed—only a bunch of pansies—and wove them lovingly into a cross and thought as the pure white, sweet flowers lifted their faces heavenward clinging to the cross how typical of the fair young life they were, for Edith had been a good Christian from her earliest years. Her last illness was brief but severe and soon the brave gentle spirit passed into the Savior's own keeping. While willing hands had done all that loving service required and the bedside of the sufferer was surrounded by her loved ones and friends, while life so bright and dear to one thus environed was swiftly ebbing away, the fair-haired Edith bade them "think of the home over there" and told how she was willing and ready to do her Savior's bidding. It was marvelous to see the rapt, beautiful expression in that dying face to listen to the last words of this pure, sweet Christian as she lingered a little while in crossing the threshold of eternity. A friend standing near said, "If no word had been spoken the look of the redeemed was pictured in that face." One could see all was well with the departing soul. Beautiful words are a sweet legacy. What patience and cheer they impart to the weary! What inspiration to attain the highest ideals as we journey on towards life's evening! But the memory of a beautiful life is dearer still. May these influences abide with her loved ones always.

M. L. W. L.

VANCLEAVE, MISS.

Dear Dr. Boswell: We closed an eight-days meeting at this place on the 19th of April. Rev. W. B. Jones of Gulfport did the preaching. The congregations were good from the beginning to the close of the services. Much interest was manifested and we believe great good has been done. We had a number of conversions and twenty-three added to the Church. A special children's service was held one Sunday afternoon. The little ones assembled at an early hour and Brother Jones gave them such a splendid talk. At the close he gave an opportunity for prayer, and such a throng of children as gathered around the altar, many of them with tears in their eyes! The angels must approve of such a scene.

We are blessed with local preachers on this work. Brothers Lyman and Irvin Roberts assisted in the meeting, and Brother I. Roberts was called away to conduct a funeral service. While conducting family prayer he received a candidate for membership. He turned it over to Brother Burton, presiding elder, and the pastor to receive into the Church. This good old preacher is doing much good, and we believe at the last great day "many will rise up and call him blessed." Brother Jones was entertained at the parsonage here, and by his gentle, home-like manner he won his way into our hearts, and Mrs. Martin and I have decided that our home will be open to him whenever he happens to come this way again. We are rejoiced over the success of our meeting. We desire the prayers of all Christian people that we may get many souls for our hire, and when the battle is over may we have the sweet assurance of duty well done. Praying God's blessings on you in your good work, I am your brother,

G. M. MARTIN.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence 1411 Chestnut St.; phone, Uptown 1932.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence 5830 Prytania St.; phone, Uptown 329; office hours at Church 2 to 3 p. m.; Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. J. Townsley, pastor; residence, 2725 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 976.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2900 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2211 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5205 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 125.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

CORINTH DISTRICT—SECOND R'N'D.

Marietta Ct., at Blythes C.	May 9, 10
Myrtle Ct., Ebenezer	May 16, 17
Blue Spgs., at Liberty	May 23, 24
New Albany Ct., at Wells C.	May 30, 31
New Albany Sta., at New Albany	May 31, June 1
Booneville Ct., at Blackland	June 6, 7
Jonesboro Ct., at Brownfield	June 13, 14
Rainey, and Faulkner Ct., at Marvin	June 20, 21
Ripley and New Hope, at Wier's	June 27, 28

District Conference will be held at Baldwyn, Miss., July 14, 15, 16.

BEN P. JACO, P. E.

COLUMBUS DIST.—SECOND ROUND

Macon	May 16, 17
Mayhew, at Mayhew	May 9, 10
Mathiston	May 1, 3
Crawford, at New Bethel	May 23, 24
Sturges, at Bethel	May 30, 31
Brooksville	June 6, 7
Hebron	June 13, 14
Cedar Bluff	June 20, 21

District Conference will be held at Mathiston July 1, 2, 3.

L. M. LIPSCOMB, P. E.

OXFORD DISTRICT—SECOND RND.

Paris Ct., at Bruner's	May 9, 10
Water Valley Ct., at Pleasant R.	May 15,
Coffeeville Ct., at Goshen	May 16, 17
Waterford Ct., at Harris C.	May 30, 31

The District Conference will meet in Holly Springs May 19, 20, 21.

J. E. CUNNINGHAM, P. E.

GREENVILLE DIST—SECOND RND.

Cleveland Sta.	May 10, 11
Cleveland Ct.	May 11, 12
Rosedale	May 14,
Gunnison, at Hillhouse	May 16, 17
Friar's Point	May 17, 18
Greenville	May 23, 24
Jonestown, at Belen	May 30, 31
Robinsonville	June 1,
Shaw	June 7, 8
Glen Allan and South Greenville	June 10,

The District Conference will be held at Cleveland May 27-29.

R. A. MEEK, P. E.

ABERDEEN DIST. — SECOND RND.

Houlka, at Asbury	May 9, 10
Palestine, at Ebenezer	May 14,
Pontotoc, at Chesterville	May 23, 24
Pontotoc, at Chesterpille	May 23, 24
Nettleton Ct., at Union	May 30, 31
Okolona Ct. at B. Chapel	June 6, 7
Aberdeen	June 9,
Fulton	June 12,
Smithville	June 13, 14

J. H. MITCHELL, P. E.

SARDIS DIST.—SECOND ROUND.

Pleasant Hill, at Baker's C.	May 9, 10
Wall Hill, at Grubb Hill	May 12,
Hernando and Hinds, at H.	May 16, 17
Coldwater	May 18,
Harrison, at Bethel	May 21,
Courtland, at Wesley's C.	May 23, 24
Batesville	May 31,
Eureka	June 4,
Tyro, at Tyro	June 6, 7
Arkabutla	June 13, 14
Longtown, at Longtown	June 16,
Crenshaw	June 17,

W. M. YOUNG, P. E.

WINONA DIST. — SECOND ROUND.

Inverness, at Lawrence D.	May 9, 10
Ruleville, at Sandy Bayou	May 16, 17
Winona Ct., at Bluff Springs	May 20,
Minter City, at Glendora	May 23, 24
Mar's Hill, at Bethesda	May 30, 31
North Carrollton, at Poplar Springs	June 6, 7
Tom Nolen, at Lebanon	June 9,
Slate Spgs., at Spring Hill	June 10,
Vance, at Marks	June 13, 14

The District Conference will be held in Eupora May 26-28. Opening sermon May 26, 7:30 p.m., by Rev. John Ritchie.

E. S. LEWIS, P. E.

DURANT DIST. — SECOND ROUND.

Ebenezer Circuit	May 9, 10
Vaiden, at Kilmichael	May 16, 17
Black Hawk	May 23, 24
Kosciusko Circuit	May 28,
Sidon, at Tchula	May 30, 31

S. M. THAMES, P. E.

Mississippi Conference.

MERIDIAN DIST.—SECOND ROUND.

Eucutta, at New Hope	May 2, 3
DeKalb, at New Hope, at 11 a.m.	May 6,
North Kemper, at Mellen, 11 a.m.	May 7,
Matherville, at Hiwanee	May 9, 10
Seventh Avenue, 7:45 p.m.	May 13,
Enterprise, at Stonewall	May 16, 17
Pachuta, at De Soto, 11 a.m.	May 22,
Waynesboro Ct., at Big R.	May 23, 24
South Side, 8 p.m.	May 26,
Vimville, 11 a.m.	May 27,
Middleton, at State Line	May 30, 31

VICKSBURG DIST.—SECOND ROUND

Oak Ridge, at Redwood	May 9, 10
Port Gibson, at P. G.	May 13,
Rocky Springs, at Cayuga	May 23, 24
Edwards, at E.	June 1,
Anguilla, at Grace	June 4, 5
Rolling Fork, at Cary	June 6, 7
Vicksburg, C. Street	June 13, 14
Bolton, at Raymond	June 20, 21
Mayersville, at Shiloh	June 27, 28

District Conference will be held at Edwards May 27-30.

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—SECOND ROUND

Bethel, at Mt. Carmel	May 9, 10
Centerville	May 10, 11
Percy's Creek, at P. C.	May 16,
Woodville	May 17, 18
Bayou Piere, at Tabernacle	May 23, 24
Natchez, Pearl Street	May 30, 31
Natchez, Jefferson St.	May 31, June 1
Washington, at Kingston	June 6, 7
Barlow, at Lebanon	June 13,
Fayette, at Ebenezer	June 14, 15
Wilkinson, at Mars Hill	June 20, 21
Meadville, at Nebo	June 27, 28

The District Conference will be held at Woodville May 13-16.

J. T. LEGGETT, P. E.

SEASHORE DIST.—SECOND ROUND.

Gulfport, Twenty-fifth Ave.	May 6,
Gulfport, Twenty-ninth	May 7.
Howison and Saucier	May 9, 10
Carriere, at Nicholson	May 14,
Lumberton	May 15,
Hattiesburg, Broad St.	May 16, 17
McHenry and Wiggins, at McHenry	May 23. 24
Mentorum, at Zion	May 25,
Ocean Springs and Oak St., at Oak Street	May 30, 31
Coalville	June 1,
Wolf River	June 3,
Hattiesburg, Court Street	June 6, 7
Hattiesburg, Main Street	June 7. 8

District Conference at McHenry, May 19-23. Opening sermon at 7:30 p.m. by Rev. J. W. Thompson Sermon evening of 20th by Rev. D. P. Bradford followed by administration of the Lord's supper.

M. L. BURTON, P. E.

JACKSON DIST.—SECOND ROUND.

Flora, at Bentonia	May 9, 10
Pinola, at Harrisville	May 20,
Terry, at Spring Ridge	May 23, 24
Jackson, Capitol St.	May 27,
Benton, at Tranquil	May 30, 31
Eden, at Phillips	June 2,
Canton	June 6, 7
Lintonia, at Anding	June 13, 14
Mount Olive	June 20, 21

A. F. WATKINS, P. E.

NEWTON DIST.—SECOND ROUND.

Vossberg, at Philadelphia	May 9,
Laurel	May 10, 11
Fifth Avenue	May 10, 11
Rose Hill, at Garlandsville	May 16,
Morton, at P.	May 17, 18
Harpersville, at Contrell	May 23, 24
Trenton, at Trenton	May 30,
Raleigh, at Raleigh	May 31, 32
Hebron, at Hebron	June 6, 7
Ellisville, at Ellisville	June 9,
Decatur, at Neshoba	June 12,
Philadelphia, at Hester's	June 13, 14
Indian Miss., at Philips	June 19,
Edinberg, at Edinberg	June 20, 21
Neshoba, at Mt. Pisgah	June 27, 28
Walnut Grove, at Zion	July 3,
Carthage, at ———	July 4. 5

JAS. M. WEEMS, P. E.

BROOKHAVEN DIST.—SECOND RND.

District Conference at Tylertown	May 6, 10
Tylertown, at China Gr.	May 11,
Monticello, at Sontag	May 16, 17
Beauregard, at N. Wesson	May 17, 18
Wesson	May 23, 24
Summit, at Osyka	May 24, 25
Adams, at Adams	May 30, 31
Pearl River, at W. Chapel	June 2,
Topisaw, at Holmesville	June 6, 7

GEO. H. THOMPSON, P. E.

MOXINE
Cures LAGRIPPE and Colds.

FROM AMORY, MISS.

Dear Doctor: We have just closed what, in some respects, was truly a great meeting. For seventeen days and nights, with a 4 o'clock service part of the time, Brother J. H. Felts, of Tupelo, did faithful and strong preaching. Felts has no tricks—clean, straight and strong, preaching the gospel of his Lord in his way of bringing them in from the fields of sin.

Our church was too small for the evening congregation, and was none too large for some of the morning gatherings. Last Wednesday at 10 a. m. we closed out at the very highest of the tide. Thirty-six were gathered in and more to follow. This meeting, in its influence for good, reached beyond denominational lines even in Amory. The Lord be praised for all his wonderful works.

Revs. K. M. Harrison and J. B. Stone, who now live here, were with us—Brother Stone only part of the time. These noble old soldiers love the battle yet. How blessed to have their counsel and prayers. May the accumulated years of life rest lightly upon their furrowed brows. Brother Harrison has lived here for years, and many of this people are his spiritual children, and he and his faithful, good wife are always ready to help the pastor in all his work.

W. S. SHIPMAN.

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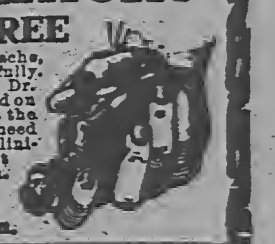

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T. W. O. C.

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COMMENCEMENT PROGRAMME OF PORT GIBSON FEMALE COLLEGE, MAY 15-17.

Friday.

8 p. m.—W. C. T. U. Gold Medal Contest.

Saturday.

5 to 7 p m.—Junior Reception.

4:30 p. m.—Alumnae Meeting.

Sunday.

11 a. m.—Sermon by Rev. R. W. Tucker.

8 p. m.—Public Meeting of the College Epworth League.

Address by Rev. G. H. Galloway.

Monday.

9:30 a. m.—Meeting of the Board of Trustees.

10 a. m.—Art Levee.

11 a. m.—Delivery of Medals and Diplomas.

Address by State Superintendent J. N. Powers.

8:30 p. m.—Grand Concert.

(On account of change in standard of study there are no literary graduates this year.)

This is a very dreadful world of ours by reason of sin. It was so to Jesus, and it is so still, and will remain so to all who are his, and who walk in his footsteps. — Alexander White.

Our common every-day lives are the means God implies by which we shall build our Christian lives. — Henry Drummond.

Marriages.

At the Methodist parsonage, Belzona, Miss., May 3, 9 p. m., by Rev. H. M. Young, Mr. RUFUS EMERY and Miss MODENA McBRIDE, both of Belzona, Miss.

At the residence of the brides' parents, Lucedale, Miss., Dec. 22, 1907, by Rev. R. S. Gale, Mr. JNO. S. JOHNSON, of Mobile, Ala., and Miss ADA C. LANE, of Lucedale, Miss.

At the residence of the grooms' parents, Cross Roads, Miss., April 1, 1908, by Rev. R. S. Gale, Mr. WM. W. COCHRAN and Miss ELMAR McNAIR, of Hinds County, Miss.

At the Methodist parsonage, Lucedale, Miss., April 13, 1908, by Rev. R. S. Gale, Mr. J. M. REEVES and Miss MISSOURI EVANS, of Lucedale, Miss.

At the residence of the brides' parents, Lucedale, Miss., April 22, 1908, by Rev. R. S. Gale, Dr. WILBUR MITCHEL SOLTER, of Repton, Ala., and Miss ROBERTA PINKIE YOUNG, of Lucedale, Miss.

At the Methodist Church, Lucedale, Miss., April 26, by Rev. R. S. Gale, Mr. THOMAS D. GARDNER and Miss TEMPIE C. CLARK, of Lucedale, Miss.

SIDON, MISS.

Dear Dr. Boswell: As there has been no report from this work for some time, I will send you a few items. This work consists of three churches—Tchula, Cruger and Sidon. Brother K. A. Jones is our young (?) preacher. He is doing a fine work. This is his second year at this place. The parsonage is here. When Brother Jones came there was a debt of $280 on it, and it has been paid. All the churches on this work are prospering. Ladies and children have societies at each charge. Sabbath schools at every church.

Brother Jones has been in the active ministry 52 years. This is his fifty-third year. He is the youngest man of his age I ever saw. The writer heard him in the early 70's, and I think he preaches with more power and effect than he did then. We do not want to exchange him for a young man. It is a benediction to be with him. I pray the Lord may spare him to the Church and his family for many years. I do not think it ever occurs to him to quit preaching. I will not impose on you. Very truly, S.

FROM EUNICE (LA.) CHARGE.

Editor Christian Advocate: We had our second Quarterly Conference at Long Point Church April 19. The presiding elder, Brother Henry, by my request, came here on Saturday and attended the big prohibition rally, and helped to make it a great success; for it was a great success in every way. There were four speakers and our beloved pastor at Opelousas, Brother Turner captivated everybody with his eloquence and wit and power, and I am happy to say that Eunice, a town of 2500 people, went dry by a good majority, notwithstanding there were four saloons in full blast.

Saturday night our beloved presiding elder preached a real good sermon to a large congregation, and next day he and I went to Long Point, where he preached another excellent sermon to a large and appreciative congregation.

I closed a very successful meeting here last Friday night. It was an experiment to me, as I had never tried to hold a revival meeting without having preaching in day-time. I did the preaching myself, except the sermon preached by the presiding elder, Brother Henry. We had seven accessions to the Church, all on profession of faith, and the Church was greatly revived. Have received about twenty members here at Eunice since I came on the work. Had a real good meeting at Iota last Sunday, and received one lady in the Church by baptism—not immersion.

God bless the Advocate and all concerned with it. Pray for me and mine. My health is good now.

S. D. HOWARD.

MANSFIELD COLLEGE COMMENCEMENT MAY 21-27.

Thursday evening, May 21, Seniors entertained by the Juniors.

Friday evening, Entertainment by the Primary Department.

Saturday evening, Display by the Art Department.

Sunday, 11 o'clock a. m., Commencement Sermon, by Rev. J. E. Wray, of New Orleans.

Sunday, 8 o'clock p. m., Missionary Sermon, speaker to be selected.

Monday, 10 o'clock a. m., Sophomore Entertainment.

Monday, 3 o'clock p. m., Art Display.

Monday, 6 o'clock p. m., Junior Entertainment; Annual Commencement Address, by Rev. Frank Barrett, Texarkana, Ark.

Tuesday, 9 o'clock a. m., Meeting of Board of Trustees.

Tuesday, 10 o'clock a. m., Alumnae Exercises.

Tuesday, 3 o'clock p. m., Art Display.

Tuesday, 8 o'clock p. m., Grand Concert by Music and Expression Departments.

Wednesday, 10 o'clock a. m., Graduating Exercises, Baccalaureate Address, and Delivery of Diplomas.

He who puts on the towel of service puts off a world of care. There is no surer and no readier remedy for our own cares than to try and lessen the cares of other people.—Mark Gay Pearse.

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is almost instantly relieved and quickly cured by Tetterine, a fragrant ointment prepared by The Shuptrine Co., Savannah, Ga. It is the finest prescription ever discovered for Eczema, Tetter, Itching Piles and Scalp and Skin Diseases. If your druggist cannot supply you, send 50 cents in stamps to The Shuptrine Co., Savannah, Ga.

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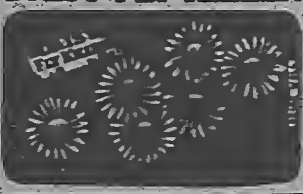

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Sunday School

By W. B. Campbell.

LESSON FOR MAY 17.

Subject: "Jesus betrayed and denied." John xviii, 1-27.

Golden Text: "Jesus said unto them, The Son of Man shall be betrayed into the hands of men." Matt xvii, 22.

Judas holds the place of archtraitor. All that have ever betrayed a person, a cause, or a trust, have taken a place below him. Ample and timely warning was given, long beforehand, that this heartless and most unfeeling act would be committed by some one of the number of those the Master had chosen and called apostles. Jesus had enemies that were eternally active to counteract any influence he gained over the people, and their motive was to put the Lord out of the way, even if his death was necessary: but it is not recorded that they ever dreamed of receiving an ally from the chosen twelve.

As it has been before stated, the human race can console itself, that this masterpiece of treachery did not originate in the heart of man, for "the devil put it the heart of Judas to betray him." If Judas were on trial in a modern court, and the evidence against him was taken from the Scripture, he would be convicted of the crime in its first degree, for it would be shown that he had malice and forethought. It is all so horrible that any extenuation might be pardoned. We have only left us the fearful amazement, as to what depths of infamy, the human heart may be plunged by the fierce attacks of Satan. Judas was dead to every impulse of goodness, past all feeling; he went direct from the benign influence of the presence of Christ to the assembled Sanhedrin and bargained for the betrayal of the most unoffending victim. He found the enemies of the Lord only too ready to pay the price mentioned by the Prophets of old; they also wanted to put Lazarus to death, for the presence of one brought back from the grave to live again, was a most powerful force in spreading faith in the one they wished to destroy. How hard had grown the heart of the traitor, for he went back and took his accustomed place among the sacred circle, as they were gathered in the upper-room to celebrate the Passover. He arrived in time to hear Jesus tell him, "It were better for that man if he had never been born." He was among them that asked the Lord who it was that should betray him. It is said that he had not only claimed, but actually obtained the seat at the table next to the Lord. Judas must have forgotten that Jesus had power to read the innermost thoughts of the heart. Throughout the Passover feast, the institution of the Lord's Supper, and even while the Lord washed his feet, Judas remained still, preserving the semblance of innocence. Let us behold the fact that it is possible for the hypocrite to take part in the most solemn service of God, and yet have his mind set on wickedness. "What thou doest, do quickly," was the final warning given to Judas, as he turned his back on his most faithful friend, and to seek his confederates in the most wicked act in the list of crime, he went out, "and it was night." Darkness had spread over the world, but there was a darkness deeper than all in Judas' soul, preparing him for the eternal night he was soon to enter, never more to see the light that he had often seen on the face of him that was soon to be "led as a lamb to the slaughter."

After the promise of the coming of the Holy Ghost, and after the prayer of Jesus for those that would be left in the world, they all arose from the never-to-be-forgotten table of the Lord, and took their way to the garden of Gethsemane.

Although Jesus had audibly prayed in the presence of his disciples, there had come the time for secret prayer; he went a short distance away to pray alone, and so great was his grief and sorrow, and so earnest was his pleading, "O Father, if it be possible, let this cup pass," that angels were sent, not to take away the cup, but to give strength to bear it. As they sweetly communed there in the garden, they saw in the gloom of night a great company of soldiers and others approaching, and the company was led by Judas Iscariot, a fact that added to the great sorrow that had already brought a sweat of blood to the face of the Savior of the world. When the mob had come near, Jesus stood up and asked: "Whom seek ye?"

There must have been an unseen power in the voice of the Lord; for when the soldiers heard it they shrank back and fell to the ground, but, arising and advancing again, the Lord asked them again, and they replied, "Jesus of Nazareth."

"I am he," said Jesus, "and if ye seek me let these go their way." So they led him away. Judas had fulfilled his part of the most shameful transaction in the world's history. He could not bear the remorse that followed, for the Scriptures tell us that he went away and took his own life.

Jesus was taken first to the high priest's house, and Peter followed the procession, but not closely; his fear made him hang back, for the Scripture says he followed "afar off." Peter did love the Lord, and partly overcame his fear, for he gained entrance to the place where they had taken Jesus. It was cold weather, and early morning, and Peter had come in and was warming himself by a fire, when a little girl saw him and accused him of being one of Jesus' friends. We know the account—how often have we read it, and how often have we sorrowed for Peter! He who had been so brave in the garden, now denied all knowledge of him for whom he said he was ready to die.

Let us not be too hard on Peter, for as soon as he was reminded of his disloyalty he went out and wept bitterly. Poor Peter; he was driven to it, and who of us would have been strong enough to do otherwise than he?

Peter was full of discouragement after this, and had determined to go back to his old trade of fisherman. It was while he was at this work, and after the Lord had risen from the dead, that Jesus came to him by the seaside, and as Peter had denied his Lord three times, his Lord made him confess that he loved him, three times. What pardoning love was in the voice of Jesus now! How sweet to end such a lesson with a scene like that in the early morning on the shore of Galilee. Let us listen: The Lord asks: "Lovest thou me?" and with all the earnestness we possess we reply, "Lord, thou knowest all things: thou knowest that I love thee." Then the Lord says to each one that loves him: "Feed my lambs."

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THEATRE-GOING

So far as reaching the masses of people is concerned, it seems almost useless to cry out against theatre-going. They flock there in crowds regardless of the immoralities of the place. The extent to which worldliness holds sway among multitudes of professing Christians is evidenced by the vast numbers who attend such questionable places. Theatre-going, holy living and soul-winning do not walk hand in hand. They are antipodes. As the theatre goes up in our estimation, Christ goes down, and as the theatre goes down Christ goes up. The "Pall Mall Gazette" quotes Mr. Spurgeon as saying:

"Are there not many persons who find in the treatre precisely that kind of recreation and rest which is most useful for the discharge of their daily work? 'It may be,' said Mr. Spurgeon, 'but I don't know any of them. You see I live in a world apart from all these things, and so do my people. We argue this way: Granting it perfectly safe and profitable for myself to go to the theatre; If I go, a great number of those will go to whom it will do positive harm. I will not be responsible for alluring by my example into temptations which but for my self-indulgence they would entirely escape. I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling-hell there are the most beautiful in the world. I never go near them; and why? Not because there is any danger of my passing through the gardens to the gambling-tables. No; but a friend of mine once related the following incident to me: "One day Mr. Blanc met me, and asked me how it was I never entered his grounds. 'Well you see,' I said, 'I never play, and as I make no returns whatever to you, I hardly feel justified in availing myself of the advantage of your grounds.' 'You make a mistake,' said Mr. Blank. 'If it was not for you and other respectable persons like yourself who come to my grounds, I should lose many of the customers who attend my gambling saloons. Do not imagine that because you do not yourself play you do not by your presence in my grounds contribute materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves perfectly safe in following you into my gardens, and thence to the gambling-table the transition is easy."

"'After I heard that,' continued Mr. Spurgeon, 'I never went near the gardens. And the same argument applies to all theatres."

—*Living Water.*

PINE GROVE CIRCUIT.

Mr. Editor: We hope to rededicate the church at Montpelier on the 14th of this month. The public is cordially invited. [illegible] there will be a special train from Newberry out there that day, and with Brother R. W. Tucker to preach for us there will be no reason why we should not have a delightful time. Doctor, we would be glad to have you come over with us that day and see how the Lord has graciously blessed us in leaving this temple of his, while others yielded to the cyclone, even in the same town.

Our work is moving on very well. All are bearing their burdens without murmuring or complaint. The Sunday school is interesting. We do not forget the Advocate and say, as the Psalmist said of Jerusalem, "If I forget thee let my right hand forget her cunning."

J. S. RUTLEDGE.

BELZONA, MISS.

Mr. Editor: Rev. W. S. Lagrone was with us, beginning on the 12th of April, and remained with us until Monday night, the 20th, nine days. Our town, Belzona, I am told, never had a better and more elevating series of sermons in its history than during this meeting. The good done can hardly be estimated in words, nor can its fruits be expected to be gathered in a heap; but the seed thoughts of a deep spiritual life was ever portrayed in his earnest words and faithful messages. His firm and yet very plain denunciation of sin in its various channels gained the highest esteem of all who were so fortunate to hear him. Even our saloonmen, whose business, of course, came in for its just denunciation, speak kindly of him. The impressions made abide with us. The Church is growing in all her interests, and we are often made to rejoice because God is with us. The earnest, yet quiet brother, Prof. Butt, the choir leader, gained a place in many hearts. Also the greatly added pleasure of the good work done in the choir by Brother Briggs, of Itta Bena, with his cornet, and Brother Meek, of our city, with his violin.

The preaching was abiding, and is still abiding. The music was good all the way, and made all our people want to sing, even to the dear children, and we are doing so. Six accessions, and more to follow.

We have paid both our Foreign and Domestic Missions in full for Belzona charge, and are glad.

H. M. YOUNG.

OAK RIDGE CHARGE.

Dear Dr. Boswell: We are living seventeen miles north of Vicksburg, midway between Yazoo river and Big Black river. Our parsonage is located on the dividing ridge. The rain-water that runs out of my front gate goes on toward Big Black, and the rain-water that runs out of the back gate goes on toward the Yazoo.

We have five appointments—three morning and two afternoon appointments. The Methodist preacher is the only preacher in all North Warren. We take in the territory ranging from Big Black to the Yazoo and from the A. & V. Railway to the Yazoo County line. We preach to the living, bury all the dead and go to see all the people, sick and well, we can.

Our work is growing. We had Rev. W. H. Lewis, of Port Gibson, with us on the first Sunday in April. He preached a grand sermon on missions, and the people enjoyed it very much.

The W. H. M. S. gave an Easter egg-hunt on Saturday before Easter, sold ice-cream and cleared twenty-five dollars for the parsonage.

Our congregations are growing all the time, and we believe we will have a great revival this year. Brother H. M. Ellis will be with us at Oak Ridge on the third Sunday in July. We are praying and working for, and expecting, a glorious meeting.

Pray for this charge. We need a mighty shaking-up in this country. If we don't get it one way, we will be sure to get it another way. We don't know what moment the good Lord will drop down a whirling cyclone in our midst. The key-note of my messages to the people is "to be ready when he comes," lest, coming suddenly, he finds you sleeping."

JAS. M. LEWIS, P. C.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

The budget presented to the British Parliament includes estimates for an old age pension. It makes provision to pay a pension of $1.25 a week to every person over the age of 75 whose income is less than $130 per annum. There is this difference between the British plan and the German: Germany pays an old age pension to working men, to which working men are compelled to contribute, while the British plan simply makes this a part of the funds raised by the usual process of taxation.

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San Antonia, Tex.

It is rumored that in spite of the hard times and the lack of freight traffic, the railroads are to advance freight rates. In the past we have been in the habit of seeing rates cut in times of depression, when the railroads were fighting for the traffic. The query is being raised as to what kind of a secret agreement makes such a rise possible at this time. All sorts of solutions are being suggested.

With all your Bible study, make sure each day, the first thing in the morning, of some soul-feeling sentence on which to live during the day. —Wells.

SHAKE INTO YOUR SHOES
Allen's Foot-Ease, a powder. It cures painful, smarting, nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous swollen, tired, aching feet. Try it today. Sold by all druggists and Shoe Stores. By mail for 25c. in stamps. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

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Governor Blanchard has issued his proclamation declaring the amendments to the Louisiana State Constitution carried which were voted on in the last election. Amendment No. 1 fixes the salary of the Secretary of State at $5000; No. 2 prohibits non-resident and Federal corporations from transferring suits to the Federal courts; No. 3 increases the powers of the Railroad commission; No. 4 allows the General Assembly to initiate legislation in regard to the Railroad Commission, and No. 5 provides for one tax collector in the city of New Orleans with a salary of $5000.

Admiral Robley D. Evans has been retired, and Admiral Charles M. Thomas has taken charge of the battleship fleet. He will hold the honor but five days, when he also will be placed on the retired list and Rear Admiral Charles N. Sperry will take charge of the fleet.

The Mississippi river is so high that all ships below New Orleans have been warned not to run near the banks lest they damage the levees. The river is at a danger stage.

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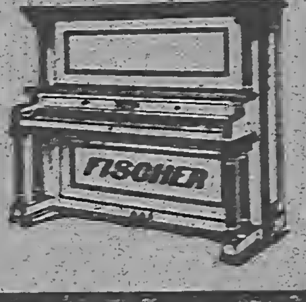

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LAKE CHARLES NEW ORLEANS

Epworth League

Topic for May 17, 1908.

THE MOCKERY ANND MALIGNITY OF STRONG DRINK.

Prov. 20:1; 23:29-35; Eph. 5:18.

All the efforts of men who advocate strong drink have failed to find any error in the statement made in Proverbs 20:1. Scientific study has failed to show that there is no harm in intoxicating liquors, and has now come to add its word of testimony to that of the more practical if less scholarly workers. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

I. The idea the first term of the topic sets forth may be dismissed with only a word. It is vain to argue the good qualities of anything that has a tendency to make those who use it less sane and able to take care of themselves. As good a test as men have is the old one laid down in the words of our Lord: "By their fruits ye shall know them." The theory of the liquor man must be forever held as the sheerest folly when brought face to face with the logic of facts. The mockery and hypocrisy of the whole business is declared by the sort of means used to propagate the trade, to say nothing of the examples of intoxicated men.

II. From the more external it is well to pass to the internal effects of strong drink. In the temperance lesson a few months ago attention was called to the necessity of facing the facts. It was urged that terms be defined and the real problem be faced. Only as this is done can we hope to triumph.

1. In the first place, it is well to notice, alcoholic liquors injure the system. It does not matter if it can be proved that some things useful may be mixed in most drinks. If it can be proved that hurtful elements prevail it is only a matter of common sense to do away with strong drink. It is impossible to give details, so we must be content with a glance. The mucous membrane of the drinker's throat is affected, and in some cases is so diseased that death is the result. The examination of the trachae and lungs of a man who died of alcoholism was a revelation to the writer. The examination of the interior of the stomach of drunkards reveals the fact that alcoholic drinks invariably impair this organ. The liver of a man addicted to drink is rough, and diseased. The same is true of the spleen, the kidneys, the intestines. Thus the breathing and digestion of a drinker show the malignant effects of his indulgence. The red nose of the drunkard is only one mark of the work done on the circulation and heart action by the stimulant.

This glance from the point of view of the anatomist is confirmed by the testimony of the physician. All the diseases that are so common, like typhoid fever and pneumonia, are sure to go harder with those who drink. The following statement from a German doctor sheds some light on the subject, and is doubly valuable since it comes from the land of beer gardens: "Life is considerably shortened by the use of alcohol in large quantities. But a moderate consumption of the same also shortens life by an average of five or six years."

The practical workers—employers and trainers—testify that alcoholic liquors injure men. There is only one athletic trainer of any note in New York that does not require total abstinence. Look for statements from employers and you will see how business bids them stand on this question.

2. Secondly, drink hurts the mind. The superintendent of a large insane asylum states that one-half of the inmates are drinkers or children of drinking parents. Forty per cent of epileptics are such because of alcohol. Ninety-three per cent of the criminally insane in Massachusetts prisons for such are so because of drink. These are facts from which only one conclusion can be drawn. Alcohol is injurious physically and mentally.

3. Thirdly, alcoholic drinks do not lead to God. More than 90 per cent of persons in a rescue mission of New York last year trace their fall to drink.

Draw from the second reference the two pictures. A drunkard and a warning to the one who is tempted to begin. They have their weight and we must respond to their appeal for aid.—Rev. Wesley M. Smith, in St. Louis Christian Advocate.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND RND

First Church	May 17,
Rayne	a.m. May 24,
Carrollton	p.m. May 24,
Covington	June 6, 7
Second Church	June 14,

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ALEXANDRIA DIST.—SECOND RND.

Chicot, at Ward's Chapel	May 16, 17
Opelousas, at Opelousas	May 18,
Alexandria, at First Church	May 23, 24
Alexandria, West End	May 24, 25
Simmsport, at Woodside	May 30, 31
Dry Creek, at Hopewell	June 5,
Glenmora, at Forest Hill	June 6, 7
Natchitoches	June 11,

The District Conference will convene in Natchitoches June 12-14.

N. E. JOYNER, P. E.
Alexandria, La.

SHREVEPORT DIST.—SECOND RND.

Zwolle, at Noble	May 16, 17
Mansfield	May 17, 18
Many	May 23, 24
Ida, at Ida	May 30, 31
Shreveport, Texas Ave	June 1, 2
Shreveport, First Church	June 3,
Shreveport, Noel Memorial	June 4,
Pleasant Hill	June 6, 7
Greenwood	June 8, 9
Hornbeck	June 13, 14
Leesville	June 14, 15
Bon Ami	June 20, 21
De Ridder	June 21, 22
Mooringsport	June 24, 25
Provencal	June 27, 28

T. J. WARLICK, P. E.

BATON ROUGE DIST.—SECOND RND.

St Francisvill, at Star Hill	16, 17
Pinegrove, at Montpelier	May 23, 24
Liveoak, at Alford's	May 30, 31
East Feliciana, at Clear Cr.	June 6, 7
Melville, at Cottonwood	June 13, 14
Newroads	June 21, 22
Baton Rouge, First Church	June 28, 25
Baton Rouge, Second Ch.	June 28, 29

R. W. TUCKER, P. E.

ARCADIA DIST.—SECOND RND.

Lisbon, at Harmony	May 16, 17
Ruston	May 18,
Minden	May 19,
Ringgold, at Andrew's	May 20,
Lanesville, at Pine Grove	May 23, 24
C. Valley, at C. Valley	May 26,
Winnfield	May 31; June 1

District Conference will be about the last week in July. Preachers, please take notice and make no conflicting appointments.

BRISCOE CARTER, P. E.

MONROE DIST.—SECOND ROUND.

Eros, at Indian Village	May 16, 17
Merrouge, at M.	May 23, 24
Mangham, at Little Creek	May 30, 31
Harrisonburg, at Jonesville	June 6, 7
Florence, at Holly Grove	June 13, 14
Downsville, at Douglas	June 17,
Waterproof, at St. Joseph	June 20, 21
Floyd, at Midway	June 27, 28

J. E. DENSON, P. E.

AN INITIAL WATCH FREE.

A Father Knickerhocker "Dutch Auction" Is the Latest.

A "Father Knickerbocker" Eight-Day Mission Clock is offered on the first day of the "Dutch Auction," at the regular price and then the price is marked down 50 cents each day unil the highest BID is reached. Each of the 99 persons whose BIDS are nearest to the highest BID also get a "Father Knickerbocker" at the amount of their BID.

These ONE HUNDRED gennine "Father Knickerbocker" Grandfathers' clocks are offered at the "Dutch Auction" simply to advertise and introduce this beautiful creation of Modern Artcraft, and any housewife will indeed be fortunate who secures a "Father Knickerbocker" in this manner.

Send your name and address to the Knickerbocker Clock Company 991 Lexington Ave., Brooklyn, N. Y., and you will receive full particulars and photo-illustrations of the three designs for hall, dining-room or library, together with five blank BID forms allowing you and four of your friends to BID at the "Dutch Auction." It costs nothing to BID for one of these beautiful clocks at your own price.

Send to-day, then tell your friends about it and show them the illustrations of the "Father Knickerbocker" clocks. If you interest four of your friends in our offer and forward their BIDS with your own you will receive FREE a "Miss Knickerbocker" watch artistically finished in gun metal and gold, with your initial engraved on the case. A limited number of these beautiful watches are to be offered as souvenirs of the "Dutch Auction" to ladies sending for particulars as above.

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Beginning April 10th, we are going to show our appreciation of the Very, Very Liberal patronage our University has Always received, and on account of the recent money panic, and sell a Limited number of $60 Life Scholarships at $25. Buy one before they are sold, for they will go fast at this price, and get ready for a good position in the early fall. If you can't come at once pay us $10 now, which will insure you the reduction, and pay the balance on entering.

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Shreveport, La.

The Home Circle.

HOW TO READ THE BIBLE.

Few men know how to read the Bible. Few understand what the Book is really intended for. A word upon this point was spoken by the Rev. Joseph Dawson, of Newcastle-on-Tyne, and we are glad to append it. He says:

"When men search the Scriptures, not to extract the innermost meaning out of a Greek particle or a Hebrew point merely, not to discover passages which may be torn from the context to be fastened as proofs to some theological system; not to give scientific exactness to that over which there hangs all the shadowy indefiniteness of magnificent metaphor; not to cram into a thimble what was meant to fill the sky; when, laying aside all the petty methods and pigmy notions begotten of pedantry and literal-mindedness, they regard the Scriptures as the record of the gradual unfolding of the Divine in human history, and dig down under its poetry and story, its parable and song, to find principles which cannot die and laws of life which will abide forever—then will the Bible have a resurrection as grand as his who was carried to the grave as a criminal and emerged from it the conqueror of the world."—*Selected.*

SINS FORGIVEN AND FORGOTTEN.

"I believe in the forgiveness of sins." Do you? Do you, indeed? Do you believe it in your very heart? Have you so grasped the Divine love and faithfulness that pardon has become as real as sin? Ah, how imperfectly have we done this! "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Why, then, do we not look up with holy confidence if the threatening storm-cloud, tinted with the rainbow, has melted into the infinite azure of the Divine pity and love? "For thou hast cast all my sins behind thy back." Where that region lies, who may say? But if God comes between us and all our sins, it is enough; why afright ourselves seeking to discover that ghostly realm of silence and forgetfulness? "Thou wilt cast all their sins into the depths of the sea." The sea is deeper than Micah knew, and the sea into which heaven plunges our sins is one that shall never give up her dead; why, then, this deep-sea dredging to fish up what the purple ocean of the eternal merit and power has swallowed in unfathomable deeps? First, we make a mock of sin; and lightly assume its forgiveness; then, when the law comes home, we believe it to be so profound and incurable that we despair of salvation. The last thing we do is to believe in the reality of forgiveness as in the agony of conviction we believe in the reality of sin.

The higher life we covet is impossible except we cordially take God at his word. Terrible is the very suspicion of uncanceled sin! What can be more repressive to our best impulses, more blighting to our heart, more chilling and paralyzing to all our upward-seeking desires and strivings, than the misgiving that our death-warrant obtains, that detectives shadow us, and that at any hour of the day or night we may be thrust into the prison-house? This it is that robs the grass and flower of their glory, that renders doubly dark the watches of the night, makes sweet things insipid, brings black shadows into sunshiny places, and spoils the peace and joy of life. The burden of Bunyan's Pilgrim rolled into the sepulcher, and he "saw it no more." It is thus we must set out on the new life, the heavenly pathway. Leave the old life and the old sins in the depths of God's love, Christ's merit, the Holy Spirit's grace. "If we confess our sin, he is faithful and just to forgive us our sin." Believe in God's nobleness; and what is forgotten in heaven, let us no more remember on earth to our detriment or despair. "Take the cup of salvation" and fill it with the water of Lethe, "calling upon the name of the Lord." Then ours is the "peace that passeth understanding," and we "shall not be confounded."—*The Supreme Conquest.*"

LOST KING RICHARD.

King Richard was missing. It was dinner-time, and his majesty was not in the habit of being absent at this hour. Indeed, no one could recollect that such a thing had ever happened before. Messengers ran in all directions to seek him.

"Kitty! Kitty!" called Bess, down the garden.

"Poor pussy, come to dinner!" coaxed Rob, prying into all the corners of the cellar.

As for Marjorie, she had been looking everywhere, and when she found it was all of no use, she just sat down and cried.

"There's no good in that," said Rob. "He'll come back just as soon without it."

But Marjorie was inconsolable. King Richard was her own pussy, and naturally she felt worse than any one else. At least, so said Marjorie. The others secretly believed that they cared quite as much for King Richard as Marjorie did, only they had more self-control.

Supper time came, and still his majesty had not returned. Bess cried, too, then. And when the clock struck eight, which was bed time, and still he had not been found, the grief was universal.

This was Thursday. On Friday, the children scoured the neighborhood, seeking for tiding of their pet. All in vain! King Richard was not seen or heard of.

"To think how he may be suffering somewhere!" moaned poor Marjorie. Rob was anxious about King Richard, too.

By Saturday night all hope was given up, and when the children went to church on Sabbath, and took their places in the minister's pew, they wore sad little faces.

At the end of the anthem, papa stood up in the pulpit. "We will sing the ninety-third hymn," he announced, in his deep, rich voice.

"Mew!" came from somewhere. The little folks in the minister's pew started, and looked at one another.

"'From all that dwell below the skies—'"

"Meow! Me-ow!"

The children were quivering with excitement now. People in the congregation began to smile. Papa read louder.

"Me-ow! Me-o-o-o-ow!"

There was no use going on with the reading. Pussy had gained the day. Papa paused. The sexton, who was adjusting a window, went out. Marjorie, obtaining mamma's consent with a beseeching face and a hard squeeze of the hand, followed breathlessly.

"Oh, I know it's my King Richard!" she exclaimed, as the sexton opened the cellar door.

Sure enough, out sprang the cat, grimy and wild-eyed. Marjorie, regardless of coal dust and cobwebs, caught him in her arms, hugging him and calling him scores of pet names, as she carried him home.—Mary S. Daniels, in Youth's Companion.

CANDY OR CHINA.

"Oh, I do hate to wash dishes!" sighed Elva Forrest, as she lifted the breakfast plates and cups from the rinsing water.

"Mrs. Bassett says Kitty likes it," replied Mrs. Forrest.

"Well, I should," Elva said, "if we had as pretty china as the Bassetts have. When I was over there to tea I wiped the dishes for Kitty, and they were so lovely—all violets and lilies of the valley and tiny gilt bands. I don't wonder Kitty likes to wash such dishes."

Elva hoped her mother would say: "Well, we'll have some new ones;" but instead she only asked: "How much money did Uncle Mart give you last night, for candy?"

"Fifteen cents," the little girl answered, "for a quarter of a pound of those chocolates with nuts inside."

"I saw some very pretty cream pitchers at Conklin's the other day for only fifteen cents," Mrs. Forrest remarked.

For a minute Elva did not seem to see any connection between the cream pitcher and her candy money; then her face grew bright, and she said, "Oh!"

Her mother smiled. "I think you are eating almost too much candy nowadays, and if you wish to spend any of your money for china instead of chocolates I am willing, and I am sure Uncle Mart won't care."

"I will!" cried Elva. "Oh, that will be lovely! Uncle gives me lots, and I'd rather have some pretty dishes to wash and go without the candy. I'll take that fifteen cents and go right down and get that little pitcher this afternoon. May I?"

The candy money came in quite plentifully, for Uncle Mart and Aunt Judith were generous with their little niece, and Elva's pieces of pretty china made her heart glad. Every week she added something to her store, or saved the money over to be added to her next gift, in order to buy a larger or more costly dish.

"I never see you eating candy nowadays," Uncle Mart said one evening. "Do you give it away, or eat it up in secret—which is it?"

Elva laughed. "I haven't bought any candy for a long time," she said.

"Well, well, what do you spend your money for? Or are you getting to be a miser?"

"I'm buying pretty china, so I will have something besides ugly white dishes to wash;" and then she confided to him her plan.

"Good idea!" Uncle Mart decided; and after that Elva noticed that his little gifts of dimes and nickles came oftener than before.

Weeks before mamma's birthday Elva began to save up her money, and then one morning she and Uncle Mart went down town together. They visited several crockery shops before the two could be wholly satisfied, but when they went home the young uncle carried a queer-shaped package, and Elva's little purse was quite empty.

The next day Mrs. Forrest found beside her plate at breakfast a beautiful china nut dish, with two little squirrels as handles. Mamma was delighted, and said it was just such a dish as she had long wanted.

"And just think," exclaimed Elva, "what if I had eaten it up?"—*Zion's Herald.*

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, MAY 21, 1908.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 55—No. 21.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5400.

Millsaps College Library.

Glances at the World.

It is well-known that for many years Australia has been overrun with rabbits. They were destructive pests, and multiplied faster than they could be destroyed. How to get rid of them was a puzzling question. The authorities at last hit upon the plan of building a rabbit-proof fence across the continent. The Detroit *News-Tribune* is our authority for saying that the fence, 2,036 miles long, has just been completed at the cost of nearly $1,250,000. At intervals of five miles there are rabbit traps and hundreds of the animals are captured every day. This line has the distinction of being the longest fence in the world. "Inside the barrier there appears as yet no trace of rabbits." If this fence was run across the country, and the whole country was overrun by the pests, we do not understand why they are plentiful on one side and not on the other. But we are not responsible for this puzzle. We write this only to call attention to the fence, which is something worthy of note, as, according to the statement above made, it cost something over six hundred dollars a mile—a somewhat costly fence.

* * *

The legislature of Louisiana convened the 11th of May. Governor-elect J. Y. Sanders was inaugurated on the 18th. By the time this issue of the ADVOCATE reaches our readers the work of the session will be well under way. Much important matter will be up for consideration—some things will create not only interest, but excitement. Doubtless the most exciting, and, as we see it, the most important matter that will come before the body is the question of State-wide prohibition. A bill has already been prepared and will be offered in due time. This bill will ask for prohibition throughout the State, except in cities of 100,000 inhabitants and over. This is simply meant to exempt New Orleans from the provisions of the bill. It is offered in that shape, we presume, because of the fear that if New Orleans is included the bill will fail; and possibly in the hope it has been suggested of securing the aid of representatives from New Orleans in getting the bill through. The bill does not strike us as being exactly the right thing, but as we have not studied it thoroughly we here express no fixed opinion. We may have something to say later. All our friends in the State should give the subject thorough consideration.

In view of the action of the State Board of Health in regard to physicians' prescriptions, to which we called attention two weeks since, it seems that some action is necessary to give relief. A movement for this purpose has been started, and the matter will be carried to the legislature, now in session. The matter is thus set forth by the *Times-Democrat*, which, we note with pleasure, has championed the rights of the people in opposition to the oppressive ruling of the Board of Health: "It is announced that a determined effort will be made during the coming session of the legislature to amend the State pure food and drug law, placing the power now vested in the State Board of Health in the hands of a representative commission. The movement originates with the drug and pharmaceutical associations and the grocers' organizations, whose members are naturally first to feel the effect of too drastic or ill-advised regulation. It is proposed that the commission or board be composed of two physicians, two druggists, two grocers and an expert chemist, the president of the State Health Board to be ex-officio chairman. With the members' intimate technical knowledge of the various trades affected, it is contended that the regulations could be more justly and intelligently framed, giving the public health the maximum of protection with the least possible injury to the various business interests involved."

* * *

The combination of the liquor forces is a gigantic affair. It claims a membership of more than a million voters, and represents an investment in breweries and distilleries, and allied trades of $3,350,000,000, and pays licenses and taxes annually to the amount of $338,000,000. It assumes to be, not only the "balance power" in politics, but to dictate to political parties. There sits one of the lords in his office in Chicago, and when the Republican convention of the State met, he sent to the committee on platform a scrap of paper on which was written something like this: "We favor all laws giving the people the largest measure of personal liberty." This was meant as an endorsement of saloons open on Sunday, dance halls and everything else in which men and women engage. And the convention adopted the plank. When the Democratic convention met he did the same thing. And the Democrats did his bidding. Thus the liquor interests endeavor to control both parties. What this man has done in Illinois he will endeavor to do with both national parties when they meet to make a national platform and nominate a man for the presidency. Already the crowd has spoken out against Mr. Bryan because he does not use tobacco and never drinks wine or whisky. Shall the liquor forces dominate our country?

* * *

Many people wonder why men who commit great crimes are punished lightly, while others whose offences are little by comparison suffer heavy penalties. A poor man, white or black, convicted of stealing a hog worth less than ten dollars will be sent to the penitentiary for one or two years. Another man in office, with a big-paying salary, may be convicted of stealing one hundred thousand dollars, as was the case recently in New Orleans, and he gets a term of only seven years. Why this difference? Some big thieves escape entirely. A writer in the *Saturday Evening Post* says: "In New York, as is shown by the records of District Attorney Jerome's office, the big thief nearly always goes free. Of 3,274 cases of grand larceny—under which head comes the embezzlements—in the years 1905 and 1906 there were only three cases of conviction in which the sum named in the records was $50,000 or over. The great mass of the other convictions was for the stealing of sums ranging from $100 to $1,000. Your big thief, even where the law lays its hands upon him, gets off; your little thief is likely to go to jail. But even the little offenders' chances are good—better than two to one. For of 11,037 cases of grand larceny reported by the chief clerk of the district attorney of New York for the seven years ended December 31, 1906, there were 6,637 cases acquitted, discharged or dismissed, and there were only 4,400 convictions. The fact that there have been a few more convictions for embezzlement in 1907 than in the previous year in nearly all the large cities is merely the result of their having been a much greater number of embezzlements, and does not mark a growing tendency to prosecute, as some misinformed writers seem to think."

LAYMAN'S MEETING.

On Friday evening (to-morrow), at 8 o'clock, the Methodist laymen of this city will hold a mass meeting, at which the delegates to the late Layman's Missionary Conference will make addresses, giving detailed reports of the work of the great Chattanooga convention. The meeting will be held in First Methodist Church, and the laymen of New Orleans are urgently requested to be present on time.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to [illegible] Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

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SPIRITUAL MEDITATIONS.

Divine suggestions die from spiritual inaction. A live thought has life-power and is full of energy. To make it powerful it must find a productive soul capable of nurturing and utilizing its vitality. All the great problems of both religion and science have been awaiting for ages man's receptivity, spiritual as well as mental. God's great storehouse of thought has opened its broad doors to man in all the past eternity. God has graciously awaited his creature's readiness. He has stood at the entering of the city, at the top of the high towers; unto men in all ages he has said, "Ho, every one that thirsteth, he that hath no money, yea, come, buy wine and milk without money and without price." The very best of God's fullness is and has ever been ready for man's acceptance and use. Our race need not have waited for the scientific wonders of this nineteenth century, nor need this age wait for the grander developments of the fortieth era.

The marvelous brain-power that is now at work in selfish pursuits, and has been active in the effort of self-exaltation in ages past, astounds the students of life-force. Such mighty efforts, if used for the good of men, had long since lifted our race out of degradation and vice into purity and happiness. God made and capacitated us for great and mighty activities. He places no limit to the on-reach of the most gifted. He has made it possible for the worst men to attain divinest excellence. His Son centered in himself all the gifts, graces and capabilities for man's noblest and grandest development. He died to make it possible for him to bestow the largest wealth of power upon his followers. He stood in the great centres of the ages to give abundantly of his treasures for not only the salvation of men, but for their complete attainment of perfection. He stands to-day, yea, in the very presence of the world-rulers and world-workers and longs to open the great gates of regal opportunity to them, that man may reach unmeasured wealth of joy. Why will the multitudes not behold him and surrender to his wise, loving call? Because sin has blinded their eyes.

The past is fruitful to the wise thinker in teaching the danger-points to be shunned in coming voyaging. The old sea pilot, who ignorantly wrecked a ship on a rock not laid down on the chart, saith: "Now I know it is there; I will steer clear of it as long as I live." So we, by our disasters, gain wisdom. But all our dangers are charted, no rock but what the great pilot has surveyed and marked in our life-chart. The trouble is that only wrecking our hopes awakes our [illegible] powers. God lets our vessels of humanity be driven by storm-power on the rocks that our souls may be saved. Nothing but a tornado arouses some souls. Rather than permit one to perish God wrecks us of our earthly values and lets us be washed ashore on the beach of his mercy, hoping thus to arouse our spiritual force and make us cry out in almost despair, "God be merciful to me, a sinner." Christ, the great life-saver, stands on the beach of God's ocean of love ready to rescue any poor sin-wrecked one. Yea, he is out in the roaring breakers amid the very wreckage, stretching out his all-powerful arms of mercy, ready to clutch hold of any poor lost soul that cries out, "Lord, save, or I perish."

The wise, earnest, faithful use of possessed blessings is far more needful than the gifts craved and often prayed for. How can our Father be expected to confer greater favors upon us, when we fail to use, misuse, or abuse the countless favors he so lavishly bestows? It is well to keep a record of our mercies and to memorize them in order to cultivate our gratitude. The Psalmist cries out, "Bless the Lord, O, my soul, and forget not all his benefits." We are so prone not only to forget, but to treat with indifference and neglect the indispensable mercies of God that we need to constantly remind ourselves of our possessions. No sin is more common or more frequently committed than discourteous treatment of God. How seldom we politely thank God for a favor! Indeed, our manners toward our heavenly Father would not be tolerated by our earthly associates.

The munificence of the life-power in the Lord Jesus Christ is sufficient to light up the whole world. There is no need for a single soul to be in darkness. The effulgence of God's glorious mercy beams forth far and wide over the entire age. Its fruitfulness results from its reaching all who realize its need, all whose souls cry out for the living God. Each of the followers of Jesus are torch-bearers illuminating the world. Those who receive the grace of burning light give forth rays that gladden and save the immortal souls. Youngest to eldest of the children of God can broaden the shining of the life of Christ. All are to be illustrators of the wonders of the "Life that is the Light of the world." By living as did Paul with his "life hid with Christ in God," we become transformed into the Christ-life.

M.

Biloxi, Miss.

LETTER FROM GILDEROY.

Rev. David Harkey I knew along in the early fifties. He settled on Old Town Creek, in the extreme western part of Itawamba County, Miss., where his second family of children grew to manhood and womanhood. He had lived east of that for a long while in his earlier years. From his young manhood he was a local preacher in our Church and served as a supply on many charges, and always with great acceptability and efficiency.

Brother Harkey was tall, manly and very quick and rapid in motion and in speech. He wore his hair tolerably long, parted it in the middle and combed it down smooth on each side of his head. When sitting in one of the old-fashioned box pulpits his head and face looked like the head and face of a woman. His voice was soft, sweet and musical, never harsh, never boisterous. His manner was earnest and persuasive. He was an evangelist.

Though not a man of learning, he was a man of extensive and varied information—not an educated, but a very wise man. He was deeply versed in the Holy Scriptures [illegible] the standards of our Wesleyan-Arminian theology and in the history of Methodism. [illegible] knew what we believed and why we believed [illegible] his day few were ahead of him in [illegible] defending the doctrines of our Methodism. His logical faculty was fully developed and he was masterful in argument. He [illegible] among the intellectual giants of his day, [illegible] able to measure arms with the best [illegible]. His life was a benediction to a wide [illegible] country. Such a man is a tower of [illegible] any community.

Brother Harkey was at his best [illegible] campmeeting occasions and in great [illegible] religion. He was a fluent speaker and [illegible] the gospel message in a torrent of [illegible] tenderness. It was difficult for the sinner to resist him.

When I was a boy trying to get ready for the itinerant ministry, Brother Harkey was my theological preceptor. He directed my reading and helped me in my studies. I marked all the hard places in the books he gave me and once a month recited my lesson to him and had him expound to me such matters as I did not fully understand. He was a good teacher, and I tried hard to be an apt pupil. He conferred no degrees, but he did know how to impart instruction to an ignorant, but anxious boy. I wanted to know things and to know that I knew them. My studies under Brother Harkey were limited to theology and to Methodist history.

At the same time I was taking a course in grammar, arithmetic and algebra under Miss Fanny Ratcliff, later Mrs. Brown, and still later Mrs. Armstrong. I recited to her once a month. She was a great teacher, had the gift of making things clear and simple. I did not need or want a teacher, only to help me where I could not possibly go along by myself. Such were the meager facilities for preparing young men for the ministry fifty-five and sixty years ago. My teachers were the very elect of God, but I do hope no imperfections of mine will be laid to the charge of these elect ones. They did the best they could with the material they had in hand.

A four years' course in Wesley, Watson, Clark, Fletcher, Wilbur Fisk, and Nelson on Infidelity, under Rev. David Harkey, was a tremendous help to a poor unlettered plow boy. It gave him a start, laid a foundation to build upon.

A like course for the same period in grammar, in rhetoric, in logic, in natural, mental and moral philosophy, in astronomy and in arithmetic and algebra under Miss Fanny Ratcliff, helped to stir a boy's mind in a course of study that will not end in this world nor in the world to come.

Yours,

GILDEROY.

Strong, Miss.

TENNYSON AND BROWNING.

The *Methodist Quarterly Review* for April, 1908, is adorned with a charming article by Miss Burma May, of Grenada, Miss., on comparative features of Tennyson and Browning. The comparison is made, it would seem, for the purpose of setting forth the likenesses and agreements, rather than the differences between the two greatest British poets of the Victorian age. The finding of these agreements and the clear illustrative expression of them so as yet to preserve the distinctive personalities of the great poets is evidently due to a strong, well-trained intellectuality in the young writer. The style is marked by modesty, clearness, and remarkable fitness in the choice of words. The writer shows a strong sympathy with the works of her distinguished authors and an apt facility in giving expression to what she discerns as their characteristic sentiments. Even ordinary readers of these great poets will thank Miss May for the result of her helpful studies and for the lines of illuminating thought that she has left to our service. In reading the article one feels that the fair young writer has exposed the qualities of her own heart and mind, which she shows us were the controlling powers in her chosen authors. The high literary and artistic merit of this article by Miss May will help us to a more ready and appreciative study of the great authors she has compared, and we shall expect to find in them the marks which her own thought has given us. Many of the readers of our great *Quarterly* will thank the learned editor for giving this deserving young author from Mississippi a place in the circle of his able contributors. Grenada College is to be congratulated for the high honor confered on her by one of her own younger children. So fine a beginning ought to be followed with a rich yield of literary fruit. W. T. J. SULLIVAN.

Jackson, Miss.

THE COLE LECTURES AT VANDERBILT

The choice of the Vanderbilt Faculty of the Cole lecturer for this year fell upon a pastor of the Wesleyan Methodist Church, stationed in Toronto, Canada—Rev. George Jackson, B. A., formerly pastor in the city of Edinburgh, Scotland. Thus, for the first time since the founding of this lectureship the lecturer has come from the ranks of the pastorate.

It was at first thought by the Faculty that he would probably choose for his theme some practical problem of the busy pastorate; but instead, he saw fit to speak on a thorough-going theological subject, viz., "The Fact of Conversion." In his first lecture the speaker showed clearly that this time-worn subject may be made fresh and interesting in a popular and scientific, rather than in a technical and theological manner.

Following this plan, he addressed himself at the outset to the consideration of Conversion as a *Fact of Consciousness*. To establish this thesis he drew upon the testimony of the New Testament and Christian biography. The second lecture was devoted to showing the value of conversion in transforming the lives and conduct of men, showing that this transforming power is seen in the victims of physical appetite, the debauchees of society, and also in the case of men whose lives have always been outwardly correct, such as St. Paul, Wesley and Chalmers.

Speaking of the Varieties of Conversion, he said in substance:

"For one man conversion is the slaying of the great beast within him, for another it is the coming of peace to the disturbed mind. It is not important that we classify these various forms of conversion, but it is of the greatest importance that we abstain from a standardizing of the experience. The New Testament itself records various kinds of conversion. For example, that of Sts. Paul and Peter and Timothy and Lydia. It also uses a varied terminology in referring to it, as, for example, regeneration, passing from darkness to light, the death of the old man, a new creation, and similar expressions.

"Sudden, explosive conversions, such as that of St. Paul, have never ceased to occur in the history of the Church. John Calvin records his own sudden conversion. So does John Wesley. The sudden character of some conversions does not invalidate them. On the contrary, sudden conversion seems to be the only way by which some men can enter the kingdom of God.

"It would be a mistake to assume that the sudden type of conversion is more effectual than is the gradual type. Christian biography is rich in testimony of a gradual change of heart and life, which has characterized some of the most conspicuous members of the Church. Such names as John Livingston and John Henry Newman occur to us at once. John Newton testified that his heart of oak had been shattered by no poignant sorrow.

"The same variety of conversion meets us when we turn from the manner of conversion to the motives and agencies that have brought it about.

"Truly the wind bloweth where it listeth and we hear the sound thereof, but cannot tell whence it cometh nor whither it goeth.

"Hear the conclusion of the whole matter. Conversion is the return of the soul to God. Some come by the wicket gate, some come in the crowd, some in loneliness—but all the paths lead to God. They shall come from the North and the East and the South and the West to take their place in the kingdom of God."

On the Rationale of Conversion he referred to Browning's belief in Conversions as follows: "Browning is a great witness to conversions. He never forgets that not intellectual quickening, but repentance-conversion, swings the life into its true place. Nor does he forget that conversion is a personal relation. Browning is not afraid of sudden spiritual upheavals; he believes in them."

Discussing the Psychology of Religion, the lecturer pointed out the contributions which investigators in the department of psychology are making to the understanding of the phenomena connected with conversion.

The closing lecture was devoted to the consideration of the theme: "Present Day Preaching and the Conversion of Men."

This series of lectures promises to put our preachers to thinking over their preaching problems anew, and when published will perform a much-needed service in that they will convey to the non-technical reader the results of modern scientific work in a new field.

THE LAYMAN'S MISSIONARY CONFERENCE.

J. W. BEESON.

It was my good fortune to be a delegate to the Layman's Missionary Conference held at Chattanooga, Tenn., April 21-23. In company with my wife and Mr. L. P. Brown, who was also a delegate, accompanied by his wife, we left Monday evening in order to arrive in time to take in the entire convention. It was indeed a great gathering and will undoubtedly be far-reaching in its results for missions and for the Church. The papers estimated the attendance of delegates and visitors to be about 3,000. The large auditorium, which is said to seat 5,000 to 6,000, was filled at all the principal services.

The programme was a feast of good things, and was carried out in full in a thorough-going business way, as business-men can do. There was not a hitch or delay; every speaker on the programme was present on time and filled his part well. Great addresses were given by Hon. James Bryce, ambassador from Great Britian; J. Campbell White, of New York; W. T. Ellis, of the Philadelphia Press, who has recently been sent around the world by his paper to study the mission fields of the world; Samuel B. Capen, a wholesale carpet dealer of Boston, who is president of the National Layman's Missionary Movement, delivered an excellent address; also Bishops Wilson, Hendrix and Candler delivered masterful addresses; Dr. Anderson, of Soochow University, China; Dr. Staley, a physican from Virginia, who has made a tour around the world studying medical missions, gave a fine address. There were also fine addresses by other returned missionaries and laymen that were quite edifying. One of the ablest addresses of all was given by Dr. Josiah Strong, of New York, on the "Challenge of the City." Dr. Strong is author of several books on sociological questions, his last being one by the same title as his address and is in many mission study courses, and ought to be read by every preacher and layman in America. We had the great fortune to bring Dr. Strong home with us to deliver a lecture to the 1000 young people of the colleges and vicinity which was greatly appreciated by the audience. The missionary societies of the Methodist churches of Meridian have engaged him for his famous address, "The Challenge of the City," to be delivered June 1. Other towns in this section would do well to get him while on this trip South. He is a great scholar, a devout Christian, and perhaps the best posted man on city mission work, its needs and remedies, in America. His address at Chattanooga was great. In fact, there was nothing on the programme but something good.

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This Laymen's Missionary Movement is undoubtedly the greatest missionary movement that has been started in the world's history of missions. It is getting hold of the laymen, the monied men, the business men, the professional men as nothing else has ever done. They voted to raise $200,000 more for missions this year than was raised last year in our Church, and intend to make the collection for missions $3,000,000 for 1909.

This Layman's Movement has already sent sixty business men around the world to study the mission fields and see the needs and make report. They are dividing up the mission world into sections and apportioning it out to the different Protestant Churches who will agree to take charge of these sections, and are going about to raise enough money and send out enough missionaries to evangelize the world in this generation. They expect to work in and through the different Churches, and not as an independent movement, but merely an auxiliary missionary effort.

The signs of mission work are now more hopeful than at any time in the world's history. Now is the strategic time for everybody to put shoulders to the wheels and push the work of world-wide missions. We in the college here are striving to add our little mite to this great work. Besides several mission-study classes voluntarily pursued by over 100 students in the two colleges, we have put a required course of reading two books on missions in each grade from the primary to the senior class, which will give quite a comprehensive course. Why should not all Christian colleges substitute some mission study books in place of some of the English classics? It is in the colleges that we find the most fruitful field for mission study.

We have quite a number preparing to go to the foreign field. One of our seniors is planning to enter Scarritt Training School this fall. Another may go if not providentially hindered. One is already a missionary in South America, and a former teacher in China, and one in India.

Let our colleges send out their finest material to help in this great conquest of the world for our King.

Meridian Woman's College, Meridian, Miss.

LETTER FROM A LAYMAN.

Mr. Editor: I wish to state through the columns of your paper the pleasure that came to me from attending the great Layman's Conference in Chattanooga, Tenn., April 21-23. As district leader from Arcadia District, I had taken the matter of attending the Convention up with each of the delegates selected at the Annual Conference in Ruston last December, and we had four other delegates from this district present besides myself. Those present were: Dr. J. L. Scales, Alden Bridge; B. F. Wrenn, Pine Grove Church (Minden, La., R. O.); F. C. Marsalis, Athens, and R. T. McClendon, Lisbon.

We hope to meet all the delegates at the District Conference at Bienville and perfect a district organization, so as to begin to reap the benefits of this great movement in our Church. We want to be ready for the next Conference two years hence so we can show something accomplished, or at least something attempted.

It was certainly an inspiring sight to see so many representative laymen from all parts of our Church field gathered together to try to devise means for utilizing the laymen of the Church (a force which has heretofore lain practically dormant) in advancing the cause of Christ both at home and abroad.

We trust that this movement will cause every layman in our Church to attempt more for Christ in the days to come; that the business men of our Church will go at the matter of spreading the gospel as they go at any other proposition, in a business-like-way. Wishing the ADVOCATE success, I am, yours very truly,

N. G. GRIGSBY.

M. F. AMES—A USEFUL MAN.

Our friend and brother, M. F. Ames, was long and favorably known in Starkville, Miss.—a landmark in the community and a prominent member of the Methodist Church. Closely associated with him as his presiding elder for two full terms and two years as his pastor, and a resident of the same town, the writer found in him a valued co-laborer, counselor and friend. His death came to me as a sore bereavement and personal loss. An excellent paper was read before the Starkville Quarterly Conference of the M. E. Church, South, sometime ago as a tribute to the usefulness and worth of Brother M. F. Ames, who was for many years a leading member of this Quarterly Conference. As no notice of the death of our departed brother, now nearly a year ago, has appeared in the ADVOCATE, I send some extracts from the above mentioned tribute for publication.

T. C. WIER.

* * * "Madison Fisk Ames was born in Sparta, Tenn., Aug. 9, 1830. He came to Starkville, Miss., with his parents in 1835; joined the Methodist Church on probation at the age of 15, and was taken as a member some time later. He was made a steward in the Church just after the war, in 1866 or 1867, which position he still held at the time of his death, June 19, 1907.

"His father, Judge David Ames, was one of the most prominent men of this section. In 1836 he was elected probate judge, and filled that office thirty-one years. Judge Ames was a first-honor graduate of Dartmouth College. His wife was an excellent woman of sterling Christian character. Under the training of such parentage the youth character of M. T. Ames was moulded. * * *

"In his immediate home circle he was especially blessed. He was married at the age of thirty-one to Miss Rosanna Minerva Hogan, a woman of culture and many excellencies of heart and mind. Six children—three boys and three girls—came to bless their union, all of whom, together with the devoted wife and a number of grandchildren, are left to mourn their loss.

"His official connection with the Church, which covered a period of fifty years, was never of a perfunctory nature. He was always zealous in promoting its interest; he rejoiced in its successes and all that tended to its advancement. Unassuming and quiet in manner, conservative in spirit, cherishing enmity toward none, he could be firm and unswerving in his convictions of right, without giving offense. He inspired those about him with a confidence in his judgment, and his counsel was frequently sought by his pastor and his fellow laborers. He was of sturdy piety, constant and methodical in his religious life, always at his post of duty. * * *

"His continued success in business placed him in position to be materially helpful to the Church, and his liberality to all its causes was a worthy and valuable example to others.

"Possessed of fine social qualities and gifted with a rare sense of humor, he was always a welcome companion. He was known and loved by many. * * * Amid all classes and conditions there are grateful memories of his kindly smiles; words of cheer to the faltering, encouragement to the weak and comfort to the sorrowing, fell daily from his lips. In short, he loved his fellow-man. * * *

"He was always cheerful; even toward the last, when his steps grew feeble, the sunlight of his cheery nature was still undimmed; he seemed to approach the morrow of eternity with a serene confidence that gave evidence of a simple, trusting and immovable faith in the divine promises of the reward that awaiteth the righteous.

"We mourn our loss and shall long miss him from our official meetings and from our daily associations.

N. W. PULLER,
HUGH CRITZ,
F. S. WIER,
Committee."

HELP THE CHURCH AT PURVIS.

Dear Editor: The statement from Rev. M. M. Black, pastor at Purvis, in last week's issue of the ADVOCATE ought to appeal to every Methodist pastor and congregation in the Mississippi Conference. I wish to make an additional appeal through the ADVOCATE in behalf of the Purvis Church. If the daily papers correctly report of the decision of the War Department in reference to the distribution of the funds appropriated by the government, none of that money can be used in the rebuilding of either *homes* or *churches*. That being the case, the church can be rebuilt only as we who are not hurt by the storm come to their assistance.

I can speak from experience in this matter. Seventeen years ago this next July my father's home, crop and all buildings on the farm were completely destroyed. We were then unable to do more than to rally enough to house ourselves without calling on the public to help us.

Soon after I came to Meridian, two and a half years ago, a tornado passed through this city, destroying much property and blowing down four churches, two white and two colored. There were few lives lost here. But as I served on the Relief Committee, I became well acquainted with the condition of the people in the section of the city through which the storm passed, and I know that the people who worshipped in the churches that were blown down were unable to rebuild the same. I feel confident that if the Relief Committee had not provided funds for rebuilding those churches some of them, at least, would have become disorganized for lack of a place of worship.

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The people at Purvis need help *now* to rebuild their church. The Church Extension Board cannot help *now*, for we have no money in the treasury. And even if we did have, it ought not to be necessary to draw on that fund. That Board was not organized to meet emergency cases, but to help build in new places and to meet the needs in growing communities. Being secretary of our Conference Board, I know that there are already this year churches expecting aid from this Board *far in excess* of the amount we will have for distribution *without the Purvis claim coming before us.*

With the proposition that has come from Main Street, Hattiesburg, in which one member agrees to furnish the lumber *free* for the building, it strikes me that it would be a shame on the preachers and members of the Mississippi Conference not to send in money enough within the next thirty days to meet all the expenses of that building. We have one hundred and fifty-eight pastoral charges in our Conference. To count eight of them as being very weak mission charges, still the one hundred and fifty could send in $3000, at an average of $20 per charge. I believe if the case is simply stated by the preachers that amount could be easily raised. The charge I serve is but little above the average, but by a simple statement of the case on the first Sunday in this month I got a *cash basket collection*, not the result of a personal canvas or appeal, of $23.

Brethren of the Mississippi Conferenece, do not let the people of Purvis have to build their church on a credit, and then come before the Church Extension Board in December expecting to get money to pay the indebtedness. We have no emergency fund, hence emergency cases should be met by special collections. And you should report your contribution to the Purvis Church at our next Conference as a special to Church Extension.

L. E. ALFORD,
Secretary Church Extension Board.

There must be something in the very atmosphere of liquor saloons that works on the moral nature of the men who run them. No matter what obligations they assume, or what promises they make, they cannot be trusted, as a class, to run their places according to the law. It would require a revolution in the government to throw around farmers and merchants and manufacturers such restrictions as are thrown around liquor sellers.

W. F. M. S.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Methodist women of the city who gave such earnest work in their arrangements for the annual Convention of the Woman's Board met one afternoon last week at the First Methodist Church to wind up the affairs of the meeting. Such splendid financiering has been done by the ladies that, after all the expenses are paid, it is found that there will be something like one hundred dollars left in the hands of the committee. It was decided at this meeting to turn this sum over to the Rev. Mr. Wilson, the Methodist minister at Amite, who suffered so much from the recent cyclone. This sum will accordingly be sent him, and if there is anything over, and it is expected that there will still be a few dollars, the money will be turned over to the Conference expense fund.

Mrs. W. W. Carre, chairman of the General Committee on Local Arrangements, was given a rising vote of thanks for her splendid work. Mrs. Carre, in return, thanked the various chairmen of committees for their hearty support, modestly laying to that cause the success of the arrangements.

Rev. J. E. Wray paid a tribute to the financial ability of the committees in having such a neat sum to devote to a worthy cause after the splendid arrangements made. Mr. Wray complimented the treasurer, Mrs. McTyiere, for her Napoleonesque handling of the big funds in a way, he said, that was a marvel to bankers. While holding to his reverence for the old type of woman, he could not but admire the acumen and splendid business ability of the new type which the board meeting had exemplified.

Impressions of the recent meeting were given by Mrs. Jay, one of the oldest members of the Methodist Church in the city; Miss Crittenden, Deaconess of First Church; Mrs. J. W. Kinnabrew, Mrs. Ahrens, Mrs. Perry, Mrs. Lyons, Miss Mary Werlein and Mrs. F. A. Dicks.

The following resolutions were presented by the chairman of the Resolution Committee and were unanimously adopted:

"We, the women of the various Methodist congregations of New Orleans, wish to express our thanks and appreciation to all who so kindly contributed to the successful entertainment of the Woman's Board of Foreign Missions during its recent session.

"We feel that it was a rare privilege to have these consecrated women in our midst, and believe that their presence has been an uplift and inspiration which will be lasting. For this we give thanks to our Almighty Father, who permits us to be co-laborers with him.

"We desire to express our special thanks to the Maison Blanche for a contribution of the beautiful ribbon which made our badges and souvenir programmes so attractive.

"To the friend who so kindly contributed the use of dishes on which to serve our luncheons.

"To E. W. Smith, of the Troy Laundry, for the daily laundering of the necessary table linen, calling for and delivering the same promptly.

"To the daily papers for their efficient services in arousing the interest of the general public in the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, and giving such full and accurate reports of their sessions.

"To Palfrey, Purcell & Rodd and others for donations of stationery.

"To Mr. I. A. Strauss for cuts of the points of interest in New Orleans for our souvenir programmes.

"To Mrs. J. G. Grant and her assistants for the necessary furniture and accessories that made our rest room so comfortable and attractive.

"To Messrs. W. L. Boudet, Holmes, Carley, Atkinson, Townsley, Lutz and J. T. Sawyer for their kindness in serving on our Reception Committee and their courtesy in escorting the delegates to their homes.

"To Miss Ingree Peterson for her ever-willing services in distributing mail, selling post cards, checking packages and giving information and assistance whenever possible.

"To Mrs. O'Pry and Miss Mary Wilkinson for rendering such able assistance in selling the missionary books and Guide Books of New Orleans.

"We do thank the kind friends who extended the hospitality of their homes, regretting that through some mistake several were not accepted.

"Last, but not least, we wish to express our grateful thanks to Mrs. John Hollingsworth and her assistants for their untiring effort in providing and serving the dainty and appetizing lunches from day to day, which not only satisfied and refreshed us all, but gratified the artistic taste as well.

"To everyone who has contributed in any way to sustain the reputation of our city for hospitality and good will we return thanks and pray that the spirit aroused by this meeting may abide and bring joy and blessing always.

"MRS. F. A. DICKS.
"MRS. ELMER E. WOOD."

BOARD OF MISSIONS, NORTH MISSISSIPPI CONFERENCE.

Treasurer's Report for Month of April, 1908.

	Domestic.	Foreign.
Sardis District—		
Batesville, Rev. C. P. Moss	$ 50.00	$61.50
Greenville District—		
Shelby and Merigold, Rev. R. P. Neblett	42.00	....
Coahoma, Rev. D. L. Cogdell		35.00
Winona District—		
Greenwood, Rev. J. C. Park	90.00	100.00
Belzoni, Rev. H. M. Young	30.00	50.00
Durant District—		
West, Rev. W. L. Storment	35.00	....
Ackerman, Rev. J. D. Simpson	44.00	56.00
Columbus District—		
Starkville, Rev. R. H. B. Gladney	....	75.00
Corinth District—		
New Albany, Rev. W. C. Harris	....	112.00
Total amount collected from pastors' charges, April	291.00	489.50
Total amount collected by W. S. Lagrone to date	275.75	....
Total amount collected for April, 1908	566.75	489.50
Amount previously reported	853.70	389.00
Total collected this Conference year to date	1420.45	878.50

RECAPITULATION.

	Ass'm't.	Paid.	To be paid.
Domestic missions	$6,260.00	$1,420.45	$4,839.55
Foreign missions	11,475.00	878.50	10,596.50
	$17,735.00	$2,298.95	$15,436.05

The figures above show that much remains to be done. The call is urgent. Will we not give heed?

Fraternally,

W. E. M. BROGAN,
Secretary Board of Missions.

CONFERENCE BOARD OF MISSIONS.

March 23 to May 15, 1908, Received for

FOREIGN MISSIONS:

Louisiana Avenue, Rev. W. W. Holmes	$ 30.00
Pollock, Rev. G. D. Purcell	11.50
Carrollton Avenue, Rev. H. T. Carley	67.00
McDonoghville, Rev. H. Whitehead	10.00
Algiers, Rev. J. F. Foster	40.50
Second Church, N. O., Rev. A. I. Townsley	52.00
Amite, Rev. L. C. Wilson	20.00
Rayne Memorial, Rev. J. A. Rice	125.00
Bunkie, Rev. J. D. Harper	70.00
Donaldsonville, Rev. E. P. Craddock	60.00
Colfax, Rev. C. V. Briethaupt	62.00
Eros, Rev. J. J. Kelly	15.00
Port Vincent, Rev. H. C. Murphy	11.00
Patterson, Rev. J. F. Patterson	14.00
Total	$588.00

DOMESTIC MISSIONS.

Donaldsonville, Rev. E. P. Craddock	$ 43.25
Carrollton Avenue, Rev. H. T. Carley	45.00
Ponchatoula, Rev. W. Schuhle	20.00
Mary Werlein, Rev. R. F. Harrell	12.25
Eros, Rev. J. J. Kelly	15.00
Port Vincent, Rev. H. C. Murphy	10.00
Minden, Rev. R. H. Wynn	100.00
Tallulah, Rev. R. A. Davis	38.00
Total	$283.50

We wish to remind the brethren that the Board has financial obligations to meet outside the regular appropriations, and an empty treasury at present is causing some embarrassment. Kindly forward your Domestic Mission collections.

The subscribers to the "French Mission" collection will please send in amounts at once, as only about $300 has been received to date, leaving us at present about $85 behind on Brother Hebert's salary.

W. B. THOMSON, Treas.

New Orleans, La.

A GREAT GATHERING.

Dear ADVOCATE: It was my pleasure to attend the Sunday School Superintendents' Institute at Durant, May 12-14. It was a notable gathering. Brother N. A. Mott, of Yazoo City, has been at work on the scheme for several years, and to him is largely due the credit of the Institute just held.

There were present five preachers from the Mississippi Conference and twenty-five from the North Mississippi Conference. Presiding Elders Thames, Cunningham and Lewis were there. More than seventy Sunday school superintendents were there. Notably among them were Streater, of Black Hawk; Johnson, of Acona; Young, of Lexington; Wheeler, of Greenville; Cavett, of Jackson; Carter, of Columbus; Mott, of Yazoo City; Bachman, of Winona; White, of Westpoint; Shell, of Houston; Strain, of Tupelo; Ellis, of Utica; Carruth, of Rosine; Calhoun, of Mt. Olive; Brister, of Bogue Chitto, and others were there. We had the big Sunday school workers of the Church there—Mrs. H. M. Hamill, Dr. Hamill, J. R. Pepper, J. B. Greene, E. E. French of McKendree, and some home talent. R. P. Neblett led the singing. I only regret that every Sunday school superintendent in the State was not present.

A great forward movement is now on in our beloved Church. Three things were emphasized:

First—There must be more of God's Spirit in this work.

Second—Our superintendents must be more wide-awake, aggressive and studious.

Third—The Sunday school is educational. Its great purpose is to save, but it must never be forgotten that it is also a training school.

Quite a number of lady teachers were with us. Brother Duncan and his people gave us royal entertainment.

T. W. LEWIS.

It is not true that all men who sell liquor are worse than some who buy it, but it is true that if all who claim to be respectable would refrain from buying, our authorities would have far less trouble with blind tigers in prohibition territory. Much good might be done if the preachers could get that fact before their congregations.

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ANNUAL MEETING OF BOARD OF CHURCH EXTENSION.

[illegible]

The Board met in St. Joseph, Mo., on the 6th of May. The writer went to St. Joseph in order to obtain first-hand information as to the [illegible] of the Church Extension Department. As he was the only one of the editors of the Southern Methodist press on the ground he gladly shares with other papers the information gathered.

It is known to the Church that the Board is composed of all our Bishops, the corresponding secretary, Dr. W. F. McMurry; the secretary of the Board of Missions, Dr. W. R. Lambuth, and thirteen other managers, together with the president and treasurer of the Board—all men of first-grade ability, taken from over the Church.

The Board was called to meet in St. Joseph in order that it might be brought in contact with our people of that city, giving them an opportunity to better know of its great and important work. Besides the business sessions, which were, of course, of an executive nature, there were as many as ten public meetings, addressed by distinguished speakers, covering all phases of the Board's work. This was an interesting and highly profitable feature. The attendance of the people was good. There was every token of appreciation of the meeting of the Board upon the part of the people of St. Joseph, who showed distinguished courtesies.

With vast labor and great care, Dr. McMurry and his office force had prepared for this meeting. The preparation of the report of the Committee on Applications is a matter of great labor. To this Committee go all applications for donations and loans. All these must be passed upon by the Committee, which submits a recommendation as to each. The secretary is supposed to have at hand information on all these items ready for the use of the Board. The information was always ready. Our secretary is a man of details as well as a man of plans and purposes.

There were before the Board this year 258 applications—three more than last year—asking for donations to the amount of $177,225, and loans to the amount of $273,126. The Board did its best, and members greatly deplored their inability to do more. But funds were available for only $71,400 in donations, and $83,750 in loans. This represents quite an advance over last year, amounting to $14,575 in donations and $13,750 in loans. It is something to advance in the face of the financial conditions that have prevailed for the last six months. Of course, there were many applications for donations and applications for loans that the Board simply could not meet. There was just one reason—lack of money. There was no lack of willingness. The spirit of utmost fairness was manifest in the work of the Board.

The resources of the Board consist of the annual collections, amounting last year to $58,530.77, special donations amounting last year to a little over $10,000, some slight income from interest accounts and of the Loan Funds owned by the Board. The Board, since its organization, has received, in cash, for loan funds, in round figures, $180,000, and there has been earned in interest some $80,000, so that the Loan Fund capital of the Board is at present, in round numbers, $260,000. Great effort is being made to increase these funds. No one can attend a meeting of the Board and fail to be impressed with the urgent need of the Board, for at least, half a million dollars. Our Church Extension Board ought to be the banking department of the Church, able to lend money where it is needed, to build churches, and where churches must be built or the kingdom suffer loss. And what better use can a man make of his money? Not a dollar of these funds is ever to be consumed or alienated from the Board; the funds are to be loaned, earn interest, serve to build up a church, return again to the treasury of the Board, and then go out again to repeat the process till the end of time. It must be remembered that the Church is a trustee that can be trusted, and that never dies. We need at least $500,000 at this very moment for these funds. Let our brethren who are making their wills consider this.

We need a new conception of this whole business of the Church Extension Department. We have been too much accustomed to look upon it as a matter of gathering money to be put into brick and mortar—this and nothing more. It has been, in the popular mind, the most nearly secular of all our departments of Church work; but how is it secular at all? To build a church is as spiritual an act as preaching or praying. Neither preaching nor praying will, in the end, amount to much where churches are not built. We can no more bring up a spiritual and strong people without church buildings than we can bring up cultured families without houses.

The need for Church Extension help was never greater than it is to-day. We have no less need for our old and settled Conferences than we have had in times past. There are simply hundreds of rural communities where help is needed; there are strategic points in towns that must be occupied; there are readjustments to be made in our Southern ports in view of the opening of the Panama Canal.

But the great West! How great is the call! Bishop Atkins is laying plans on the Pacific Coast which will involve the outlay of great sums of money. The West! The West! How the life of the nation is to be affected by it in the coming years! There is undoubtedly a loud call for us on the Pacific Coast, considering the needs of the people for the word of God.

Into Arizona and New Mexico people are pouring—largely from the South. There never was a day when we had such an opportunity in these two Territories—soon to be a State or States. The day will not likely come when we shall have again such opportunity there as at the present. We must occupy, or give place permanently to those who will. The population of New Mexico has increased from 195,000 in 1900, to 460,000 at present, and is still rapidly increasing.

The whole Church knows of the efforts of the Board to take care of the vast work in Oklahoma. It is our most needy and most promising field. We have within this single Conference 425 societies without houses of worship. No fairer land is in the world. No pluckier band than that Conference is in all the Church. But they are called upon to do everything at once—to open their farms, establish their business, build their homes, build their churches and their school houses—do everything. This is why they need help and why they must have it. The entire amount of the available funds of the Board could be used this very year in Oklahoma to very great advantage. It ought to be remembered that Oklahoma Conference itself is leading the way to larger things in raising Church Extension money.

Such is the need in Oklahoma and such are the demands upon the secretary that the Board authorized him to employ a man who shall give all his time to that field.

The Board also instructed the secretary to raise, in conjunction with the secretary of the Board of Missions and the Bishops in charge, a special of $10,000 to be used in Oklahoma, Arizona and New Mexico. The Board devoted 10 percent of its funds this year to foreign fields. This is twice as much as it ever gave before to mission fields. In addition, Dr. McMurry and Dr. Lambuth were instructed to raise $6,000 as a special for a church in Hiroshima, Japan, where we have one of the most prosperous girls' schools in all the world.

The general policy of the Board is, not to help every place that needs help, but to use its funds so as to secure the largest possible results in all the fields we occupy. Strategic points must be occupied at moments of crisis.

I took particular care to ascertain from the discussions of the Board, and also by conversations with members, the attitude of the Board toward the work of other churches, particularly the work of the Methodist Episcopal Church in the West. It is not the purpose of the Board to spend any money merely to maintain a competition with some other Church, provided it be a Church preaching an evangelical gospel. The Board of Church Extension of the Methodist Episcopal Church, South, is not in the business of erecting altar against altar. It is worth while to make this statement very plainly at this time in view of the recent charge of the *Central Christian Advocate* of the M. E. Church, and of Kansas City, to the contrary. The *Central* cited the case of Portland, Oregon, in proof of its charge, alleging that we are putting connectional funds there, in the hands of a handful of people, to build a church within a few steps of an M. E. Church. The evidence before our Board was to the effect that there is not an M. E. Church within a mile of the spot on which we are building in Portland. Besides, this Portland church would be a necessity to us somewhere in Portland, even if it seemed to violate the principle of altar against altar, in view of the fact that Portland is the commercial center of a large region of country which we occupy and must continue to occupy.

One of the important actions of the Board was provision for an institutional church in Denver, Colo., all movements subject to the direction of the secretary of the Board of Church Extension, the secretary of the Board of Missions and the Bishops in charge.

Our Church may be assured that Dr. McMurry is moving things in his department.

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PLUCKY TIGER BIRDS.

India's tiger bird, so called because he is the one thing the royal beast fears, is no larger than a sparrow; yet so bold and combative is he that if the great cat is surprised by a sufficient number of the little creatures far from the protecting shelter of the jungle, it will go hard with him. When alone the bird will not attack. Supported by a flock of friends, however, often numbering several thousands, the bird will seek out his hereditary foe and give battle.—South China Post.

JUST LIKE FATHER.

The Daughters of the Parsonage were discussing provincialism. The most of their life had been spent in the wide, free Mid-West, where only is the United States tongue spoken in its full richness. There North and South have blended; there East and West have met and exchanged courtesies and phrases, there the cowboy, with his lingo, had his brief day. By mutual association each section and class has contributed its share to the strength and picturesqueness of the common language, while time and the public school have largely eliminated the most *outré* peculiarities of East, South and West. It was with this blend of provincialisms that the minister's daughters were familiar.

The minister himself, worn and depressed, lay on a couch, apparently paying no heed to the chatter of his girls. But it had transported him to his boyhood days. Though scarcely past middle life, his early home had been located on the far frontier of central Iowa. The railroad had but just begun to push its slowly advancing single pair of feelers beyond the Mississippi river.

In this memory realm the minister's mind was wandering. The Indians were once more thronging about the house, peering in the windows, ejaculating their friendly "How?" The neighbors were again trooping through the always hospitable doors. Again he listened to the Down-East yankee, the Indianian, the North Carolinian, each speaking in his own language wherein he was born. Then indeed one might have said to his neighbor, "Thy speech betrayeth thee."

One of the girls was saying, as if concluding the whole matter:

"Yes, I think we've heard about every kind of dialect," when unexpectedly their father joined in the conversation with the irrelevant remark:

"I'm powerful doncey to-day."

"Papa!" they exclaimed, "where did you ever hear that? What does 'doncey' mean, anway?"

"I'm all-*through*-other," he explained. But that was only a still funnier puzzle. Evidently the young people had not heard everything, even in the wandering life of a minster's family in the West of to-day.

"It's a mighty fine day," he went on. "A man could have a mighty fine ride, if he had a mighty fine beast and a mighty fine sleigh." The minister rattled it off as if it had been a formula learned long ago.

The girls laughed merrily, but began to press their advantage. Papa was manifestly seeing visions of the past, and the rare chance of a story of old times was not to be neglected.

"Who said that?"

"A neighbor boy came to our house one stormy day when I was a youngster"—(the story was coming!)—"and sat down with his back to the stove and opened up conversation with that remark, and then added, 'We had a mighty fine beast but it got cut. We reckoned old Mother Berry did it, but we ain't named it to 'er yit.' It struck our funny spot, and we boys used to enjoy getting it off on all sorts of occasions after that."

"But who was Mother Berry?"

"She was blind Uncle Billy Berry's wife."

"And was she so bad?"

"I guess she was something of a termagant."

"Tell us about her, papa."

Then the minister sat up. And this is the story that he told, though it is more about some one else than of Mother Berry:

The Berrys were very poor. Besides Mother Berry and Uncle Billy there were four little Berrys. They lived two miles from our house. Across a creek, up a steep bluff, over a stretch of bleak prairie, and down on the farther side you went to another creek, and there the Berrys lived.

We had some pretty hard winters in those early days in Iowa. But we were young, and didn't mind the cold so much. And there was comfort and plenty in our big log house, and outside, too, for that matter, till toward the close of that terrible winter when we fed the cattle from October till June. But that is another story.

One day a big snow storm came on, and as the sun went down the wind rose. We made the stock comfortable in their long sheds covered with hay, and spent the evening around a red-hot stove. One by one, or two by twos, we children climbed the ladder and snugged down in our warm beds, and listened to the roaring outside. Mother came up and put extra covering over us, and we slept. Then, when the last things were done for the night father and mother too lay down. The clock ticked off the minutes—five, ten, fifteen, half an hour. It struck ten, and father spoke.

"Mother!"

"Yes, father."

"I can't go to sleep."

"What's the matter? Are you cold?"

"No, but I can't help thinking about the Berrys. I'm afraid they're suffering."

"Well, father, I don't see as we can do anything about it. You'd better forget them and go to sleep." And she dozed off once more, and the clock went on ticking.

Fifteen minutes past ten. Again came the call.

"Mother!" There was a note of decision in his voice.

"Well, father?" and it would not be strange if mother's tone showed a trace of impatience.

"Haven't you some bedding that you could spare?"

"Oh, yes; there's bedding enough, but——"

"I wish you'd get up and make up a bundle, and I'll take it over to Uncle Billy's."

"Oh, father! I wish——"

But mother knew it was no use to protest when father had made up his mind. And she too had learned in her pioneer experience how not only to give up material comforts, but, what is of far more value and costs more, to give up her own comfort and to give up her own life.

The bundle was made up, and the blessed father went out into the night and the storm, and the mother sat down by the stove to wait and to feed the fire and to listen.

Now, she heard the stable door slam shut; Now he was springing on old Judy's back; the sound of hoofs came to her ears for a time; then they ceased. He must be crossing the creek by this time. And now he is climbing the hill. She went to the window and strained her eyes if perchance she might see his dark form against the white of the bluff. But the air was filled with blinding snow. Her horizon was bounded by the window pane. The wind smote the house with great blows. No other sound reached her. She went back to the fire and her vigil.

It was half-past eleven now. He must be there by this time. Would he find the house dark and the Berrys snug in bed and sound asleep?

The clock struck twelve, and still the mother waited. Father must face the storm coming home—the icy northwest blast. She wished there was a plainer road. What if he should get lost on the prairie? Mother was inclined to worry.

Another half hour. He should be here by this time. Again she went to the window. The clouds had broken. A gleam of light was struggling through here and there. Even as she looked the wind swept the sky clear, and the full-orbed moon looked down on a white, white world. And there across the creek on the hillsides in plain view, was old Judy, carefully picking her way down the unseen, uncertain path. Of course old Judy wouldn't get lost! Mother might have known that. The man on her back is as white as the waste of snow around him. But now she can make him out, and he sees her form outlined at the window by the light behind her. With the boyish abandon so characteristic of this friend of God, he waves his arms aloft, and gives a shout that rings through the frosty midnight, and sends old Judy to her stall at a break-neck speed.

Mother looked up at him a little severely as he entered the house. Perhaps his jubilant spirits had jarred on her over-tense nerves. His greeting was the one word:

"Well?" with the rising inflection.

"Now, mother," he laughs, "take the broom and sweep me first! How nice and warm you are in here!"

"Wasn't it warm at Mother Berry's? Did you have to get them up out of bed?"

"No; it wasn't very warm there, and I didn't have to wake them up. I found Mother Berry and blind Billy hugging the stove. They had piled everything they had in the house on the children's beds, and were trying to keep themselves warm by the fire. But the house is so open the snow drives right in."

"What did they say to you?"

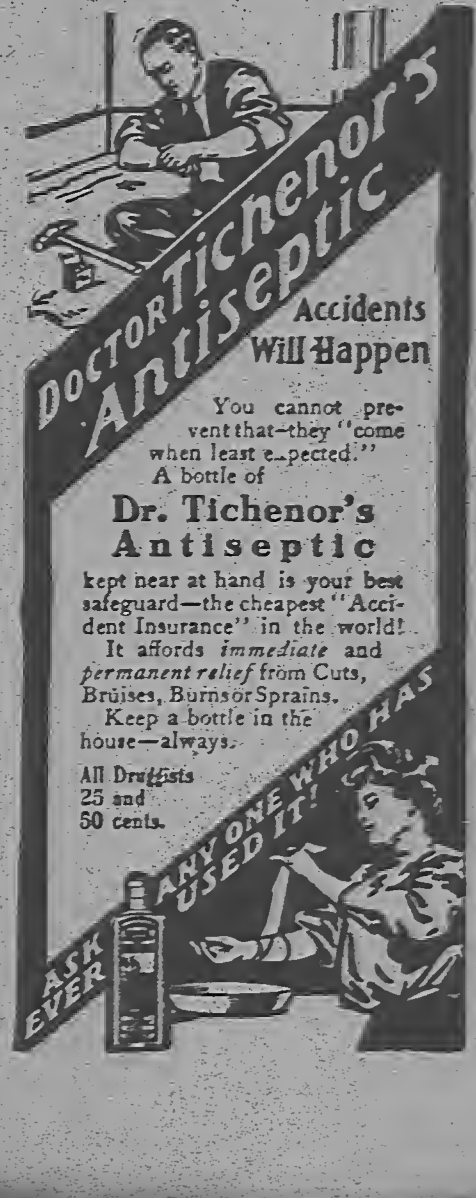
"Oh, never mind, mother. That isn't what matters. They needed it and God sent us. That's enough. If you're warm let's go to bed."

"What time is it? Can you see, mother?" he said, as his head touched the pillow.

"Just five minutes to one."

Mother heard the clock strike, but father was asleep.

"And that was just like father," the minister said as the story was ended.—*The Christian Intelligencer.*



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THE BAPTISTS AND METHODISTS.

The Baptists and Methodists are found almost everywhere, and nearly always they are close neighbors. Both are aggressive evangelists, are not ashamed of their doctrines and never tire in preaching them. It gives us great pleasure to report the success of the Baptists, and, if our readers will pardon us, we venture to say that we take quite as much pleasure in reporting the success of the Methodists. We read a few of the best Baptist papers, and never purposely overlook or neglect a good point, such as the following from Dr. Geo. W. Truett in the *Baptist Standard* in telling the Texas readers of the progress and status of the Atlanta Baptists. He says: "According to the ratio of population Atlanta is one of the first Baptist communities in all the world. * * * Our twenty-eight white churches now have a membership of thirteen thousand." This is "an increase of 102 per cent" in ten years. That is a fine showing indeed.

But what has Methodism done in Atlanta during all these years? How the figures stood ten years ago we do not know. The statistics are not at hand. At present the twenty churches, including four suburban congregations, number 13,115 members. As Dr. Truett says: "Isn't that a superb showing for a city of something like a hundred and fifty thousand people?"

ARE OUR SCHOOLS IN DANGER?

What is called the "Carnegie Foundation" is a sum of many millions of dollars set apart by Mr. Andrew Carnegie for the pensioning of old and faithful teachers. Only teachers of such institutions as meet the conditions prescribed by the founder become beneficiaries. Such institutions are comparatively few. At first teachers in State institutions were barred. But the rule barring them, if we mistake not, has been modified. Denominational schools, exclusively under the control of the Church, are likewise cut off. This looks like discrimination against Christian colleges. And when we consider that Mr. Carnegie is represented as unfavorable to all Churches we are tempted to think that, in excluding their schools from the benefits of his great gift, his purpose was, as far as possible, to break them down. The fact that he barred schools under sectarian control shows he was not laboring under the impression that they were on that account well provided for. The barring was purposely done.

What has been the effect? When the gift was first announced, two years ago, we called attention to the prescribed conditions and pointed out what would possibly be the outcome. What we feared is being realized. Full forty years and more we have believed that a certain college was the property of our Church. We have read of the sacrifices made by our Methodist brethren to sustain it. Often we have heard that at least one life was brought to an untimely close by hard work in its behalf. And since the establishment of two training schools and one great college for women, all under one system, nobody denying they were Methodist schools, we have been proud of their standing and success. As editor and publisher of a Methodist paper, we have given the Woman's College no little amount of free advertising, believing that we were aiding a Methodist institution. But we have had a rude awakening. In trying to place the school on the Carnegie Foundation effort was made to show that it is not entirely under Methodist control nor exclusively property of the Church. If Mr. Carnegie's money had this effect in one place, it will probably have a like effect in another place.

Shall we, as Methodists, surrender our control or property rights in our schools for the sake of getting our teachers on Mr. Carnegie's pension roll? Our teachers are worthy. The majority of them are laborious, self-sacrificing men and women—as a rule, they are poor in this world's goods, and under-paid. We would rejoice were all our schools sufficiently endowed by the Church to retire the faithful toilers on full pay; but we are not willing for the sake of a pension to sacrifice the interest of our Church in these schools, and turn them over to the control of men who deem the Church incompetent to manage large institutions—men who have but little interest in the Church at large, and none at all in particular denominations. Our schools are sacred trusts, and should be kept out of the hands of those who do not love our Methodism.

We suspect no man's religion or loyalty, but we learned long since from an intelligent and successful lawyer that self-interest can cause even a good man to see some things in a strange light. We warn our brethren against the threatened danger. It is real and imminent.

WE WILL HELP THEM.

A sprightly paper called *Good Tidings* is printed in this city. A copy of the "advance edition" has fallen into our hands. It is edited by Rev. W. W. Horner, pastor of Grace Baptist Church. Of course, it is set for the defense of Baptist principles and practices. In the issue before us the editor acknowledges the weakness of the Baptists, having only five pastors and one thousand white members in a city of 350,000 inhabitants. But he seems not to be discouraged. He tells us that "the Baptist cause is on the upgrade in New Orleans, the pastors report larger congregations, and a revival spirit pervading their churches, and the Sunday schools growing." "And yet," Brother Horner says: "with all these encouraging features, with only five men to preach to this city of 350,000 inhabitants the task of taking it for our Lord is almost but impossible."

This last statement presents a sad condition of affairs indeed. Only five men to preach to a city of more than a quarter of million souls! We have often lamented the lack of righteous men in New Orleans, but we did not know that preachers of righteousness were so few in number. We believe there are more. We can name seven Presbyterian churches, all of which, with possibly one exception, have pastors. Southern Methodists have eleven churches, and fifteen preachers in the city. The Northern Methodists have several. The Protestant Episcopal Church has perhaps a dozen—the exact number we do not know. Besides these there are several other evangelical denominations doing service for our Lord. Brother Horner overlooked all these Churches and their preachers.

The condition is not quite as hopeless as our brother represents. Our own little flock in the city, numbering 2,525, standing for all that is good, but recognizing the magnitude of the task in taking the city for our Lord, is ready to join hands with our Baptist brethren and give all the help they are able. Other good Christians will do the same, as was abundantly shown in the late union meeting.

Brother Horner certainly does not think that none but Baptists are laboring to take New Orleans for Christ. If he does he had about as well go off and sit down under a juniper tree and wish himself dead. He will never accomplish the work. If he could be content to stand in his lot and do his best—save as many souls as possible—he would do well and be happy. But if his ambition is to make Baptists of all the people of New Orleans, he will fail and die in despair.

A full thousand Baptist preachers with Jno. D. Rockefeller's millions at their command could not convert this city, which is so thoroughly given over to the Roman Catholic religion. A few may be saved now and then, but the great mass of the people are going to stay in the mass.

PERSONALS.

Rev. A. I. Townsley will preach the Annual Sermon before the High School at Covington, La., next Sunday. Rev. J. L. Sutton will fill his pulpit morning and evening.

Dr. Gross Alexander, book editor, and editor of our Methodist Review, will preach the Commencement Sermon for the Meridian colleges May 24, at 11 a. m. On the Wednesday following Rev. Jno. H. Smith will deliver the Baccalaureate address.

Rev. Glenn Flynn, agent-secretary for the American Bible Society, Southwestern Agency, is much encouraged in his work and is looking forward to results all over his territory that will prove worth while. He writes thus from Dallas, Texas, his headquarters.

The Mid-year Meeting of the Board of Missions of the Mississippi Conference will be at Centreville, June 17-19, instead of June 15-17, as previously printed in our calendar. Brethren are requested to take notice. This change is authorized by Rev. W. G. Forsyth, the president of the Board.

The Board of Missions has assumed the support of the French Missionary and appropriated $1000 for this purpose. This appropriation will begin to be available with the next session of the Annual Conference. Brother Hebert is doing a great work in connection with his co-laborer.

The University Training school, at Oxford, Miss., under the direction of Rev. L. M. Wyatt, and Prof. G. G. Hurst is closing out a successful term. Brother Wyatt says: "Our prospects are fine for the next session." We are glad to record Brother Wyatt's success in this enterprise.

We acknowledge an invitation to the commencement exercises of the Louisiana Industrial Institute at Ruston, May 22-25. Accompanying the invitation is the card of Miss Willie May Porter, daughter of our Brother W. J. Porter, of the Louisiana Conference. Miss Willie May is one of the graduating class of eighteen.

A brother, whose name we cannot tell because not written plainly, tells us of the death of a good Christian woman and a member of our Church, Mrs. Gertrude Godwin, who died at her home on Black River, La., May 12, from a wound received in the storm of April 24. She was eighty years of age, and faithful to her Lord.

Rev. G. D. Parker preached Sunday last for Second Methodist Church. The pastor, Rev. A. I. Townsley, reports a fine sermon and a real spiritual meeting. Many persons pledged themselves to remember Brother Parker, who will soon return to his work in Brazil, in their prayers.

Dr. Stanford E. Chaille has been connected with the Medical Department of Tulane University for the past fifty years. Through the kindness of the Alumni Association we received a card of invitation to the celebration of the fiftieth anniversary on the evening of Tuesday, May 19. The jubilee exercises were held in the Tulane theatre.

The Montrose Preparatory College has just closed the most prosperous session of its history. Dr. J. M. Weems, of the Mississippi Conference, preached the commencement sermon. Seventeen boys and girls were graduated, among them three preachers. The principal, Rev. C. M. Chapman, is now canvassing south Mississippi in the interest of the school.

Bishop Galloway is one of the few men selected to lecture during the General Conference of the Methodist Episcopal Church, now in session in Baltimore. His lecture was delivered on the evening of May 8. The *Central Christian Advocate* says: "Bishop Galloway greatly stirred the hearts of his 3,000 hearers by his great lecture in Lyric Hall last Friday night."

During a protracted absence of Rev. R. A. Clark, from Okolona, Miss., his pulpit was filled one Sunday by Rev. T. C. Wier, and one Sunday by Rev. A. P. Leech. These brethren, though on the retired list, still delight in preaching. It is gratifying to learn through a letter from Brother Clark that the good people of Okolona were delighted with the sermons of these two faithful men of God.

Rev. L. M. Lipscomb, presiding elder of the Columbus District, writes as follows: "Brother Dorsey has just closed a fine meeting in Westpoint—did all the preaching himself for two weeks, and part of the time preaching three times a day. As the visible results, he received forty persons into the Church, thirty-eight of whom were on profession of faith. He has a strong hold on his people and has a great year before him."

Rev. L. W. Cain, pastor at Ittabena, writes: "Such was the success of our Children's Day service on the 11th inst. that it deserves notice in the ADVOCATE. For over an hour the little fellows held the great crowd of people spellbound. The large church building would not accommodate all who came. Many stood throughout the service. The collection amounted to $52. Our school has a membership about a third larger than the Church membership—including the cradle roll and home department."

Rev. E. C. Sullivan and his good wife are rejoicing in the prospect of moving into a new parsonage, located at Brownfield, Miss. We congratulate them. Brother Sullivan says: "Our new parsonage at Brownfield, Miss., is nearing completion. It is going to be real pretty. The people of Jonesboro Circuit are to be congratulated. Brother W. H. Brown, chairman of the building committee, deserves praise. He never lost a day from working on the parsonage from the time it was started until May 12, when the carpenters quit."

The death of Dr. J. E. Armstrong removes one of the remarkable men of our Church. He had been a preacher for more than fifty-five years, in the active ministry fifty-three years, and for more than fifty years the secretary of the Baltimore Conference. He was in his usual health at the recent session of his Conference, served as secretary, was taken with pneumonia on the last day of the Conference and died after less than a week of illness. Surrounded by his loving wife and children he passed to his heavenly home. "Servant of God, well done!"

The following assignment of deaconesses and missionaries for New Orleans was made by the Woman's Home Mission Board at its annual meeting recently held in Louisville: New Orleans, La.—Pastor's assistant Rayne Memorial, Miss Mary Frankland, deaconess; pastor's assistant First Church, Miss Lee Crittenden, deaconess; City Board, Mrs. L. Meekin, missionary; immigrant and city work, Miss Margaret Ragland, deaconess; Miss [illegible] Duncan, deaconess and nurse. Miss Ethel [illegible], who served in the city so efficiently last year, was transferred to the Institutional Church, Kansas City.

The following complimentary paragraph is clipped from the Jackson (Miss.) *Daily News* of May 11: "Prof. M. W. Swartz, professor of Latin and Greek in Millsaps College, has just been notified that he has been elected vice-president for Mississippi of the Classical Association of the Middle West and South at the meeting of the association which was recently held in Nashville. This is quite an honor for Millsaps College and for Prof. Swartz, for it elevates Millsaps College to the forefront of classical instruction in the State and it makes Prof. Swartz the official head of the classical work in Mississippi. Mississippi educators deeply appreciate the honor conferred on Prof. Swartz, and all will join in declaring that it could not have been more worthily conferred."

HELP FOR NEW ORLEANS.

At the annual meeting of the Church Extension Board they made an appropriation of $7500 for First Church, in this city. This will be a very material help towards lifting the heavy debt on this church. There is a wonderful field of usefulness opened for a typical down-town church, but until their debt is all paid it will always hold them back from large undertakings.

The Church Extension Board continued the same appropriation for Parker Memorial. We understand this is a donation of $2000, and a loan of $2500. Our informant was not sure as to which was the loan and which was the donation. This church has one corner of the building, for which they have planned, erected, and they are holding all services in this piece of a church. Standing in front of the present structure, it is very attractive, but when you go around to the side, where you can view the temporary part of the work, it looks like a slice cut off from a gigantic cheese. In this inconvenient and incomplete structure a great and heroic work is being done. The Sunday school has to be held in two sections, one section meeting at nine a. m., and the other section meeting at 10. There is no more worthy object for investment of money for the glory of God and the advancement of his kingdom. The congregation are straining themselves to the uttermost. Have we no Methodists, who, with a large vision of what needs to be done, and what can be done, will come to the rescue with gifts that will measure up to the amounts that the Church Extension Board will give when the church can meet the conditions?

The Foreign Mission Board and the Church Extension Board, as well as the College of Bishops, seemed to feel that the time had come when the Church must take hold of this field in earnest. They were all opposed to half-way measures, and the dispensing of little sums in little dribs here and there. So a commission, consisting of Rev. W. R. Lambuth, secretary of the Board of Missions; Rev. Jno. R. Nelson, D.D., Domestic Mission secretary; Rev. W. F. McMurry, D.D., Church Extension secretary; Bishop Ward and others, were appointed to visit the city and map out the work to be done, and to plan for the help that should be given. Now is certainly the time for the laymen of this city to meet them more than half-way. Really, this movement is a response to action of the preachers and laymen of this city, but the indications are that the Church at large may do more than was at first asked, and if so it will call for larger plans on the part of the laymen here.

W.

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cake, hot-breads, crusts
or puddings are required
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Absolutely Pure

Not only for rich or fine food or for special times or service. Royal is equally valuable in the preparation of plain, substantial, every-day foods, for all occasions. It makes the food more tasty, nutritious and wholesome.

AN APPEAL.

As the cyclone that swept Amite, La., destroyed, not only many of the homes of our people, but their Church as well, and in their destitution they are not able to rebuild their Church; and further, as both the General and Conference Boards of Church Extension are without money, hence unable to help, and the need is great and urgent, we make an earnest appeal to our members and friends throughout the State to help these stricken people by special personal contribution, and as quickly as possible send all contributions to W. G. Wadley, treasurer, Shreveport,

J. D. HARPER.
P. O. LOWRY.
W. G. WADLEY.

Executive Board, in Behalf of Louisiana Conference Board of Church Extension.

THE ORPHANS' HOME.

The annual meeting of the board of directors of the Methodist Orphans' Home was held at the home in Jackson, Miss., May 12, 1908, the following members being present, viz: J. H. Sherrard, president; J. B. Streater, secretary; M. L. Burton, treasurer; R. W. Millsaps, S. J. Taylor, J. M. Wyatt, D. W. Babb, J. R. Countiss, H. M. Ellis and Thos. H. Dorsey. The mangement was commended by the board, and W. M. Williams was re-elected as manager for the ensuing year. In accordance with a by-law adopted by the board, the president and first vice-president of the Woman's Home Mission Society of each of the Mississippi Conferences will hereafter be members of the board of directors. The board commended the manager's plan of monthly collections.

There are in the Home at present one hundred and twenty-nine children, one hundred and two of whom have been in the school during the past term. Four girls are in college; three at Port Gibson, and one at Brookhaven, whose entire expenses, $5 per month, are paid by individuals.

We have great cause to be thankful for the success of this institution.

J. B. STREATER, Secretary.

A layman in Virginia, who declines to make such concessions as will take from the Church the control of our institutions of learning, and transfer it to an irresponsible and self-perpetuating body of trustees, for the sake of making them beneficiaries of Mr. Carnegie's money, says he "prefers death to disgrace." Why should we commit our boys and girls to the training of teachers thus tempted by money?

Obituaries.

Obituaries not over two hundred words in length will be [illegible] free of charge. [illegible]

WALLACE E. FERGUSON—Died [illegible] in the thirty-[illegible] near Hebronville, Miss., on March 11, 1908, in full assurance of hope, WALLACE E. FERGUSON, aged 17 years and 11 days. Thus has passed from our midst a young life full of earthly hope and promise, one who had dedicated his life in early childhood to the service of God and the Church, one who always with three brothers and three sisters accompanied their parents to church and Sunday School—a thing so rare in these days. A beautiful sight—father and mother, sisters and brothers as regular, and as much expected at church and Sunday School as the pastor and superintendent. But alas! alas! one is missing. Our Wallace is no more to be seen in the Bible class, nor to be heard in the prayer-meeting, to say nothing of the vacant chair at home, but thank the good Lord we mourn not as those who have no hope. Truly, "Death loves a shining mark," and why not? since we may believe that our own dear Wallace is a light in the window of heaven to guide us on our way home. Then let us weep no more for him, but look forward and rejoice in hope of the Great Reunion not long in the future. P. HONARD.

SELLARS.—On the afternoon of May 5, 1908, the angels came down to the home of Mr. and Mrs. J. C. Sellars and carried home the cherub spirit of their baby child, little THELMA ADINE, and left that happy home in shadows and sadness. Little Thelma was born July 17, 1906, and though her stay in this world was brief, yet she had made a warm place for herself in the hearts of all who knew her, and was the idol of her parents' hearts, for she was a gentle and affectionate and lovely child and bright for her years. Her brief stay on earth was not like the residence of a mortal here but was like an angel's visit to that bereaved and afflicted home. What aggravates the sadness of her early death was the manner of her summons. She was accidentally burned on May 4th so badly that very little hope was entertained from the start for her recovery, but though her suffering was great, she tried to console her parents, assuring them that it was not so bad as they thought. Short, indeed, was her stay in this world of struggle, but fragrant was that sweet young life with the aroma of heaven where she belonged, and is now returned to be with her Master, and with the angels, among whom are several brothers and sisters, who doubtless were at the pearly gates to welcome her into the fair city, and to her eternal home. We laid her body to rest in Cottonwood Cemetery, surrounded by a numerous concourse of friends and sympathizers, weeping because she was taken from us, yet rejoicing and thankful that she is happy and safe, and that she will be found among the angels when we are called home. May the Spirit of God comfort the bereaved hearts of father and mother and sisters and brothers and friends. J. W. LEE.

Mrs. S. E. STAGG died April 11, 19[illegible]. She was born [illegible]. She married Mr. [illegible] in 18[illegible], and was soon left a widow. She married Dr. W. E. Stagg in 18[illegible]. She was the mother of five children, three of whom survive her. Dr. Stagg died about fifteen years ago. Sister Stagg was reared in affluence, but learned in the 60's that life required Christian character to meet its vicissitudes. After an acquaintance of forty-two years I can bear witness to the genuineness of her profession. Possessed of a soft voice, her visits to the sick or sorrowing were always cheering and soothing. Her delicate attentions were inspiring. To know her was to love her.

Mrs. INDIA STEWART (nee Stewart) was born in Oakland Plantation, Pine Ridge, near Natchez, Miss., Dec. 26, 18[illegible]. She was married to John Stewart August 1, 18[illegible], and moved to Waterproof, La. Her husband fell a prey to swamp-fever in 18[illegible], leaving her to bear the burdens of life alone. She moved with her son to Pueblo, Colo., in 18[illegible]. The second great stroke that came to her was the loss of her only son, Capt. John Stewart, who was killed in battle at the head of his company near Manila, Philippine Islands, March 27, 1899. Following hard upon this great sorrow was the death of her daughter, Isabella, one among the brightest minds and leading teachers of the South. Mother Stewart joined the M. E. Church, South, at Waterproof, in 18[illegible], and ever retained her relationship. She was a great sufferer all the latter years of her life, and fell a victim to pneumonia on the morning of April 17, 1908. Under all her afflictions and sorrows she never complained. She was conscious until the last, and as she neared the river's brink she exclaimed, "O what peace—what perfect peace." She leaves three married daughters, wife of A. L. Slack, of Tallulah, La.; P. C. Mitchell, of Tallulah, Miss.; and C. F. Staples, of the Louisiana Conference, who, with Jessie and India, two single daughters, mourn their loss. All her children, with the writer, were present at her funeral. Brother R. C. George, of the Colorado Conference, conducted the burial services. We laid her to rest beside her precious loved ones in Roselawn Cemetery, Pueblo. Some of us turn away and leave her to rest in that faraway land; we feel to bless God for the resurrection morning, and look forward with glad anticipation to the time when we will meet to part no more. C. F. STAPLES.

The man who rode on the first railroad in New York, the Mohawk and Hudson River, has told the story of his boyhood experiences, and it will be published, with interesting illustrations, in an early issue of "St. Nicholas." A specially timely hot weather feature of the magazine will be a story of Hawaiian water fun, entitled "A Boy's Paradise in the Pacific."

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence 1[illegible] Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence 1421 Chestnut St.; phone Uptown [illegible].

First Methodist Church, St. Charles Avenue and Calliope St.; Rev. J. E. Wray, pastor; residence [illegible] Prytania St.; phone Uptown [illegible]; office hours at Church, 3 to 5 p. m.; Church phone, Main 1779.

Second Methodist Church, [illegible] Burgundy, near Lafayette Ave.; Rev. A. J. Townsley, pastor; residence [illegible] N. Rampart St.; office hours, 9 to 11 a. m.; phone, Main 971.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2840 Camp St.; phone Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence [illegible] Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence [illegible] Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence [illegible] Fern St.; phone Uptown [illegible].

Algiers, Lavergne Street, corner Delaronde; Rev. J. P. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence [illegible] Magazine Street; phone Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence 222 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence [illegible] St. Charles Ave.; phone Uptown [illegible].

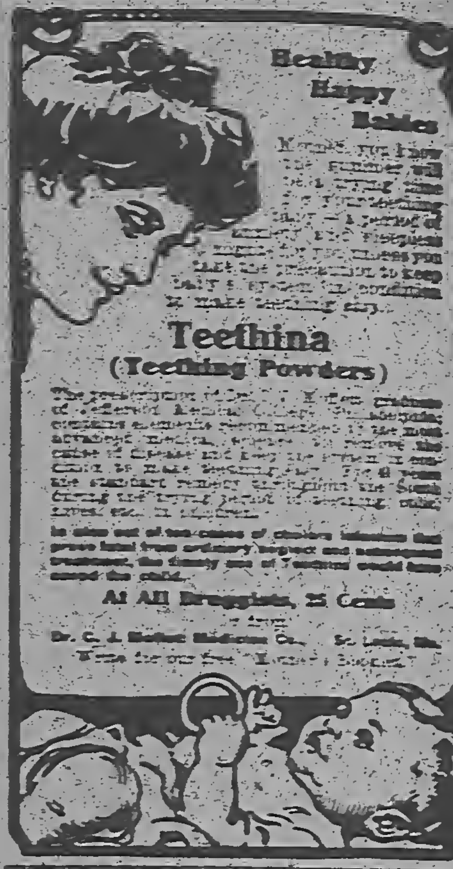
Rev. L. E. Wicht, junior preacher Lower Coast Mission; address [illegible] Board of Trade Bldg., New Orleans.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. [illegible] Address F. J. CHENEY & CO., Toledo, Ohio. Sold by Druggists, [illegible]. Take Hall's Family Pills for constipation.

FITS St. Vitus' Dance and Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. Send for FREE $2.00 trial bottle and treatise. Dr. R. H. Kline, Ltd., 931 Arch St., Philadelphia, Pa.

Professor Stevens, of Annapolis, has written "The Story of the Submarines" for an early number of St. Nicholas, to be followed in the next issue by A. W. Rolker's account of "The Undersea Sailor and His Boat"—both articles to have a number of pictures.

Mrs. Winslow's Soothing Syrup has been used for over Sixty-Five Years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. An Old and Well Tried Remedy.



Healthy Happy Babies

Mothers, you know the summer will be a trying time for your teething baby—a period of anxiety and sleepless nights for you, unless you take the precaution to keep baby's system in condition to make teething easy.

Teethina
(Teething Powders)

The prescription of Dr. C. J. Moffett, graduate of Jefferson Medical College, [illegible] the standard remedy throughout the South during the trying period of teething. [illegible]

In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and unskilled treatment, the timely use of Teethina would have saved the child.

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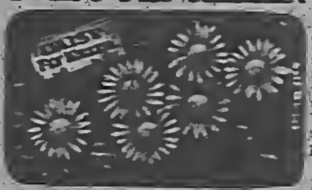

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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REVIVAL ON WAYNESBORO CIRCUIT.

We have just closed a very successful meeting at Clara, Miss. The meeting began on April 27, and closed May 4. The Lord was with us from the very first service. Several were at the altar the first service. Some of them got through. There was not a single service but what some one was blessed—either pardoned, reclaimed or sanctified. The meeting resulted in about thirty-five confessions, seventeen accessions to the Church (this was a union meeting) and six children baptized. Rev. J. E. Sampley, of Meridian, was with us in this meeting. Yours for Christ and souls,

H. J. MADDOX, P. C.

RANDOLPH, MISS.

Dear Advocate: Last Sunday was a great day for us at Randolph Church. We had an all-day meeting of representatives from each church on our charge. The purpose of the meeting was to discuss and to pray over the question of whether we are doing all we can for our beloved cause.

There were speeches and essays from twenty or more of our most devoted members, and they were just fine. It was a great uplift to the church and town. This was the second meeting of the kind for us this year; the first, which was held at Hunter Chapel in February, was merely to organize and get together, but it almost resulted in a revival.

Our charge (Randolph Mission) is a needy field, but our good people are co-operating with us and praying, studying and planning for a good year. We feel sure of good results.

This is my first year in the itinerancy, and I certainly enjoy the work. Our people have been so good to us thus far, and we love them and have every cause to believe that they love and appreciate us. We are very thankful for the many nice and good things that have been brought to the parsonage for us. Our Sunday schools are doing good work. We have some good, lively prayer-meetings and singings.

We are delighted with our presiding elder, Brother J. E. Cunningham; our people just love him; he has been very kind and helpful to us.

Will send in a good list of subscribers to the Advocate soon.

Our next great all-day rally will be with Sarepta Church, on the third Sunday in June. Will every reader of these lines pray that we have a good and profitable time, that God may be glorified and our people built up, sinners saved and Randolph Mission known far and wide for her good works? Your brother in Christ,

DAVID H. CROWSON.

MOXINE
Cures LAGRIPPE and Colds.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

CORINTH DISTRICT—SECOND R'N'D.

Marietta Ct., at Blythes C.	May 9, 10
Myrtle Ct., Ebenezer	May 16, 17
Blue Spgs., at Liberty	May 23, 24
New Albany Ct., at Wells C.	May 30, 31
New Albany Sta., at New Albany	May 31, June 1
Booneville Ct., at Blackland	June 6, 7
Jonesboro Ct., at Brownfield	June 13, 14
Rainey, and Faulkner Ct., at Marvin	June 20, 21
Ripley and New Hope, at Wier's	June 27, 28

District Conference will be held at Baldwyn, Miss., July 14, 15, 16.

BEN P. JACO, P. E.

COLUMBUS DIST.—SECOND ROUND

Macon	May 16, 17
Mayhew, at Mayhew	May 9, 10
Mathiston	May 1, 3
Crawford, at New Bethel	May 23, 24
Sturges, at Bethel	May 30, 31
Brooksville	June 6, 7
Hebron	June 13, 14
Cedar Bluff	June 20, 21

District Conference will be held at Mathiston July 1, 2, 3.

L. M. LIPSCOMB, P. E.

OXFORD DISTRICT—SECOND RND.

Paris Ct., at Bruner's	May 9, 10
Water Valley Ct., at Pleasant R.	May 15,
Coffeeville Ct., at Goshen	May 16, 17
Waterford Ct., at Harris C.	May 30, 31

The District Conference will meet in Holly Springs May 19, 20, 21.

J. E. CUNNINGHAM, P. E.

GREENVILLE DIST—SECOND RND.

Cleveland Sta.	May 10, 11
Cleveland Ct.	May 11, 12
Rosedale	May 14,
Gunnison, at Hillhouse	May 16, 17
Friar's Point	May 17, 18
Greenville	May 23, 24
Jonestown, at Belen	May 30, 31
Robinsonville	June 1,
Shaw	June 7, 8
Glen Allan and South Greenville	June 10,

The District Conference will be held at Cleveland May 27-29.

R. A. MEEK, P. E.

ABERDEEN DIST. — SECOND RND.

Houlka, at Asbury	May 9, 10
Palestine, at Ebenezer	May 14,
Pontotoc, at Chesterville	May 23, 24
Pontotoc, at Chesterpille	May 23, 24
Nettleton Ct., at Union	May 30, 31
Okolona Ct. at B. Chapel	June 6, 7
Aberdeen	June 9,
Fulton	June 12,
Smithville	June 13, 14

J. H. MITCHELL, P. E.

SARDIS DIST.—SECOND ROUND.

Pleasant Hill, at Baker's C.	May 9, 10
Wall Hill, at Grubb Hill	May 12,
Hernando and Hinds, at H.	May 16, 17
Coldwater	May 18,
Harrison, at Bethel	May 21,
Courtland, at Wesley's C.	May 23, 24
Batesville	May 31,
Eureka	June 4,
Tyro, at Tyro	June 6, 7
Arkabutla	June 13, 14
Longtown, at Longtown	June 16,
Crenshaw	June 17,

W. M. YOUNG, P. E.

WINONA DIST. — SECOND ROUND.

Inverness, at Lawrence D.	May 9, 10
Ruleville, at Sandy Bayou	May 16, 17
Winona Ct., at Bluff Springs	May 20,
Minter City, at Glendora	May 23, 24
Mar's Hill, at Bethesda	May 30, 31
North Carrollton, at Poplar Springs	June 6, 7
Tom Nolen, at Lebanon	June 9,
Slate Spgs., at Spring Hill	June 10,
Vance, at Marks	June 13, 14

The District Conference will be held in Eupora May 26-28. Opening sermon May 26, 7:30 p.m., by Rev. John Ritchie.

E. S. LEWIS, P. E.

DURANT DIST. — SECOND ROUND.

Ebenezer Circuit	May 9, 10
Vaiden, at Kilmichael	May 16, 17
Black Hawk	May 23, 24
Kosciusko Circuit	May 28,
Sidon, at Tchula	May 30, 31

S. M. THAMES, P. E.

Mississippi Conference.

MERIDIAN DIST.—SECOND ROUND.

Eucutta, at New Hope	May 2, 3
DeKalb, at New Hope, at 11 a.m.	May 6,
North Kemper, at Mellen, 11 a.m.	May 7,
Matherville, at Hiwanee	May 9, 10
Seventh Avenue, 7:45 p.m.	May 13,
Enterprise, at Stonewall	May 16, 17
Pachuta, at De Soto, 11 a.m.	May 22,
Waynesboro Ct., at Big R.	May 23, 24
South Side, 8 p.m.	May 26,
Vimville, 11 a.m.	May 27,
Middleton, at State Line	May 30, 31

VICKSBURG DIST.—SECOND ROUND

Oak Ridge, at Redwood	May 9, 10
Port Gibson, at P. G.	May 13,
Rocky Springs, at Cayuga	May 23, 24
Edwards, at E.	June 1,
Anguilla, at Grace	June 4, 5
Rolling Fork, at Cary	June 6, 7
Vicksburg, C. Street	June 13, 14
Bolton, at Raymond	June 20, 21
Mayersville, at Shiloh	June 27, 28

District Conference will be held at Edwards May 27-30.

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—SECOND ROUND

Percy's Creek, at P. C.	May 16,
Woodville	May 17, 18
Bayou Pierre, at Tabernacle	May 23, 24
Natchez, Pearl Street	May 30, 31
Natchez, Jefferson St.	May 31, June 1
Washington, at Kingston	June 6, 7
Barlow, at Lebanon	June 13,
Fayette, at Ebenezer	June 14, 15
Wilkinson, at Mars Hill	June 20, 21
Meadville, at Nebo	June 27, 28

The District Conference will be held at Woodville May 13-16.

J. T. LEGGETT, P. E.

SEASHORE DIST.—SECOND ROUND.

Gulfport, Twenty-fifth Ave.	May 6,
Gulfport, Twenty-ninth	May 7.
Howison and Saucier	May 9, 10
Carriere, at Nicholson	May 14,
Lumberton	May 15,
Hattiesburg, Broad St.	May 16, 17
McHenry and Wiggins, at McHenry	May 23, 24
Mentorum, at Zion	May 25,
Ocean Springs and Oak St., at Oak Street	May 30, 31
Coalville	June 1,
Wolf River	June 3,
Hattiesburg, Court Street	June 6, 7
Hattiesburg, Main Street	June 7, 8

District Conference at McHenry, May 19-23. Opening sermon at 7:30 p.m. by Rev. J. W. Thompson. Sermon evening of 20th by Rev. D. P. Bradford followed by administration of the Lord's supper.

M. L. BURTON, P. E.

JACKSON DIST.—SECOND ROUND.

Flora, at Bentonia	May 9, 10
Pinola, at Harrisville	May 20,
Terry, at Spring Ridge	May 23, 24
Jackson, Capitol St.	May 27,
Benton, at Tranquil	May 30, 31
Eden, at Phillips	June 2,
Canton	June 6, 7
Lintonia, at Anding	June 13, 14
Mount Olive	June 20, 21

A. F. WATKINS, P. E.

NEWTON DIST.—SECOND ROUND.

Vossberg, at Philadelphia	May 9,
Laurel	May 10, 11
Fifth Avenue	May 10, 11
Rose Hill, at Garlandsville	May 16,
Morton, at P.	May 17, 18
Harpersville, at Contrell	May 23, 24
Trenton, at Trenton	May 30,
Raleigh, at Raleigh	May 31, 32
Hebron, at Hebron	June 6, 7
Ellisville, at Ellisville	June 9,
Decatur, at Neshoba	June 12,
Philadelphia, at Hester's	June 13, 14
Indian Miss., at Philips	June 19,
Edinberg, at Edinberg	June 20, 21
Neshoba, at Mt. Pisgah	June 27, 28
Walnut Grove, at Zion	July 3,
Carthage, at ————	July 4, 5

JAS. M. WEEMS, P. E.

BROOKHAVEN DIST.—SECOND RND.

District Conference at Tylertown	May 6, 10
Tylertown, at China Gr.	May 11,
Monticello, at Sontag	May 16, 17
Beauregard, at N. Wesson	May 17, 18
Wesson	May 23, 24
Summit, at Osyka	May 24, 25
Adams, at Adams	May 30, 31
Pearl River, at W. Chapel	June 3,
Topisaw, at Holmesville	June 6, 7

GEO. H. THOMPSON, P. E.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND RND

First Church	May 17,
Rayne	a.m. May 24,
Carrollton	p.m. May 24,
Covington	June 6, 7
Second Church	June 14,

F. N. PARKER, P. E.

ALEXANDRIA DIST—SECOND RND.

Chicot, at Ward's Chapel	May 16, 17
Opelousas, at Opelousas	May 18,
Alexandria, at First Church	May 23, 24
Alexandria, West End	May 24, 25
Simmsport, at Woodside	May 30, 31
Dry Creek, at Hopewell	June 5,
Glenmora, at Forest Hill	June 6, 7
Natchitoches	June 11,

The District Conference will convene in Natchitoches June 12-14.

N. E. JOYNER, P. E.

Alexandria, La.

SHREVEPORT DIST.—SECOND RND.

Zwolle, at Noble	May 16, 17
Mansfield	May 17, 18
Many	May 23, 24
Ida, at Ida	May 30, 31
Shreveport, Texas Ave.	June 1, 2
Shreveport, First Church	June 3,
Shreveport, Noel Memorial	June 4,
Pleasant Hill	June 6, 7
Greenwood	June 8, 9
Hornbeck	June 13, 14
Leesville	June 14, 15
Bon Ami	June 20, 21
De Ridder	June 21, 22
Mooringsport	June 24, 25
Provencal	June 27, 28

T. J. WARLICK, P. E.

BATON ROUGE DIST.—SECOND RND.

St Francisvill, at Star Hill	16, 17
Pinegrove, at Montpelier	May 23, 24
Liveoak, at Alford's	May 30, 31
East Feliciana, at Clear Cr.	June 6, 7
Melville, at Cottonwood	June 13, 14
Newroads	June 21, 22
Baton Rouge, First Church	June 28, 29
Baton Rouge, Second Ch.	June 28, 29

R. W. TUCKER, P. E.

ARCADIA DIST.—SECOND RND.

Lisbon, at Harmony	May 16, 17
Ruston	May 18,
Minden	May 19,
Ringgold, at Andrew's	May 20,
Lanesville, at Pine Grove	May 23, 24
C. Valley, at C. Valley	May 26,
Winnfield	May 31, June 1

District Conference will be about the last week in July. Preachers, please take notice and make no conflicting appointments.

BRISCOE CARTER, P. E.

MONROE DIST.—SECOND ROUND.

Eros, at Indian Village	May 16, 17
Merrouge, at M.	May 23, 24
Mangham, at Little Creek	May 30, 31
Harrisonburg, at Jonesville	June 6, 7
Florence, at Holly Grove	June 13, 14
Downsville, at Douglas	June 17,
Waterproof, at St. Joseph	June 20, 21
Floyd, at Midway	June 27, 28

J. E. DENSON, P. E.

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BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference met in Tylertown, Miss., May [illegible]. We have not yet received a full report of the proceedings, but the two following reports were of such general interest that they were forwarded for immediate publication.

Financial Report.

To the Brookhaven District Conference Assembled: After having gone over the financial reports made by the several pastors, I am forced to the conclusion that, generally speaking, the stewards are moving along in the "old fashioned" manner, leaving a great portion of the collections until the latter part of the year. The pastors have all spoken hopefully and express the utmost faith in their people. I suggest that all boards of stewards make it a point to meet at least once a month prayerfully, and oftener if necessary, organize and systematize your financial affairs just as you would your other personal business or that entrusted to you by others. One thing that I wish to especially impress upon you: do all you can to make the payment of all claims universal, that is, give everybody an opportunity to pay; they will appreciate the privilege and it will do them good. I advise weekly or monthly assessments and collections, and further recommend that all persons who are able to do so pay their full year's assessment in January. I also wish to recommend that church stewards take upon themselves all collections, thereby relieving the pastor of this duty, thus removing an opportunity for conflict.

Respectfully submitted,
Z. Z. LINTON,
Committee of One.

Resolution.

That whereas the District Conference occasion is a meeting set apart by the M. E. Church, South—as we know as a matter of fact, and have learned from experience—as a season of spiritual refreshing and enduement of power from on high, and deeply lamenting the indisposition on the part of our laymen to attend the said Conferences, thereby depriving themselves of much Spiritual benefit and equipment for work. We tenderly and earnestly urge that our laymen attend and remain throughout the entire session of each Conference.

Z. Z. LINTON.
A. B. CONNALLY.
Tylertown, Miss., May 8, 1908.

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SOME FACTS.

North Mississippi young people are a host and they mean "business for God."

The "grand" organ man has had his day. We must have trained, active, virile leaders for our young people.

* * *

Our purpose is to make the League Conference a permanent inspiration of the body and a generator of enthusiasm.

* * *

Delegates—All pastors, all Senior League presidents, all Intermediate, Junior and Boys' League superintendents, and two elected from each Senior League, one elected from each other League. Let each League elect delegates at once and send names to Mr. J. B. Small, Winona, Miss.

* * *

The Conference Board needs your pro rata assessment. Have you paid it? Send to J. H. Holder, treasurer, Booneville, Miss.

* * *

The League is a league of no other [illegible] of the Church—but a [illegible] of it.

* * *

The League is a training school in Christian work.

* * *

The League teaches spirituality, [illegible] loyalty, earnestness, fraternity, devotion, and [illegible]. Our motto: All for Christ.

NORTH MISSISSIPPI LEAGUE CONFERENCE.

Winona, Miss., July 7-9.

TUESDAY EVENING, JULY 7.

8:00—Devotional Exercises, Rev. G. L. Savage, Iuka.

8:15—Message from the Conference League Board, Rev. R. A. Clark.

8:30—Words of Welcome from Our Hosts.

8:45—Response, Mr. Marvin Brown, Cleveland.

9:00—Introduction and Exchange of Fraternal Greetings from Sister Conferences.

Social Half-Hour.

WEDNESDAY MORNING.

6:00—Quiet Hour, Rev. J. H. Holder.

8:00—Opening Session.

Devotions—Miss Kate Smallwood, New Albany.

Music by Conference Quartette.

8:45—Organization and Enrollment.

9:15—The League as a Training School for Christian Work: (a) In the Activities of the Sunday School, Mission Societies, Etc., Rev. R. P. Neblett. (b) In Official Capacities, Rev. E. S. Lewis. (c) In Soul Winning, Rev. T. H. Dorsey.

10:00—Music by Chorus Choir, led by Rev. R. P. Neblett.

10:15—Departmental Conference, Charity and Help: (a) The Need of such a Department, Mrs. J. W. McClure, Columbus. (b) How to Get Work Done and What We Are Doing as a League, Miss Bessie Richardson, Corinth. (c) This Work a Test of Genuineness of Discipleship, Miss Mattie Reynolds, Booneville.

11:00—Conference Quartette, Rev. J. T. Lewis, Director.

11:15—Christian Citizenship.

WEDNESDAY AFTERNOON.

3:30—Devotions led by Rev. J. W. McCafferty.

3:45—The Boys' League.

4:00—The Call for Laborers, Rev. W. S. LaGrone, Conference Evangelist.

4:30—Conference Quartette.

4:45—Departmental Conference, Literary Work: (a) How May We Reach the Young People for Christ Through the Literary Work of the League, Rev. J. R. Countiss. (b) How to Have a Successful Literary Meeting, Miss Mary Stiles, Columbus. (c) League Library and Literature and Best Ways of Collecting a Library, Rev. I. D. Borders.

5:15—A Reading.

WEDNESDAY EVENING.

8:00—Song Service by Chorus Choir. Reading by Miss Corinne Rogers, New Albany. Male Quartette.

8:30—The Harmless Life, by Rev. H. M. DuBose, D.D., General Secretary, Nashville.

THURSDAY MORNING.

6:00—Quiet Hour, conducted by Rev. W. N. Duncan.

8:00—Devotions led by Rev. W. M. Young.

8:45—Departmental Conference, Devotional Department: (a) The Place and Importance of this Department, Miss Blanche Foose, Tupelo. (b) The Successful Devotional Meeting, Miss Kate Smallwood. (c) Open Conference.

9:45—Music by Chorus Choir.

10:00—Departmental Conference, Junior League: (a) A Model Junior League Meeting, conducted by Miss Mary Sweetman, Winona. (b) Open Conference.

10:45—Conference Quartette.

11:00—Young People and Missions, Dr. [illegible] R. Lambuth, Nashville.

AFTERNOON SESSION.

3:30—Devotions conducted by Rev. J. W. Cain; Music by Chorus Choir.

3:45—Mission Study Class, Mrs. H. P. Gibbs, Grenada College.

4:15—Selecting [illegible] Next Meeting.

4:30—A Model Business Meeting, conducted by Rev. [illegible] Advocate—[illegible]

5:00—Open Conference on Miscellaneous Matters; League Benediction.

EVENING SESSION.

8:00—Devotions, Conference Quartette.

8:15—A [illegible] Rev. T. W. Lewis; Voluntary Expressions; Music and League Benediction.

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EPWORTH LEAGUE CONFERENCE.

Presiding Elders, Pastors and League Presidents of the Mississippi Conference:

Please elect your delegates to the Mississippi Conf. Epworth League, Gulfport, Miss., June 18-21, 1908, at once and forward their names to Miss Georgia Rohrer, Gulfport, Miss., and entertainment will be provided for them. All churches that have no Leagues will be entitled to two delegates and the pastors are requested to see that such churches are represented and that their names are forwarded to the above address. The programme is nearly ready for the printer, and hope to have it ready to mail by the 25th.

It will be the best programme we have ever had. The trip by steamer to Ship Island will be made at 1:30 Saturday afternoon, and return 7:30. All delegates are expected to go. Reduced rates have been granted on all the railroads on the certificate plan, which is one and one-third fare plus twenty-five cents; provided one hundred are in attendance, and this time they have agreed to allow us to count the preachers' permit or round trip tickets, or in fact, just so that they have paid railroad fare.

Be sure that you observe the Mississippi Conference League Day (May 31). If you need programmes write me and I will mail them to you. Several Leagues have already notified me that they were going to observe the day. You might do likewise.

We have made Friday of the Conference "Presiding Elders' Day." All of them have been requested to address the Conference that day.

May I count on each and all of you to take an interest in the approaching Conference to make it a great success? And this can be done if all of us will contribute our part to its success. You can help by talking to your young people, and get them to attend, by observing Conference League Day, by attending the Conference yourself, and in other ways not to be mentioned here. Let us all do all we can to make this truly a great Conference.

W. D. HAWKINS, President.

P. S.—If possible, get the names of your delegates to Miss Georgia Rohrer by June 5.

LETTER FROM HAYESVILLE, LA.

I thought a word from the extreme northern limit of our Conference line might be of interest to your readers. We arrived on the work Christmas Eve, at 4 o'clock. From the time we came to the present we have been receiving tokens of appreciation from the people. A better people cannot be found this side of Simmsport and Woodside.

Mr. Editor, I am not going to starve on this circuit. We have reorganized the Epworth League, and it is doing fine work. Dr. Riggin, of the Little Rock Conference, was with us in March and preached his sermon on "What Does Methodism Stand For?" and addressed the Epworth League in the evening. He said it was ahead of his League at Magnolia, Ark.

We have organized Sabbath schools at Colquitt, New Salem and Dykesville. All three are doing an excellent work. In the three schools we have 138 pupils, Dykesville leading in number. My Dykesville members claim they have not had such interest in a long time in Church work as now exists there. New Salem is doing fine work with Prof. T. W. Shields as superintendent. Colquitt is all the time alive. Haynesville Sunday school is much larger since Christmas. We have a fine adult class with Mr. R. F. Allen as teacher. Mr. Toni Camp is a live, aggressive, faithful superintendent.

We commence our protracted meeting here Sunday, 17th. Brother Walter G. Harbin will be in on the 23rd. We are looking forward to a great meeting.

Please allow me to make a correction in my piece published week before last, as to numbers of the M. E. Church and M. E. Church, South, respectively, viz: M. E. Church, 82,345, and M. E. Church, South, 50,042; making a total, 132,387 members received last year (1907). You number Mississippi Methodists at 99,913 members and preachers, and it is 101,479. In Louisiana we have, members and preachers, 32,722. Yours in Christ,

W. T. WOODWARD, P. C.

GENERAL NEWS.

The new morning paper of New Orleans. The Morning World, has gone into the hands of a receiver. The reason is said to be that on account of the financial stringency they have been unable to collect all their stock subscriptions.

* * *

Louisiana has had another cyclone. There has been a strange series of destructive storms, causing large loss of life and property, and while all the neighboring States have suffered, it seems that the greatest damage has been wrought in this State.

* * *

One of the new battleships authorized by Congress will be built at the Brooklyn Navy Yard. A collier will be built at the Mare Island Navy Yard in California. The second battleship will be built by contract. Congress expects to adjourn on the 23rd.

* * *

The Southern Baptist convention is now in session at Hot Springs, Ark. This convention represents 21,266 churches and a total membership of 2,015,080. Last year they contributed for missions, $1,134,695; contributed for all purposes, $7,863,416; value of church property, $30,861,438; number of Sunday schools, 12,923; enrollment of Sunday schools, 959,795.

* * *

On the 13th a conference of all the governors of States assembled in Washington, D. C., in response to the call of the president. There was a very free discussion of the legislation for which the States are responsible, and in many matters an agreemen was reached as to the things which the several governors would recommend to the legislatures. Provision was made to perpetuate this gathering, and a permanent organization of the governors of States was perfected, and arrangements made for future meetings.

* * *

The plans seem to be slowly maturing for a great cotton warehouse in New Orleans that shall handle cotton much as the elevators handle grain. This would call for a vast initial expense for a series of fire proof warehouses, divided into fire proof compartments, with all modern machinery for handling the heavy bales at minimum of expense. Many minds are at work upon the problem and while nothing tangible and definite has as yet been developed, it is more than likely that ultimately such an enterprise will be carried through.

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* * *

October 1 to 10 will be celebrated as the 225th anniversary of the founding of the city government of Philadelphia, Pa. Sunday the 4th will be celebrated as the religious day of the programme by all the denominations of the city. Monday will be military day, with twenty-five thousand troops in line. Tuesday the police and fire departments will parade. Wednesday will be given up to industrial parades. Thursday there will be a naval review. Friday there will be a historic pageant, and Saturday the Knights Templar will parade. There are not a great many cities in this nation that could celebrate the 225th anniversary, and while this may seem young in Europe, it seems quite ancient to us.

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"LOVE YOUR ENEMIES."

By many this is considered the hardest command that came from the lips of the Savior. The vast majority of men and women, when wronged in any way, will in weakness seek revenge. They are ready to return injury for injury, "an eye for an eye, and a tooth for a tooth."

It is sometimes said that "revenge is sweet." It is not so to the person whose heart has been renewed by the saving grace of God. There is sweetness in revenge only for demons, and those who possess the spirit of the wicked one. The Christian who, when overcome by his old nature, sometimes returns injury for injury, is always sorry afterward. I have no doubt that we all, when grievously wronged by some fellow creature, felt at first that we would like to inflict a severe punishment. Too often do we act in such cases before taking thought, and dishonor Christ and make ourselves miserable.

Revenge is bitter in the end, and will never satisfy the human conscience. Far better are we satisfied if we can look back and see that we have shown mercy and pity to our offenders, and return good for evil.
—George P. Endy.

Sunday School

By W. B. Campbell.

LESSON FOR MAY 24.

JESUS' DEATH AND BURIAL.

John xix. [illegible]-42.

Golden Text: "Christ died for our sins according to the Scriptures." 1 Cor. xv. 3.

Many times while Jesus was yet with his disciples he spoke of the positive requirement that the Scriptures must be fulfilled. God's purpose to that end must be served even though it be the death of his only begotten Son. Jesus' advent on the earth was to "bruise the serpent's head." All of Jesus' acts were in accord with what had been written of him in olden time. So now when it is revealed in what manner he should be offered up we need wonder, never, why Isaiah called him "A Man of sorrow and acquainted with grief." What a wonderful chapter is that liii of Isaiah! It tells of the great mission, the character and the great blessings to man in the Messiah—speaking of him as already come—so sure was the eye of prophecy that saw "as seeing him who is invisible." We are not now observing an ordinary mortal as life is yielded up in obedience to the sentence pronounced when man fell from his first estate, entailing death upon all mankind. But we stand awe-struck and bewildered as we look upon the death of One who in dying satisfied the law, and washed away the stain of sin by his own blood. To this great event God had pointed by every act of his providence, and the types and shadows had even referred to "The Lamb slain from the foundation of the world."

When sin and death, by sin, has come upon the human race by the act of one man, why should it be so hard to understand that eternal life comes to us by the act of One, and he the Son of God, sent down from heaven for that one purpose? The unconverted of the world cannot understand these things, and because it is not easily comprehended by the carnal mind they will have none of it. The attitude of the Christian, he who has been drawn to Jesus by the love of the Father, is settled in his own mind, believing the same love of the Father is the moving power in the death of his only Son; and as the godly prophets of old searched into the suffering of Christ, and the glory that should follow, the spirit of Christ being in them then, so does the faithful Christian desire to know more and more of the great mysterious sacrifice that even "angels desire to look into." Not in a general way, as applied to a fallen race, do we wish to meditate on the death and burial of our dear Lord; but let us each stand alone, there on Calvary, before "one hanging on a tree," and as the sun is darkened, and nature shudders, let us feel that as so great a sacrifice is made for us, the least we can do in a whole life-time is to serve him in reverence and godly fear. We love him, and in love have we followed him as he went about doing good. The three short years of his earthly life [illegible] not seemed enough [illegible] as we cling to him, and now we follow, some of us as Peter did—[illegible] we follow through the mockery of the trial, the shameful persecutions, the painful bearing of the cross, and there on Golgotha we stand near John and the mother, because we love him so. We recall the last hours of some departed friend and try to remember every word that was uttered by the dear one, and often we live over again those painful moments. So with this sorrow in our hearts—we shrink from the scenes surrounding our crucified Lord. Sufficient it for us that we know that in all that happened on that day was a fulfillment of Scripture even to the least particular of casting lots for his vesture. "It is finished" were the last words and he died, and his friends mourn him as gone forever. They are afraid to touch his body, but they linger near. Who are these two that come bearing every preparation for his burial? Nicodemus and Joseph of Arimathea have been reminded by the Holy Ghost that they have their part in fulfilled Scripture in placing the body of the true Messiah with the rich in his death.

On that sad day, when we laid mother away, when we laid her to rest in the old graveyard, to rest beside other loved ones, to rest until the resurrection morn, we turned away and the world seemed as dark to us as it was on Calvary from the sixth to the ninth hour. It was such sorrow that his disciples suffered as they went away and gathered themselves together in that sacred upper room, trying to comfort one another in recalling past events. They sorrowed as those who have no hope—not as we, for our sorrow is brightened by the blessed hope of another life yet to come. They did not know that the death of Christ on the cross was the signal to sound the gospel trumpet-blast. Each sorrow-burdened follower of the Master was, not many days hence, to arise and bestir himself, for his duties began as a herald of the kingdom of God. They had heard "It is finished" come from the lips of the expiring Lord, and they were prone to believe that all was at an end, when it was only the beginning of their part in the formation of the earthly body of Christ—the Church. The work of atonement was finished—God's part of the salvation of man was finished, and they were to tell men of their part: to "Arise and be baptized and wash away their sins," worshipping God always in singleness of heart and purpose.

As it was with Jesus—the good suffering for the evil—so it follows in all forms of life. It is the good that bear the burden, and it is so to teach men that he came to "Carry our sorrows" and to "Bear our infirmities."

While we sadly study this lesson of the death of the friend of sinners as it is according to the Scriptures, we are also commissioned by the same Word of God to live and preach a risen, living Christ.

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Cures LAGRIPPE and Colds.

REVIVAL AT WEST POINT, MISS.

Mr. Editor: Our pastor, Rev. T. E. Dorsey, has just closed a very remarkable protracted meeting of about [illegible] weeks' duration, following the [illegible] District Preachers' Meeting. He did all the preaching himself. His sermons were pointed in many respects. None but a brave, consecrated man can preach as he did, attacking sin in high places, such as club life, and on the highways, and we believe he has planted seed that will bring forth much good fruit in the future. At the close of the meeting there were thirty-eight who joined the Church on profession of faith and several by letter. Brother Dorsey is in great favor with his people here—good attendance; the Church is full every Sunday and sometimes to overflowing. Yours truly,

S. B. WHITE.

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Hereditary, primary, secondary and tertiary, Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old-time methods and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D., San Antonio, Tex.

MANSFIELD COLLEGE COMMENCEMENT MAY 21-27.

Thursday evening, May 21, Seniors entertained by the Juniors.

Friday evening, Entertainment by the Primary Department.

Saturday evening, [illegible] by the Art Department.

Sunday, 11 o'clock a. m., Commencement Sermon by Rev. J. H. Wray, of New Orleans.

Sunday, 8 o'clock p. m., Missionary Sermon; speaker to be selected.

Monday, 10 o'clock a. m., Sophomore Entertainment.

Monday, 3 o'clock p. m., Art Display.

Monday, 8 o'clock p. m., Junior Entertainment; Annual Commencement Address by Rev. Frank Barrett, Texarkana, Ark.

Tuesday, 9 o'clock a. m., Meeting of Board of Trustees.

Tuesday, 10 o'clock a. m., Alumnae Exercises.

Tuesday, 3 o'clock p. m., Art Display.

Tuesday, 8 o'clock p. m., Grand Concert by Music and Expression Departments.

Wednesday, 10 o'clock a. m., Graduating Exercises, Baccalaureate Address and Delivery of Diplomas.

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Epworth League

PRAYER-MEETING TOPIC.

May 2. Unseen Protection. Second Kings vi. 14-19; Luke xii. 4-12.

(Psalm xxxiv.)

The Psalmist has written, The angel of the Lord encampeth round about them that fear him. This unseen protection is made the subject of our lesson.

1. Elisha at Dothan.

A border warfare was carried on between Syria and Israel, very similar to that which for centuries was carried on between England and Scotland. The prophet Elisha, who performed many miracles, was enabled to warn the king of Israel as to where the bands of Syrians would be. This enraged the king of Syria, and he sent a company of men to capture the prophet. When the servant of Elisha looked out one morning, he saw the place surrounded by the Syrian army. In terror he cried out to his master. Then, in answer to the prayer of Elisha, he saw the hosts of God encamped about them. Mark you, it does not say that these forces were sent in answer to prayer, but that the eyes of Elisha's servant were opened that he might see those who were there.

2. Peter imprisoned by Herod.

From the New Testament we have an account of deliverance that might well go with this one from the Old Testament. Herod laid hold on James and put him to death, that he might please the Jews. Then he arrested Peter, and would have put him to death also. When the time had almost come that he should be executed, he was brought out by an angel, without giving any warning, either to prisoners or guards. (Acts, xii. 1-10.)

3. From the two incidents given above, we would draw the lesson that God is always able to deliver his people out of the dangers that threaten. Whether angelic hosts are round about us all the time or not, we cannot tell; but we do not doubt that the Father's care enters into the smallest details of our lives, and that not even a sparrow can fall to the ground without his consent.

4. A close study of his word shows that even seeming ill may be good in the eyes of the Father. A shepherd boy went out to his brothers. Angered by the things he had said and tales he had carried, they sold him into the hands of a passing band of Midlanites. Through many trials this boy passed unsullied. If after years, when all the hardships lay behind and he could see with clear vision, he said, "Ye thought evil against me, but God meant it unto good." (Gen. xx. 1-20.)

The Master warned his disciples that many of them should die for him, and yet that he would not forsake them, and that he should bring his glory and their welfare out of even this. Death is not the worst that can come. It may be for you the opening of the door to glory, and you may render your best service in dying. Some years ago a Methodist preacher, who had never been a brilliant man, was sent to an unhealthy post. He was heard to say: "If I go to that place, I will die, but I am going to go." He went to the charge and died there. His words were repeated at the memorial service the next year. There is little doubt that his death inspired other men to do far more than this faithful servant had ever done, and he himself was simply called to his rest a little sooner.

5. Fear not.

No matter what danger threatens, the King can keep his own. If at last he should permit you to share in his sacrifice for others, he will give strength and receive you into his glory. If he has a harder task (the patient living of a long life for his glory) he will keep you through all that may come. The armies of God encamp about you. Trust in God. Fear not.

THE CHOCTAW MISSION.

Dear Dr. Boswell: I beg space in your valuable paper to say something of our Choctaw people. We are having some good meetings. We are still having very good attendance at two churches, Tallachulak and Phillip Chapel. Both of these places have Sunday school every Sunday; both are missionary schools and pay some money every month.

Some few of the Choctaws danced out of the Church during Christmas. With the exception of that, the Church is getting along nicely. The territory at large is more ready to receive the gospel than it has been during the last three years.

We have preaching every Sunday: First Sunday at Phillip Chapel; second Sunday at Tallachulak; third Sunday at Ishmore's home, a Choctaw; fourth Sunday at Tom Tubby's home, another Choctaw. We are also going to have a camp-meeting, beginning the second Sunday in July. It will take something to carry on this meeting. I will kindly ask all who will help us a little to send it to Brother J. M. Weems, at Newton, Miss. I will get it all right. The purposes of this meeting are to win souls for Christ, and see where to build a Choctaw high school, and how much money can be made up, and when to begin work on same. I hope all who have an interest in the Choctaw mission work will begin to plan to help us.

I am not ashamed of my work. I hope that God will bless me. I am going over more ground than ever before, looking after my people. I hope Brother Weems, our presiding elder, will urge this matter, as I believe he understands it. I hope Newton District will stand by the Choctaw mission work. I know we have men in the Mississippi Conference who love the Choctaw mission work. But since the moving of the Choctaws West, I will mention a few who know the present condition of the work: Brother J. M. Morse, Brother W. W. Moore, Brother T. J. O'Neil, Brother J. C. Long, Brother J. M. Weems and Brother Hightower. You all know something of the condition of the Choctaw mission. I ask you all for advice and help. But don't be too free to advise and not help; it takes both advice and help to get along. Pray for me. Yours in Christ,

SIMPSON J. TUBBY.

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A PICTURE OF GOD.

It is fairly pathetic what a stranger God is in his own world. He comes to his own, and they who are his own kinsfolk keep him standing outside the door while they peer suspiciously at him through the crack at the hinges.

To know God really, truly, is the beginning of a normal life. One of the best pictures of God that I ever saw came to me in a simple story. It was of a man, a minister, who lived in a New England town. He had a son about fourteen years of age going to school. One afternoon the boy's teacher called at the home and asked for the father, and said:

"Is your boy sick?"

"No. Why?"

"He was not at school to-day."

"Is that so?"

"Nor yesterday."

"You don't mean it!"

"Nor the day before."

"Well!"

"And I supposed he was sick."

"No, he's not sick."

"Well, I thought I should tell you."

And the father said, "Thank you," and the teacher left.

And the father sat thinking. By and by he heard a click at the gate, and he knew the boy was coming, so he went to open the door. And the boy knew as he looked up that his father knew about those three days. And the father said:

"Come into the library, Phil." And Phil went, and the door was shut. And the father said: "Phil, your teacher was here this afternoon. He tells me you were not at school to-day......nor yesterday......nor the day before. And we supposed you were. You let us think you were. And you do not know how badly I feel. I have always trusted you. I have always said, 'I can trust my boy, Phil.' And here you've been a living lie for three whole days. And I can't tell you how badly I feel about it."

Well, that was hard on Phil to be talked to quietly like that. If his father had spoken to him roughly, or—had asked him out to the woodshed for a confidential interview, it would not have been nearly so hard. Then, after a moment's pause, the father said, "Phil, we'll get down and pray." And the thing was getting harder for Phil all the time. He didn't want to pray just then. And they got down. And the father poured out his heart in prayer. And the boy knew as he listened how badly his father felt over his conduct. Somehow he saw himself in the mirror on his knees as he had not before. It's queer about that mirror of the knee-joints. It does show so many things. Many folks don't like it.

And they got up. And the father's eyes were wet. And Phil's eyes were not dry. Then the father said:

"My boy, there's a law of life that where there is sin, there is suffering. You can't detach those two things. Where there is suffering there has been sin somewhere. And where there is sin there will be suffering. You can't get those two things apart. Now," he went on, "you have done wrong. And I am in this home like God is in the world. So we will do this. You go up to the attic. I'll make a pallet for you there. We'll take your meals up to you at the regular times, and you stay up there as long as you have been a living lie—three days and three nights."

And Phil didn't say a word. They went upstairs, the pallet was made, and the father kissed his boy and left him alone with his thoughts. Supper-time came, and the father and mother sat down to eat. But they couldn't eat for thinking about the boy. The longer they chewed upon the food the bigger and drier it got in their mouths. And swallowing it was clear out of the question. Then they went into the sitting-room for the evening. They picked up the evening paper to read and she sat down to sew. Well, his eyes weren't very good. He wore glasses. And this evening he couldn't seem to see distinctly—the glasses seemed blurred. It must have been the glasses, of course. So he took them off and cleaned them very deliberately, and then found he had been holding the paper upside down. And she tried to sew. But the thread broke, and she couldn't seem to get the needle threaded again. You could see they were both bothered. How we do reveal ourselves in the details!

By and by the clock struck nine, and then ten, their usual hour for retiring. She said, "Aren't you going to bed?" And he said, "I think I'll not go yet a bit; you go." "No; I guess I'll wait a while, too." And the clock struck eleven, and the hands worked around to twelve. Then they arose, and locked up, and went to bed, but—not to sleep. Each one made pretend to be asleep, and each one knew the other was not asleep. By and by she said (women are always the keener), "Why don't you sleep?" And he said gently, "How did you know I wasn't sleeping? Why don't you sleep?"

"Well, I just can't for thinking of the boy up in the attic."

"That's the bother with me," he replied. And the clock in the hall struck twelve, and one, and two. Still no sleep came.

At last he said, "Mother, I can't stand this any longer; I'm going upstairs with Phil." And he took his pillow and went softly out of the room, and up the attic stairs, and pressed the latch-key softly, so as not to wake the boy if he were asleep, and tiptoed across the attic floor to the corner by the window, and looked—there Phil lay, wide awake, with something glistening in his eyes, and what looked like stains on his cheeks. And the father got down in between the sheets with his boy, and they got their arms around each other's necks, for they had always been the best of friends, father and boy, and their tears got mixed up on each other's cheeks. Then they slept. And the next night when sleep-time came the father said, "Good-night, mother, I'm going upstairs with Phil." And the second night he slept in the attic with his boy. And the third night again he said, "Mother, good-night. I'm going up with the boy again." And the third night he slept in the place of punishment with his son.

You are surprised to know that to-day that boy, a man grown, is telling the story of Jesus with tongue and life of flame in the heart of China.

Do you know, I think that father is the best picture of God I ever saw. God could not take away sin. It's here. He could not take away suffering out of the heart of man. For suffering is sin's index-finger saying, "There's something wrong here." So God came down in the person of his Son, and lay down alongside of man for three days and three nights. That's God—our God. And he suffers as he comes, and puts his life alongside yours and mine, and makes us hate the bad and long to be pure. To be on intimate terms with him, living in the atmosphere of his presence, spending time day by day with him—that is the true normal life.—*The Methodist Recorder.*

NEW ORLEANS PREACHERS' MEETING

The preachers' meeting discussed the subject of street preaching, and appointed a committee of three, consisting of F. N. Parker, A. S. Lutz and A. J. Townsley, to confer with the layman's meeting on Friday night.

A committee, composed of W. W. Holmes, A. S. Lutz and C. D. Atkins, was appointed to collect and tabulate statistics for the use of the commission which will visit New Orleans within a few weeks.

It was announced that the General Board of Missions has appropriated $1,000 for use in New Orleans during the next ten years. This meets a similar appropriation by the Woman's Home Mission Board. The Annual Conference Board made a pledge of $500 and the Laymen provided $500 for next year. This means something like $3000 to use in meeting the problems in this city.

CALENDAR OF IMPORTANT EVENTS.

STATES OF LOUISIANA AND MISSISSIPPI.

Oxford District Conference, at Holly Springs, Miss., May 19-21.

Seashore District Conference, at McHenry, Miss., May 19-23.

Durant District Conference, at Kilmichael, Miss., May 21-23.

Winona District Conference, at Eupora, Miss., May 27-28.

Commencement Mansfield Female College, Mansfield, La., May 24-26.

Commencement Grenada College, at Grenada, Miss., May 24-26.

Crowley District Conference, at Jeanerette, La., May 29-June 1.

Greenville District Conference, at Cleveland, Miss., May 27-29.

Vicksburg District Conference, at Edwards, Miss., May 27-30.

Whitworth College Commencement, Brookhaven, Miss., May 31 to June 2.

Millsaps College Commencement, Jackson, Miss., June 7-9.

Aberdeen District Conference, at Houlka, Miss., June 3-5.

Alexandria District Conference, at Natchitoches, La., June 12-14.

Woman's Foreign Missionary Society of the North Mississippi Conference, at Senatobia, Miss., June 13-17.

Mid-Year Meeting of the Mississippi Conference Board of Missions, at Centerville, Miss., June 17-19.

Mississippi Conference Epworth League, at Gulfport, Miss., June 18-21.

Missionary Institute, Philadelphia, Miss., June 23.

Meridian District Conference, Buckatunna, Miss., June 23.

Columbus District Conference, at Mathiston, Miss., July 1-3.

North Mississippi Epworth League Conference, July 7-9.

Newton District Conference, at Montrose, Miss., July 8-10.

Corinth District Conference, at Baldwin, Miss., July 14-16.

NEW ORLEANS
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NEW ORLEANS, THURSDAY, MAY 28, 1908.

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VOL. 55—No. 22.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5401.

BEGINNINGS OF METHODISM IN LOUISIANA.

BY REV. P. M. BROWN.

The boundary lines of the first circuit formed in Louisiana by Wm. Lassley, as given in Mc-Tyeire's history, are practically those of the present Alexandria District.

The beginnings of Methodism in the Alexandria District are the same as the beginnings of Methodism in Louisiana. The first Methodist preacher to set foot on Louisiana soil, and as far as we know, the first to cross the Mississippi river, was Lorenzo Dow. He (using his own words) "visited several settlements, holding religious meetings......procured three Spanish horses, which had been foaled wild in the woods and had been caught out of the gang by climbing and dropping a noose over the head, it being made fast to a bough."

This was the beginning of an acquaintance between Methodist preachers and Attakapas ponies, which has lasted to this day. Having thus replenished his evangelistic equipage, Dow returned and reported to Learner Blackman, who was presiding elder of the Mississippi Territory, and urged that steps be taken to occupy Louisiana.

The next year, 1806, saw Elisha Bowman scouting Louisiana on a $50 pony. He roamed through the swamps, across the prairies and over the hills from New Orleans to Prairie Merrouge in search of American settlers, and reported 17 members as a result of his year's labors. He left us no lecture on "Through Louisiana on Horseback," but some of his correspondence reads with thrilling interest. Those 17 charter members of Louisiana Methodism! Who were they? Where were they? How we would like to know! But Louisiana Methodists have been too busy *making* history to take much time in writing it.

After Lassley came the eccentric Axley. According to McTyeire, Axley built largely with his own hands the first Methodist Church in the State. To purchase the flooring for this building Mr. Axley used money which had been given him by some friends to replenish his wardrobe. The location of this building is not given by any historian accessible to this writer. However, it must have been somewhere within the original Opelousas circuit.

Axley sowed in Louisiana soil for a twelvemonth, watering his seed with his tears, as we are told, and then left for more hopeful fields, as did most of his contemporaries in those early years of Louisiana Methodism. Until this day it has been true of Louisiana Methodism (whether fortunately or unfortunately, we leave the reader to judge) that many of her pulpits have been filled by a transient ministry. And how they came and went, did those early itinerants, as the early years of the century slipped away, until Nolly found a grave under the pines of western Catahoula, and Schrock a home somewhere amid that congregation of early Alexandrians to whom he showed his brawny arm that Sunday morn of long ago and who hailed him as the man for the times.

Bowman, Lassley, Axley, Edge, Heminger, Nelson, Wimberly, Griffin, Schrock, Lott, Owen, all wrought in the old Opelousas, or as it was afterwards called, the Rapides Circuit. Many and worthy have been their successors, but none of them have wrought with greater zeal or a more consuming passion for souls, and their work abides in the foundation of our present day Methodism.

Did the limits of this paper allow, we believe it can be easily shown that Methodism in the bounds of the Alexandria District has a longer continuous history than that of any other part of the State.

No easy task did these early fathers have in laying the foundation of our Methodism. Besides the difficulties incident to bridgeless streams and pathless swamps, and the vice and immorality generally attendant upon frontier life, the spirit of the Spanish Inquisition lingered in the land and harassed their steps.

What these men and their successors have contributed to the make-up of our present day civilization eternity alone can tell. God help us, as their successors, to stand in our lot as they did in theirs, and some day we who reap shall rejoice with those who have sown.

PRESERVATION OF NATURAL RESOURCES.

BY H. H. WHITE.

Nothing more vitally affects the material, and, therefore, indirectly the moral, welfare of a people than the conservation of natural resources.

The States, through their legislatures, and the Federal Government, through Congress, are awaking to the importance of the principle above stated. So important is the subject that the President of the United States but a few days ago invoked a Council of the Governors of all of the States to take advice together on the matter. The Governor of Louisiana took a leading part in the deliberations and in drafting the conclusions, as expressed in resolutions, of that body.

The chief application of the idea to Louisiana relates to the preservation of the forests, and to the reforestation of denuded lands. The pine, cypress and hardwood timbers of the State are rapidly disappearing under the wasteful methods of lumbering now in vogue. It is high time that radical action should be taken by the State authorities to prevent the absolute destruction of this the greatest natural resource of the State. Both Governor Blanchard and Governor Sanders, while he was lieutenant-governor, approved the Lee Bill, which was drafted by the writer of these lines, and is now the only forestry statute on our law Books. The Lee Bill was simply intended as an entering wedge and should be followed by much more stringent legislation on the subject.

The bill proposed by Mr. F. S. Zacharie should receive the support of all lovers of the State. As cited in the *Times-Democrat* of May 18, its salient features are as follows:

"It prohibits the felling, cutting down, girdling or deadening, whether upon public or private lands, of the smaller and younger timber less than twelve inches in diameter at the base, and punishes any violation of the law. An exception is, of course, made in the case of clearing ground for the erection of houses."

It is to be hoped that this bill, or a similar one, will be passed by the present legislature and that it will also be rigidly enforced. It is to the interest of all the people of the State, both of this and of succeeding generations. It is fortunate that our leading men, from the President of the United States down through all the official grades, are awake on the subject.

The land of Palestine, formerly flowing with milk and honey, now largely an arid waste, is an example of a land where the people wasted the natural resources of the land which God had given them for a heritage. Let us be warned and take preservative measures in time.

Alexandria, La.

THE STEREOPTICON AND MISSIONS.

Having had some experience as a missionary in Mexico, I am trying to use my knowledge of that country to arouse the Alexandria District to a livelier interest in world-wide missions. Brother P. M. Brown has let me have his first-class stereopticon, and, with some ninety beautifully hand-painted slides, representing every phase of Mexican life and landscape, it is not difficult to give an interesting lecture. For the slides I am indebted to Rev. F. S. Onderdonk, President of Colegio Wesleyano, our training school in Mexico, and to Mr. J. S. Kendall, literary editor of the *Picayune*. The former sent me a collection of negatives; the latter made most of the slides, and taught me how to make the rest of them.

So far as is possible, these pictures will be shown in each church in the district. The preachers are enthusiastic about missions, and are giving me every assistance, and the campaign will no doubt prove successful. The district has, in fact, already responded splendidly, and we expect the good beginning to end in triumph.

N. E. J.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

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THE MISSIONARY IDEA—OBJECT AND OBLIGATIONS

BY DR. [illegible] PEEKE.

The missionary idea is not peculiar to the Christian dispensation, but stands related to it much as "Moses and the prophets" do.

In calling Abraham out of his native land and leading him into a strange country, the primary design seems to have been the organization of a people to whom might be committed "the oracles of God." We thus judge because from this movement sprang the Media through which all Divine revelation has come down to us—the evident consummation of the divine purpose in the call of this "father of the faithful."

In their office and functions Moses and Aaron were no less missionaries than diplomats at the court of Pharaoh. While it was a part of their mission to negotiate a treaty with the king releasing the descendants of Abraham from bondage, it is evident that at least one purpose of God was to show forth his power in this heathen nation.

Jonah's duty to the Ninevites was in the nature of missionary work, pure and simple. It was also in the nature of a foreign missionary movement. A man from among God's people sent to a heathen people, charged to preach to that people the doctrine of repentance and remission of sins.

One fact to be observed in all divine interposition is that, in all his dealings with men, he has worked through material agencies. Elijah was relieved from hunger by a raven. Naaman was washed through a [illegible]; the woodman's axe was brought to the surface of the water through a "twig," and so in all his providences.

In the nature of things the machinery for these early missionary operations was very simple. There were no boards nor secretaries to direct operations. The movement was in all cases personal or individual. As knowledge increased, however, the methods of operation were greatly amplified, and under the personal ministry of our Lord a new impetus was imparted.

"The twelve" were taken under the tutelage of the Master for a period of more than three years, during and preparatory [illegible] personal observation and instruction, to bear witness [illegible] to a generation [illegible] ever [illegible] to the nations of the earth.

When the Master sent out from among his followers seventy chosen men and charged them [illegible] would [illegible] the greatest movement of missionary character in the history of the world. With all the vast mechanical [illegible] thought [illegible] movement [illegible] such [illegible] has been made in the Church [illegible] consecrated men going out [illegible] starting at the same time from the same place has not been paralleled in any age of the world.

In [illegible] of Christian seventy were sent out from among [illegible] the Master were [illegible] personal command [illegible] more than [illegible] follower [illegible] would [illegible] start [illegible] suffering.

[illegible] missionary movement were in accordance with the Almighty plan to extend his kingdom [illegible] repentance and [illegible] giving [illegible] a knowledge of his Son and salvation through him.

[illegible] great [illegible] material agencies [illegible] used [illegible] demand [illegible] administration of his [illegible] seem [illegible]

There is [illegible] member [illegible] passage of Scripture as [illegible] Peter [illegible]

God has given to us a revelation [illegible] riches [illegible] in Christ Jesus, and as we have freely received we are required to "freely give."

Whether or not our hope of heaven is firmly based [illegible] Christ [illegible] we enjoy the unspeakable gift [illegible] send the knowledge [illegible] to others is a serious question. We should not [illegible] our [illegible] selfish salvation—an expectation of being saved while doing nothing to save others. The [illegible] law which God promulgated among men concerning sin was a warning against doing nothing. [illegible] does not well [illegible]

The seventy were called out of the world to give to others a knowledge of Christ [illegible] have been called to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"No man liveth to himself," but each lives for others. Preachers of the gospel must go into all the world and preach the gospel to every creature, but "how can they preach unless they be sent," and who will send them if you do not [illegible] send them.

The other sheep which are not of this fold must be brought to a state of preparedness for [illegible] Lord. They are scattered over the earth, [illegible] waiting and [illegible] understanding [illegible] the knowledge [illegible] will be saved [illegible] without [illegible] but [illegible] saved [illegible]

"How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

[illegible] time to save from [illegible]
The souls for whom the Lord his life laid down;
Beware lest [illegible] should [illegible] fulfil his mission,
Nor lose the [illegible] that should bedeck his crown.

Simmsport, La.

THE PREACHER.

BY REV. [illegible]

The fundamental requirement [illegible] a preacher is that he be a converted man, [illegible] that he has had experience in the saving power [illegible] that at the time he is making any preparation for a sermon he should have the Spirit bearing witness [illegible] the fact that he is a child of God. God's Word is always thorough, but not always abiding. [illegible] may have had the witness of sonship at one time and at some future time not have it. The preacher should have it all the time. Without it he is not qualified to study the Word and get from it the true teachings of the Word, for the Word is divinely inspired, [illegible] the Spirit only [illegible] knoweth the things of God. The witness of the Spirit should be clear [illegible] preacher and [illegible] child of God [illegible] with Christ [illegible] immortal and eternal life [illegible] fellowship with [illegible] should [illegible] that [illegible] dispensation [illegible] committed unto him [illegible] preach [illegible] message—one [illegible] important because it is a message from God [illegible] sinners. I have found [illegible] experience that the best way [illegible] clear and [illegible] understanding [illegible] with earnest [illegible] prayer to God [illegible] is to use what I have named the seven [illegible] handles, viz.: Who? Whence? What? Where? When? Why? and How? [illegible] these questions I am [illegible] able to get a very clear [illegible] the text of Scripture under investigation.

After using these questions and putting down the answers I have all the text teaches. [illegible] Scripture that may refer to the subject treated [illegible] the text, and I am ready to get other help from commentaries, and any other help. Never lose sight of the fact that [illegible] preacher [illegible] ambassador for Christ," and that not only temporal things [illegible] interests hang [illegible] message [illegible] eternal interest for himself and those that hear [illegible] Word.

[illegible] methods [illegible] used for [illegible] own sake [illegible] simplest language he can [illegible] present the message [illegible] the people [illegible] with a heart filled with love [illegible] for God and love for the people [illegible] his own [illegible] conversant with the Scriptures is very essential, that [illegible] correctly. Never make God say what he did not say [illegible] misquotes Scripture. A sermon should be born of prayer [illegible] God has [illegible] spoken as well as [illegible] speaker. He [illegible] unquestioning faith in what he preaches, and, like the great Exemplar, he should speak as one having authority. His language should be simple, yet fearless, telling [illegible] sinfulness [illegible] of sin, and the results of a sinful life.

Successful and effective preaching must secure the attention of the people and make them realize that the message they hear is a message from God, and that they must accept it as such and [illegible] blessed [illegible] or reject it and be lost. But all the preaching, as far as preaching merely is concerned, [illegible] unless the sermon is backed up with a life such as a child and an ambassador of God should live. In his mingling with the people he should be prayerfully careful to impress them with the fact that he lives out of the pulpit the life he recommends to them in the pulpit. He should be humble, but brave. [illegible] about [illegible] as though he had lost his last friend, but with cheerfulness mingle among the people; he should be cordial and affable with every one, but always on his guard lest his language or deportment should lower him in the estimation of the people as a messenger of God. He should be a man, a gentleman, a Christian gentleman; a "light of the world," letting his light so shine that others, seeing his good life, may glorify God.

SAW-MILL TOWNS.

BY REV. H. ARMSTRONG.

For generations past unbroken forests of waving pine timber have ornamented parts of Louisiana, and these forests have been all of that time utterly worthless, and doubtless would yet have been had not capital and enterprise projected saw-mills. By the introduction of these mills these forests have been broken and slain, and converted into marketable lumber. By these industries thousands of immigrants have been brought in and given employment, and many thriving commercial towns have been built, called "saw-mill towns." The people of these towns are, as a rule, from all points of the compass, consequently strangers to each other. Neither do they seem to care to become acquainted. They are transient—only at the mill for awhile to make money. Some of them were consistent, working Christians at their former homes, but on coming to the mill they left that behind, and prefer that it be unknown.

For no other reason except that they live at a saw-mill they are willing to be unknown, and forego the enjoyment of society and all religous privileges. Saw-mill people, as a rule, are difficult to get acquainted with. The men are particularly so. They are at home a short time for dinner, and after supper often spend an hour or more at the commissary, or at the company office. On Sunday, if they do not work, they sleep late, and lie around home the remainder of the day. The ladies, in the main, do their own work. They are "cumbered with much serving," and ministerial calls are not often convenient.

It is plain from these facts that this kind of a pastoral charge is difficult and undesirable. Such towns are missionary fields, and a preacher appointed to such places must be a lover of souls and "a fisher of men."

A young man preceded the writer a few years ago at a saw-mill, and I was told that he counted the months, and weeks, and days that would pass before his year would be out and he could get away.

I felt very much as he did all through my first year. I felt so lonely and destitute of sympathy. While we are commissioned by the Lord, and go forward trusting in him, we love to hear words of cheer as we go. Failing to get encouragement in town, I often spent a half-day at a time in the forest crying to God to give me access to the houses and hearts of the people. My cry was heard. The way opened up. The company paid me $200 each year after the first, and the people about $300 more, and many poundings and donations extra. Revivals occurred each year. I gathered members from them, but took in more, I believe, from learning of ex-members, and getting them to renew their membership.

Brothers J. S. Sanders and S. L. Riggs rendered the cause valuable assistance at that mill town (Bon Ami). For about three years there was no permanent prayer-meeting. But the fourth year Bible reading was introduced, and the membership persuaded to run the prayer-meeting, and it was after that a great success. I told them that "my appointments were on Sunday, and that Wednesday night belonged to them." Pretty soon four ladies and four gentlemen would lead in turn. Their mouths were unlocked. They would discuss the subject in hand, often closing with experience meetings, and exclamations of joy.

The writer has this year Standard, a new mill town. The work there to date is like boring in rock, but the officials and some of the people are in sympathy with the work, and we know that "all things are possible to him that believeth." If the preacher can live, in the near future, with much prayer, the way will open up and God's name will be honored and souls will be saved.
H. ARMSTRONG.
Olla, La.

THE DEVOTIONAL LIFE OF THE PREACHER.

BY REV. R. H. HARPER.

Once I heard a well-trained violinist play the most difficult pieces fautlesly so far as *execution* was concerned. The deft fingers were now quivering over the strings, now gliding up near the bridge, while every play of the arm that drew the bow was the perfection of grace. But there was no *soul* in the music, such as there was in the thrilling tones of an untrained violinist, an old schoolmate of mine.

A president of the school once said to an aspiring youth, "There is an 'indefinable something' you must have to be an orator." So there must be, the soul we may call it, in this instance too, for want of a better name. Of all things that depend largely upon the emotions preaching has most need of that indefinable something; orthodoxy, faultless diction, rhetoric, apt illustration, climax—all will fall flat if, by that mysterious sense without a name, the hearers perceive there is not a *man* in the pulpit. So the best preparation to preach is not so much the training we have had, or what we have got together for a certain hour, but what we *are* then and all the time. What we are is dependent upon our relation to God. What we are may be largely measured by our devotional life.

Then, too, you have seen one who lacked the indefinable something as he went among his people. He was faithful in his pastoral visiting, but somehow he did not draw the people to him. In sorrow he used kind words, but there was more of comfort from an humbler brother, who took the burdened one's hand and tried to say something and failed, for the words he had only a vague idea of himself, died in his throat. Perhaps the former had lost real sympathy by too little communion with God.

There will come times in your experience when you will suffer great discouragement, without a constant touch with God; when you look upon many empty pews; when you urge a brother to "come to church to-morrow," and he replies every time, "I'll try to get out," and you hear of his visiting friends instead; when the meeting seems a failure; when you can't raise the collections, and your salary is behind; when you reap such little things, when they might be so large; your heart will sometimes bleed and break without a closer walk with God.

And while we are intent upon saving others we must keep ever burning the "flames of sacred love" in our own hearts. See the Master, as his custom was, going into the synagogue; see him as he goes into the mountain apart, or as he lies prostrate under the gnarled old olives one sorrowful night; and as he lived close to the Father all the way; so let us live, and we shall be all the better for it in the pulpit, in pastoral work, and in our own souls.

If all the lawless elements in the country were combined they would not form a force sufficient to defy the law, if all law-abiding men would stand together. The thought is worthy of consideration.

OUR DEBT TO THE FUTURE.

BY REV. H. P. THOMASSON.

We are amazed at the wonders brought to light during the past third of a century, and can but speculate concerning what the present century will unfold. The achievements of the immediate past inspire confidence that the future has much in store. It is easy to believe that the tides sweep irresistibly onward. Pessimism is almost impossible.

And who does not wish to live and behold that unknown, yet enticingly near future? Perhaps a lifting of the veil would bring a disappointing disclosure. Would our delightful anticipations and dreams be realized? If the future generation should pass before us in review, would there be satisfaction or disappointment? Would truth and honor be borne aloft and purity and love be emblazoned on the banners of the moving hosts? Would we see the Church triumphant and heathen races marching under Christian banners? Or would the reverse be true, and graft, greed, fraud and their attendant train be seen? Would law be trampled underfoot and vice exalted? And this eternal question, the mystery of it, makes the future enchanting.

How easy to thrust it aside and say, "That depends upon the people who shall live in those coming years; that depends upon the teachers, the parents, the preachers, the press of that future time. What is that to me? I have quite enough to do in minding my own affairs. Let others care for the future." But thou speakest not wisely. These are responsibilities that cannot be shirked. They press down upon thy shoulders. The answer to this question can and must be given, in large part, by the present.

We, ourselves, are weaving the future, and its warp and woof will be ours. The future will be what we make it. It depends upon our conduct in the home, in the mart, in the pulpit. The boy is father to the man, the present is parent to the future. To-day, moment by moment, we are making the future, its successes, its failures, its men good and evil, so far as training and godly example may go, and we shall stand in judgment, and give an account.

When our Lord comes, shall we each be able to say, "Lord Jesus, I have done what I could to advance thy kingdom and to make the world a better, brighter place in which to live?"
Boyce, La.

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TO WHITWORTH COLLEGE.

BY [illegible] HOWARD BENTON.

Within thy dear old walls, Whitworth,
Maidens fair as any on earth
Have dwelt awhile beneath thy roof,
Of wisdom all to learn the proof;
[illegible] is all its knowledge—
'Tis for this we go to college.

Within thy classic halls, Whitworth,
Many a thought has had its birth;
Not thoughts, of course, that move the world,
Like those from brain of Milton hurled;
But thoughts that beautify a life,
Make future homes with blessings rife.

Within thy old class-rooms, Whitworth,
Many a girl has proved her worth;
Many the problems hard she solved,
Round which masculine brain revolved;
Many a page of Cæsar well read,
O'er which many a boy has scratched his head.

Under thy dear old trees, Whitworth,
The sound of laughter and of mirth
Has often rung at close of day;
Has chased the home-sick sigh away,
And given to memory sweet store
Of happy schoolgirl fun and lore.

Many daughters of thine, Whitworth,
Have gone the way of all the earth.
Many still all o'er this Southland
Scattered are. We sing thy praise and
Wish for thee glory yet greater,
Dear Whitworth, our Alma Mater.

Leesville, La., May, 1908.

THE ALEXANDRIA DISTRICT.

SOME OF MY EXPERIENCES AND OBSERVATIONS.

BY REV. J. D. HARPER.

My first appointment in the Conference, 1873, was Washington (then in the Opelousas District), a small station, 37 members, most of them poor, salary small; so I was sexton, Sunday school superintendent and pastor, all in one. There was not a dearth of preachers then, and appointments were made to supply places for them.

In January, 1875, with six others, I traveled from the northern part of the State to the Conference in Alexandria, Bishop Paine presiding. The sessions were held in the courthouse, as our church was burned during the war, and had not been rebuilt. The Bishop preached in the Pineville church on Sunday, and as the weather was intensely cold he kept on his overcoat. The Alexandria District embraced about the same territory then as now, but most of the charges were poor, and salaries small. One of the preachers, when he heard his appointment (Montgomery), asked for a location, because, he said, he could not get a support there.

I served the "Alexandria and Pineville" charge in '80 and '81. It was a circuit of four appointments, including "Howerton Hill," on Bayou Rapides, and Lamourie. The plan was to preach in one of these country churches at 11 a. m. once a month, drive back to one of the towns and preach at night, and alternate between the two town churches the other Sundays. I mention these facts to show changes that have occurred since then. The roads were bad and traveling difficult, but the presiding elder traveled from Columbia to Spring Creek, most of the time in the saddle. J. H. Stone, Fred White, Silas H. Cooper and Judge Marshall were presiding elders by turns. The first three named have "crossed over the river," and Judge Marshall, I believe, lives on Sicily Island.

In [illegible] there were [illegible] white members and seventy-one colored in the District, and the salary of Christian Keener at Alexandria and Pineville was $800. Of the fourteen pastors in the district the salaries of four are not given, and of the other ten the average salary was $[illegible]. Fifty-nine dollars was paid for missions, an average of about three and one-third cents per member. In 1907 there were [illegible] members, and the average salary paid preachers, including presiding elder, was $[illegible], and for missions, foreign and home, the average was about forty cents per member.

I note an interesting incident at the District Conference held in Pineville in 1881. A plan was adopted for sending deputations consisting of two preachers and one layman to the several charges to preach and deliver addresses on missions, and to assist the pastor in taking collections, and that year the district paid for Foreign Missions $300, for Home $[illegible]—about sixteen and one-half cents per member. In '82, with no definite plan, it paid for Foreign Missions $125, Home $43.40—about six and one-half cents per member.

These contrasts show what agitation and enthusiasm may do.

The Alexandria District planned and established Pointe Coupe Mission.

When I think of the hard work of these self-sacrificing and poorly-paid preachers of the past who did so much to plant Methodism in the bounds of our territory, and left so rich a heritage into which we have entered, I can but say, "What a goodly company!" and inspired by these heroic lives, like Paul, we ought to "Thank God" and take "courage."

Bunkie, La.

FIRST CHURCH, ALEXANDRIA.

BY REV. H. R. SINGLETON.

Methodism had its beginnings in Alexandria beyond the memory of the "oldest inhabitant." Its first services were held under the trees by a preacher who came over from the Natchez country.

Among the earliest pastors of whom there is any record, appear the names of Harmon, Craven, Lacey, and Linfield. The latter, Dr. Linfield, later of the Mississippi Conference, was pastor of the church at Alexandria during the War. During his pastorate the church was burned by the Federal troops. He got upon the roof to extinguish the flames, and some of the soldiers went with him for the ostensible purpose of assisting him, but in reality were spreading the fire by putting cotton, soaked in oil, under the shingles.

After the War, the first pastor was Rev. H. O. White, now pastor of our church at Columbia, La. Following him came J. A. Ivy, John C. Marshall, Samuel Armstrong, Christian Keener, J. W. Medlock, Christian Keener (again), J. L. P. Sheppard, J. D. Harper, J. M. Johnston, J. M. Beard, B. F. White, T. K. Faunt-leroy, Robert Randle, T. J. Upton, L. F. Jackson, W. J. Roberts, A. D. McVoy, C. C. Miller, Glenn Flynn, N. E. Joyner and H. R. Singleton.

If the records at hand are correct, the only pastors who ever served this charge the full four years were J. M. Beard and B. F. White, though C. C. Miller was well on his fourth year when he was taken away and put in charge of Centenary College.

Until the last year the congregation has always worshipped at Third and Washington Sts., and so was known as the Third Street Methodist Church, though its official title has for some time been First Methodist Church.

The church which was torn down last year was erected by Rev. B. F. White and dedicated by Bishop Galloway. The preceeding building was erected by Rev. Christian Keener. During the pastorate of Rev. N. E. Joyner the agitation for a new church became so strong that a committee was appointed to [illegible] and see if the old property could be sold to advantage. Then came a change in pastors, and [illegible] the property on Third Street was sold and a new lot and parsonage secured in the very centre of the city. An architect was engaged who drew up plans for a building to cost $20,000.00, but the lowest bid secured was some $[illegible] and the building will run a little above this, which price does not include the lot, which cost $5,500.00, nor the furnishings, which will cost as much more.

The new building is of St. Louis [illegible] pressed brick with Bedford stone trimmings. It is 80 by [illegible] feet and has an auditorium that seats 450 and a Sunday School room that seats nearly as many, connected by rolling partitions, so that it can all be thrown into one room, and more than 800 people can see and hear the speaker. This will make it the most commodious auditorium in Alexandria. There are separate class rooms for seven classes, a kitchen, toilet rooms, study, and every modern convenience have been installed.

The organ will be twenty feet high and twenty feet wide, and have 18 stops. The pews are of Colonial design, in harmony with the rest of the building. The windows are as beautiful a lot as ever went into a church, many of them being memorials, some very costly. The windows cost $[illegible]. The building is heated in winter and cooled in summer by a system of mechanical ventilation.

The building is to be opened for worship on the second Sunday in June, the sermon of the occasion being preached by Dr. W. F. McMurry, of the Church Extension office. It is expected at that time there will be but a very small debt upon the building—in fact, none on the building itself, and only a little on the furnishings.

The membership of the church at present is 575, a gain of some 60 during the present pastorate. Owing to the unsettled state of the congregation there has been no revival this year as yet, but the members are looking forward to a good meeting under the leadership of Rev. Clarence B. Strouse as soon as the new building is completed.

The present Stewards are H. H. White, R. L. Roberts, T. W. Holloman, [illegible] Lin, and J. T. Butler.

The Trustees are H. H. White, R. H. McGimsey, Ed. Rand, W. C. Roberts, [illegible] M. Nu-

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gent; L. P. Whittington, Wm. Hill, and T. W. Holloman, who is also Sunday School Superintendent.

The Building Committee is composed of H. H. White, Ed. Rand, J. M. Nugent, W. C. Roberts, and T. W. Holloman.

The Woman's Home Mission Society, under the presidency of Mrs. L. B. Baynard, is doing a splendid work and is a great factor in the prosperity of the church.

NATCHITOCHES—AN OPPORTUNITY.

BY REV. M. C. HOLT.

Natchitoches, the parish-site of Natchitoches Parish, is situated on Cane River, seventy miles southeast of Shreveport. It is said to be the third oldest town in the United States, and is noted for the education, refinement and culture of the inhabitants.

The population of about 3,500 is largely—perhaps two-thirds—of French descent; therefore nominally Catholic. The rest of the population is Jewish and Protestant. There is a broad, liberal spirit among the membership of the various churches—a tolerance for each others' opinions which is commendable. The Catholics, Methodists, Baptists, Episcopalians and Jews have church organizations and houses of worship. All of these are doing their part in the cause of morality and religion. They work with little or no friction, and the Baptists and Methodists join forces twice a month in evening services, which are largely attended and prove very helpful.

The State Normal School is located here, consequently students from all parts of the State come to prepare themselves to be trained teachers. They are an earnest body of young people, who are striving to equip themselves for effective service in life. The annual enrollment is about 750, and they are at the formative period, as they vary in age from 15 to 25.

The Methodist students number about 150. They come to us for Biblical knowledge, for ideals of Christian service, for the moulding and the development of Christian character.

The opportunity is two-fold: First—There is a gradual breaking away from Church authority, and a demand for the "religion of the Spirit;" hence there is an opportunity for an aggressive, spiritual Church and ministry to proclaim the unsearchable riches of Christ to the townspeople. Our Church has a special mission because of its liberality of view, its breadth and freedom of thought and its special emphasis upon the value of the individual Christian experience.

Second—A mission to the students. The work of the Sunday school is of special importance, for the students should be trained in the Bible, as they will go out over the State and be teachers and superintendents of Sunday schools. The Sunday school here is striving to be true to its obligation and has a corps of well-trained officers and teachers; it has provided a four years' systematic course of study, which will give them a knowledge of the Bible. Then, too, the Church and ministry are striving to present to the students a practical, sane, spiritual view of life. They are trying to make Christ so attractive to them that he will become the inspirer of their lives, which will express itself in Christian service and the development of a Christian character.

The needs are:

First—A deepening of the spiritual life of the Church and ministry. A church spirit should be aroused, which will cause all to work earnestly for the cause of Jesus Christ and live the true life as it is in him.

Second—A modern church building centrally located. Individual class-rooms are needed for effective Sunday school work, as the present overcrowded condition makes it impossible to obtain the best results. No better investment could be made by the Methodists of Louisiana than to assist the local congregation in putting up a suitable building and thus establishing Methodism firmly at this strategic point.

SHREVEPORT DISTRICT MISSIONARY INSTITUTE.

Mr. Editor: I had the opportunity of attending the Missionary Institute at Mansfield, May 18-20. As Rev. Perry O. Lowrey was secretary, and took full notes of all that was done, he will likely report to the ADVOCATE the proceedings in detail. I may, however, say that the speeches made and papers read were of a high order, and the opening sermon of Rev. W. H. Benton was most excellent. Our ever young brother, the Rev. Robt. J. Harp, pastor of Noel Memorial Church, in Shreveport, was requested to send his splendid paper on "The Divine Purpose of the Church" to the NEW ORLEANS ADVOCATE for publication.

The guest of President Dean, I was pleased to note the perfect management and happy conditions existing at our college for girls. Prof. Dean's paper on "The Laymen's Movement" was a thoughtful and strong presentation of the origin, development and encouraging outlook of this wonderful rallying of the laity in behalf of world-wide missions and other vital interests of our Church. Brother Dean's paper should have a place in your columns for the benefit of your readers throughout Louisiana and Mississippi.

President W. L. Weber, of Centenary College, delivered several addresses on missions during the session, and his lay sermon at 11 o'clock on Wednesday electrified all; and at its conclusion we had a veritable feast of love for our blessed Lord and his cause, and for one another. I am convinced that our boys at Centenary and our girls at Mansfield are in safe hands under the instruction and example of such men of ability and piety as are Weber and Dean. The fall openings should show at each institution a large attendance of Methodist youth.

JOHN T. SAWYER.

LOUISIANA METHODIST ORPHANAGE

This worthy institution has been caring for children since 1905. At that time two little girls were sent to the Baton Rouge Orphanage and boarded at the expense of the Louisiana Methodist Orphanage for one year. In 1906 a temporary home was installed at Bunkie, La., where children were cared for until September, 1907, when they were all transferred to a rented cottage in Ruston, the permanent headquarters of the Louisiana Methodist Orphanage.

The Orphans' Home building is located in south Ruston, on a beautiful plot of forty acres of land. We hope to move into one wing of our new building some time in July, and expect to have the building completed next fall.

The children who are large enough have attended the public school in Ruston during the past session. They were all advanced a grade at the close of school. Only one child in the Home was old enough to attend the Industrial School.

The new building the Board is constructing is to be modern in all departments. The plan of the building is after the cottage plan under one roof. It is divided into sections. Each little dormitory cares for eight children; each has a reading-room and bathroom. The building is to be heated with hot water and lighted by electricity.

C. C. WIER.

Don't quarrel over circumstances, nor fret over impossibilities. It's far better to climb mountains than curse them.—Exchange.

NEW ORLEANS PREACHERS' MEETING

The meeting of May 25 was given over to hearing reports from the local churches. Additions to membership during the month: First Church, 26; Carrollton Avenue, 10; Louisiana Avenue, 8; Epworth, 1; Felicity, 3; Werlein Mission, 2; Parker Memorial, 1.

Special services have been the feature in several of the local churches during this month. Louisiana Avenue has a people's service on Friday evenings. It seems that the attendance has gone beyond all expectations. Felicity Church has had a programme on the subject of "The Problems of the Day" for several Sunday evenings past.

Rev. J. E. Wray preached the commencement sermon last Sunday for Mansfield Female College, and Rev. A. I. Townsley preached the commencement sermon for the High School at Covington, La.

Some interesting items were reported on Sunday School work. Werlein Mission has a lady superintendent. Carrollton Avenue held Children's Day service, with eight uniting with the Church. First Church reached the 246th mark in attendance on May 3.

Rev. C. C. Weir, agent for the Orphanage of the Louisiana Conference, was a welcome visitor, and spoke encouragingly of his work.

The preachers listened to an interesting address by the Conference Missionary Evangelist, Dr. J. T. Sawyer.

The following resolution was adopted:

"Whereas we realize the great present need of our Parker Memorial Church, we, the Preachers' Meeting of New Orleans, urge upon Dr. W. F. McMurry to come and look over the situation, in order to fully grasp the importance of the problem and the imperative need of aid at this time for this work."

ROYAL PRINCES LEARN TRADES.

The two sons of Prince Frederick Leopold, of Prussia, have been sent to attend the military academy at Gross Lichterfelde.

At the same time, in accordance with an old custom of the Hohenzollern family, they are being taught trades. Fifteen-year-old Prince Frederick Carl is learning the art of locksmithing, while Prince Frederick Sigismund is being taught carpentering, which was the trade learned by the Kaiser when a boy.

For each dreamer, of all the young pilgrims across the world of time, there waits the angel ladder. Beside each one of us the bush in the desert burns with fire. The difference between those who see and those who do not see these things lies in their devotion or disobedience to truth, so far as they know it.—F. B. Meyer.

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The [illegible] of the [illegible] which [illegible] the [illegible] of the [illegible] [illegible].

[illegible] the [illegible] Mission work. The charge [illegible] Board of Missions [illegible] and the [illegible] [illegible] a [illegible] missionary.

The policy [illegible] toward [illegible] the [illegible] which the [illegible] taken. The policy of [illegible] that [illegible] does practically nothing toward relieving the [illegible] situation and encourages a [illegible] and [illegible] set of church officers [illegible] it as a salary for their [illegible] and the work remains a mission perpetually. Contrast this with the policy of the General Board and you will see its folly. When a man is wanted for Brazil, China or Japan he may be going to minister to the most ignorant of men and to the most unpromising field. Yet no candidate will be accepted who has not had a good grammar school education, and those men are preferred who in addition to a college and university training, have had several years of actually successful experience in the work at the home field. This is a wise policy, for the formation of a church in a new field needs to be done with a master-hand.

As we come to adopt more of this plan in the home field our work will be more successful. Even if the old method had solved the old problem, the work is becoming so complex that the method must be changed or we must give up the field.

The old problem was simply a question of meeting the tendencies of the English, German and other British and European Protestants and gathering them into churches and building on the foundations laid by the early reformers. It was comparatively easy to assimilate ten per cent of immigration in one generation when the majority of them were of the same nationality and religious traditions with ourselves. But the French Huguenot and the British Covenanter with the throng of immigrants induced by motives of gain and dominated by the morals of Southern Europe, who have been the victims of centuries of Romanism, together with the immediate prospect of an Asiatic immigration that have been for ages under paganism, and are in their morals as far below the Italian Romanist as the Italian Romanist is below the British Protestant. The ends of the earth have been brought to our doors, and the Home Mission problem is a composite of all the problems of all the fields that the Church through its missionaries is occupying. The general looseness with which our people have come to regard the once strict moral standards shows the effect of this immigration on our country.

But though the problem is a difficult one the Church can solve it. If she can enter the strongholds of paganism and eventually overthrow the foundations of non-Christian society, surely she can deal with the situations as they arise in the land where she has first claim. But we cannot do so by using a method that was never intended to meet this situation, and is not adapted to it.

The work of Home Missions to-day is in two fields:

First.—There is the country church, which [illegible]

[illegible] the Church [illegible] a good congregation [illegible] There are Italians enough in [illegible] a flourishing Italian [illegible] The [illegible] are numerous and more than [illegible] The German work has been left almost entirely to other communions, though we have had two German churches in New Orleans.

These are [illegible] and should be [illegible] by the General Board at an early date. The [illegible] of [illegible] a [illegible] for the Church should have [illegible] It is a great opportunity, for now we may evangelize them and [illegible] our home field at the same time.

SELMA, LA.

Selma, La., is a thriving saw-mill town [illegible] miles north of Alexandria, La. This town is comparatively a new one, numbering in all 800 people, about 500 white and 300 colored.

Its only enterprise is that of manufacturing lumber, pine lumber. As a manufacturing center for this enterprise, Selma [illegible] in the State. The [illegible] sawmill plant is owned and operated by the Grant Timber & Lumber Co., and has a capacity of 250,000 feet daily. [illegible] the finest grades of lumber [illegible] the world's market are [illegible] and loaded on board of cars at the planing mills and shipped to every part of the [illegible]. The daily shipment from this great plant is equal to that of [illegible] fact that [illegible] the latest and up-to-date [illegible] and hauling material [illegible] of material [illegible] by electricity [illegible] one man can do the work of ten men with much greater ease and satisfaction. It is one of the twentieth-century wonders to see an electrical [illegible] from the ground to a single rail whizzing through space carrying a load of lumber containing from 800 to 1000 feet, placing it right at the mouth of the machine that is ready to put the marketing touch upon it. The electric plant of the company is one of the most modern inventions of the age. All the planing machines are operated by electricity. In addition to the manufacturing plant this company carries on a large mercantile business, [illegible]

[illegible] the M. E. Church, South, [illegible] Baptist Church [illegible] The M. E. Church, South, [illegible]

[illegible] we have an excellent Sunday school with [illegible] hundred children and adults [illegible] baseball team, Ladies' Aid Society and [illegible] in fact we are a [illegible] people. E.

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W. F. M. S.

CARROLLTON AUXILIARY TO HOLD A PUBLIC SERVICE.

At a recent meeting of the Carrollton Avenue Auxiliary of the W. F. M. S. an "echo" of the recent General Board session was held after the business routine of the Auxiliary. Several took part, and, in their own way, told how they were impressed by that great mass of missionary intelligence and inspiration gained from the presence of the Woman's Board of Foreign Missions in New Orleans. This meeting was a blessing to those present.

On May 31, 1908, the Ninth Anniversary of the Carrollton Auxiliary will occur, and arrangements are being made to hold our usual public meeting in Carrollton Avenue Church, at 7:45 o'clock in the evening. It is planned to have a specially interesting service, and Rev. George D. Parker, soon to sail for Brazil, will preach the annual sermon, which will be his farewell address. Friends and members are cordially invited to attend.

INGREE PETERSON.

MISSISSIPPI CONFERENCE.

OUR MISSIONARIES AND MISSIONARY CANDIDATES.

The following letter was read at the last session of our W. F. M. Conference by the corresponding secretary, Mrs. A. F. Watkins:

"To the President and Members of the Woman's Foreign Missionary Society of the Mississippi Conference—

"Dear Friends: Knowing that our annual meeting is fast approaching, we think you may be glad to have a message from the Training School.

"First of all, we must tell you something of *what it* has meant to us personally. A few months ago it was a cross to us to give up the work we were doing and enter a new field. We had learned to love the children under our care and our associates in the work. We wondered if in our new field there would be any relationship so close and so dear as that we severed when we said good-bye to our pupils. But we find that the love we felt for those nearest to us has enlarged to embrace all mankind. We find our work satisfying to the deepest longings of our souls. We cannot tell you how full of inspiration and of joy the year has been. We would that we might give you a picture of the life of the School; but it must be seen to be appreciated. It is certainly a place for the development of a young woman's highest capabilities. We wish that every girl of our acquaintance might take the course here. Considered from an intellectual standpoint, the work is a valuable training. A student who has studied in the universities of Nashville and Chicago says that the teachers here compare favorably with those of these institutions.

"The spirit of the School is truly Christian. A band of truer, nobler women we have not seen. To see almost a hundred persons, coming from such varied conditions, representing so many different interests, yet working together in harmony of spirit, has given us a new conception of the power of Christianity. To live in contact with the members of the Faculty is an education in itself. We count it a great privilege to know them.

"Your interest and prayers have been a constant source of strength to us. We feel deeply the responsibility that you have placed upon us in making us your representatives, and we long more and more to prove faithful to our trust, that our united efforts may not fail to accomplish our Father's purpose.

"Hoping that the annual meeting may mean much to those who attend, and to our whole Conference, we are, Yours with love,

NEVADA MARTIN,
HALLIE BUIE."

Miss Nell Drake, writing from Laura Haygood Memorial, January 26, 1908, tells of the commencement exercises just preceding the Chinese New Year holidays.

"Our commencement was held Friday afternoon, and we had quite a crowd of Chinese present. They seemed to enjoy the entertainment, and those who had daughters were as proud of them as American parents would be. Our girls were very proud of themselves, and much pleased to receive an encore when they had the drill. The Chinese do not applaud, but there were enough missionaries here to make quite a respectable noise.

"On Thursday afternoon the father of two of our girls brought a graphophone over and gave us a concert. The music was Chinese, of course, and somewhat excruciating, but I was interested in hearing Chinese music. We are invited to their house to a feast during the holidays, and as it is a heathen home the visit will be one of special interest."

In a letter of March 15 she encloses a little water-color made by one of the girls. A number of them draw nicely, and seem fond of the work. "The line of girls walking to church is quite a long one now. I have been teaching them to march, and most of them keep step well."

She looks forward to planting flower seeds from the dear home-land. "Janie (Watkins) has planted lettuce and radish seed, and so we hope to have some vegetables. Miss Fish—a Presbyterian missionary, sent us over a good many strawberry plants yesterday, which we have set out. Our space for a garden is quite limited."

March 22. "Yesterday afternoon I walked over again to the Confucian Temple with Mr. Gee. I did not see any change in its appearance since my first visit. Possibly things were a little cleaner. Mr. Gee says they offer animal sacrifices in the temple twice a year—I suppose to Confucius."

"There are many missionaries here in Soochow because of the two hospitals and two schools. Nearly all of them do a great deal of country work. They go away in the little boats and are absent several days at a time, distributing literature and preaching at different places. Mr. Burke is the only one of our mission who can do this work, as the rest of us are either teachers or doctors."

March 29. "One of our girls, the president of the Y. W. C. A., has a brother in Cornell University. Last year the Chinese government offered to send ten boys and girls to America to be educated, paying all their expenses. Those were sent who stood highest in the examination. This boy was one of the ten. He is the son of a poor Methodist local preacher, so it is a great opportunity for him. He sends his sister postcards and writes to her quite often. She is wearing a Cornell pin, and he has sent her his photograph taken in American dress, adorned with what seems to be either a society or fraternal pin. I think most of our girls would like to go to the United States to study."

April 5. "One of our students died last week. She had gone home sick, and we did not know of her death till the amah came to get her things. Her mother was dead; she had no sisters, and her father was away from home. I think she was almost alone, except for the servants. The amah had cared for her since her babyhood. She was a Christian, having been converted some years ago through Mary Culler White's influence. At the last she asked the old heathen amah to pray for her, but she didn't know how. Miss Pyle regretted that she did not hear of her illness and could not be with her in her last hours. We had a little memorial service here, and I think the girls were quite impressed. Miss Pyle had some of the students to write a letter of sympathy to the family. In this letter one of them said, "We sorrow for ourselves, but we know that she is happy with the Creator of all things," using the same word for Lord that the Christians do. We think this girl is becoming more interested in Christianity, because once or twice she has come to our little Y. W. C. A. meetings, and attendance is voluntary.

"Another one of our girls left us this week. The viceroy insisted that she come and teach his children, and as her father is his friend, she had to go. Of course, it was an honor, but she did not want to leave school a bit and wept over the change. She says she is coming back another year.

"Last Sunday night fourteen joined the Church, twelve from Miss Atkinson's school."

With this cheering news we close the record for this issue.

CLARA B. DRAKE,
Supt. Press Work, Miss. Conf. W. F. M. S.

THE GENERAL MINUTES.

The minutes of all the Annual Confernces are published every year by Smith & Lamar. Bound together, they make a volume of over three hundred pages, and, in paper cover, the volume sells for fifty cents. Preachers who desire information concerning every Annual Conference and the numerical strength of every pastoral charge can get it nowhere else than in this volume, unless he goes to the trouble and expense of securing separate copies of the minutes from Conference secretaries.

The agents, Smith & Lamar, brought out the minutes for 1907 in good time, and in good shape. They have our thanks for a copy. It is a book of almost daily reference in our office.

Zion's Herald admits that the Rev. R. J. Campbell of the City Temple, London, knows something of "social order," but says: "When it comes to theology, Mr. Campbell simply flounders, and great is the splash thereof."

Those whose lives are governed by principle rather than policy can well afford to bear patiently the criticisms of designing and wicked men. Their thrusts will do them no harm.

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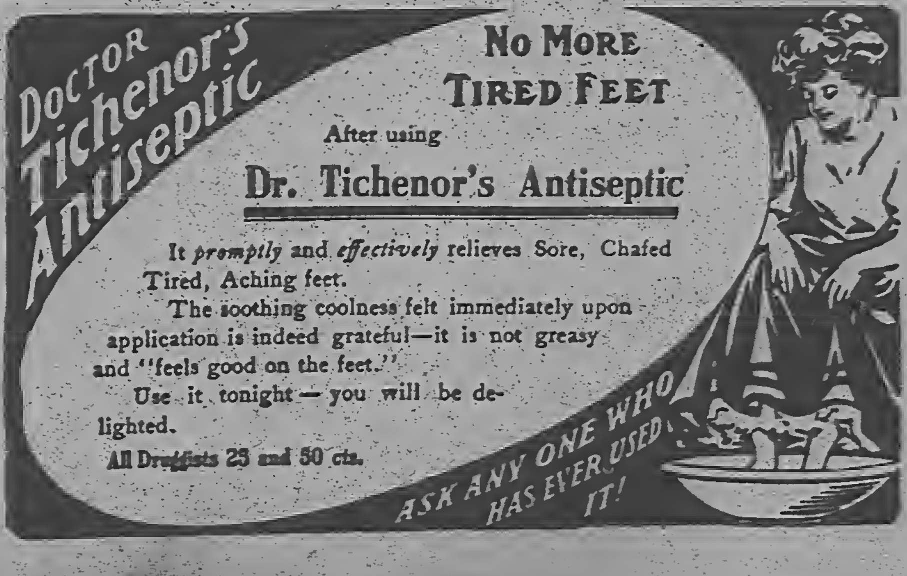
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NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D., Rev. J. T. Murrah, Rev. W. W. Woollard.

OUR INNOVATION.

The Alexandria District, Louisiana Conference, counts itself fortunate. Dr. Boswell and Brother Chalmers have graciously granted us a whole edition of the ADVOCATE as "The Alexandria District Number," and this issue is the result.

Of course, the old readers will be lenient with us. The old saw about new brooms does not apply to a novice in an editorial chair. Even this bit of experience convinces us that a recruit cannot readily acquire the ways of a veteran. But we feel a little confident in regard to our contributions. The preachers and laymen of the district are well represented in the articles appearing in other columns.

A word as to what is attempted in this special edition. In addition to giving a full account of the work of the district, the occasion will be used to put the ADVOCATE into all of the homes of the district. We have arranged with the publisher for one thousand extra copies to be spread broad-cast in the territory covered by the district, the 10 central parishes of the State of Louisiana.

During the month of June, we propose to make an active campaign for a big district club of new subscribers. So much by way of explanation.

We must express our appreciation of the courtesies shown by everybody connected with the ADVOCATE, from the editor and publisher, down to the compositors. Alexandria District salutes them, and invites them to a meeting with dinner on the ground!

THE FINANCIAL STRINGENCY.

We have all busied ourselves about its causes. What are its lessons? Many things, doubtless, were contributory to the panic of the banks and the tightening of purse-strings. We have all been to blame in part. What big men, bad men, if you will, did in a large way, small men did in their little way. Watering stock, juggling millions, and living beyond the bounds of a small income are of a kind, though differing in size. Furthermore, we are not so badly hurt as we imagined. Let us look around and learn what we may.

Even a cursory view reveals the fact that money means much to us—far too much. We know how to make and to have, how to abound; but what a face we make when want pinches. The Church has not been altogether free in this matter. The sixty dollars allowed our fathers in the ministry seems to us a beggarly sum indeed. Nor have we taught our people the responsibility that comes with money. Too frequently we have left them to give out of their abundance. If now they have less to give, the opportunity to prove their love is the greater. Love prompts the sacrifice. Take care that your economy begins not at the Lord's treasury.

We have been too extravagant. We love the best things. Money must not be hoarded; it should not be wasted. Spending money is not always "laying up treasure in heaven." Let us hope the present financial crisis will lead to simple living. Perhaps the Master referred to the dinner when he said, "One thing is needful."

We have mistaken the power of money. Money does not readily lend itself to the making of men. Prosperity has not much character stuff in it. Hard times are better character builders than days of plenty. As a Church we have believed in the power of money. Full collections, great donations brought confidence. Prayer is far more potent. Money has its place in the kingdom, but the place is secondary.

We have had much money, but poor methods. We were rich, but not good financiers. This is true in Church and State. Our banking system needs revision, and our Church should learn to give more systematically. Our benefactions should not fluctuate with the markets. Our Board of Missions announced a shortage of $38,000 in the collections. This was occasioned by the financial stringency, but the cause was the late collection. And not a few preachers went to Conference without having received their usual salary, not so much for a lack of money as for a lack of energetic stewards. It is unjust to the pastor and demoralizing to the Church for the stewards to make no special effort until the end of the year. It is right for the minister to share the poverty of his people, but he is entitled to his share. Let us, as a Church, thank God for the times—they are good enough—and stand by our duty.

N. E. J.

THE STEWARD.

The average steward has not yet discovered his place in the Church. He does not take his election by the fourth Quarterly Conference as a very serious matter. He does not know that his work is as sacred and as vitally a part of the life and activity of the kingdom as is the work of his pastor. He is not accustomed to attend the Quarterly Conference. When he does come he does not know how much the pastor has received during the quarter until the historic eighth question is called and the pitiful odds and ends have been got together. He likes good sermons, but hates to collect money. He is more anxious to take a part in making the assessment than in raising the amount assessed. He usually pays his own part and he lets it be known, using this as his excuse. He expects his pastor to be on hand shortly after Conference and stay on hand until the end of the year; but he is persuaded that he cannot and will not make any special effort to raise the preacher's salary until the week before the preacher leaves for Conference. Sometimes he catches the preacher at the train, and I have known him to send a telegram after the preacher has left, making vain promises. This is the average steward.

Of course, there are stewards above this standard — as many as there are below it. Good men there are in the stewardship. Not infrequently the good steward is at Conference and hugs the preacher as soon as the appointments are read out. He is on the ground before the preacher arrives. His buggy is at the station when the preacher alights from the train. Wood is in the yard, bread is in the pantry and sometimes he has collected a little money to start the preacher off with. He not only goes to the Quarterly Conference, but he attends prayer-meeting and never lets question eight slip out of his sight. I have even known him to pray with people in their homes when he goes to collect money. If he dislikes to ask for money he remembers that he is doing it for the Lord, and he believes the Lord will reward him.

What shall I say of the steward who is below par? Bear with him awhile, admonish him, and if he repent not, nominate someone else at the next fourth Quarterly Conference.

N. E. J.

OUR ADVERTISERS.

We call attention to advertisements in this number of firms in Alexandria, and to the special advertisement of Seashore Camp Ground. The business men of Alexandria are always alert, and they believe in the church paper as an advertising medium. We commend them to our readers. As to the Seashore, we advise you to go and see for yourself. It is a good place.

ALEXANDRIA DISTRICT PERSONALS.

The First Church at Alexandria will be opened by Dr. W. F. McMurry on Sunday, June 14, instead of the 7th, as formerly announced.

Rev. G. D. Purcell is in the midst of a revival at Tioga, La. Rev. T. M. Finley is assisting him.

Rev. M. C. Holt, of Natchitoches, is planning for a new church. He has just finished a complete renovation of the parsonage.

Rev. H. R. Harper, of Lecompte, preached the Commencement Sermon for the Bunkie High School on Sunday, May 24th.

Dr. J. A. Biggs, who is supplying Master's Chapel, is a member of the present Legislature, and may be expected to be on the right side of all live issues.

Rev. A. W. Turner is meeting with fine success at the old "Mother Church," in Opelousas. He recently assisted Brother Elliott in a gracious revival at Selma.

Rev. N. E. Joyner is giving a stereopticon lecture on Mexico all over his district, enlivening Quarterly Conference occasions and creating a more intelligent interest in our work in Mexico.

Alexandria District is planning for a big Laymen's Rally during the Summer. A large attendance is expected, and prominent business men from all over the State will be on the programme.

Seven of the charges have already paid the Foreign Mission Assessment in full—First Church, Alexandria; Le Compte, Bunkie, Opelousas, Colfax, Chicot, Trout and Jena. Two other charges have paid in part.

Rev. P. M. Brown, Trout and Jena, reports a revival at Jena. There were many conversions; about twenty joined the church and one young man will apply for license to preach. A good meeting, that!

Brother Henry Harper and wife, of Lecompte, have been called to mourn the death of their only child, a sweet little boy who, for eighteen months, made their home joyous and bright. We mourn with them.

We call attention to the article by Hon. H. H. White on our front page. Brother White, in addition to his large law practice, is a wide-awake churchman, doing full duty as steward, trustee and Bible teacher.

Two of our princely laymen have recently gone to their reward—Judge R. J. Bowman, of Alexandria, and Hon. E. J. Joffrion, of Marksville, La. They were men of rare gifts, and their memories are an inspiration.

First Church, Alexandria, is receiving the finishing touches and will be opened for service on June 14th, by Dr. McMurray. There is not a prettier Methodist Church in Louisiana, thanks to Pastor Singleton and his Building Committee.

Rev. R. R. Orne, of Atlanta and Verda, has been very busy completing two new churches and is enthusiastic. In spite of hard times, he has raised money and carried on his work, and is now ready to begin a revival service at Verda. Brother M. C. Holt is to assist.

Rev. A. W. Turner, of Opelousas, has been inviting a number of prominent laymen to address the men of his congregation. Col. Nicholson, of the State University, Hon. H. H. White, and Judge Lewis, of Opelousas, are among the speakers who have already been heard.

PERSONALS.

The Vicksburg District Conference will be held at Bolton, Miss., June 10-14, instead of Edwards, the last of May, as previously announced.

Dr. W. L. C. Hunnicutt, whom the editor pro tem highly esteems, having been in his classes at old Centenary College, in past years, dropped into the ADVOCATE office on his way to Edwards, Miss., where he goes to take charge of the church.

Everett Leech, next to the oldest son of Rev. J. A. Leech, was suddenly killed by machinery in a brickyard, at Durant, Miss., on the 21st. We extend to the bereaved ones our sympathy and pray that they may be comforted and strengthened.

Rev. A. P. Sage, of Houston, Miss., passed to his reward the afternoon of May 25, at 1:55. For many months he had waited, confined to his room, the call to come above. He was ready and peace attended his departure.

On the last Sunday night in May, in the Carrollton Avenue Church, in this city, Rev. Geo. D. Parker will deliver his farewell address before sailing for Brazil. This will be part of the Anniversary Service of the Carrollton Avenue Auxiliary of the Woman's Foreign Missionary Society.

We learn that Rev. A. Clark, of Okolona, Miss., is the proud possessor of a fine girl, who was born on the morning of the 19th, whose name is Mary Charlotte Clark. Mother and daughter doing nicely, and father happy. We congratulate the parents, and pray that this girl may be a benediction in their home, and that in the coming years she may render good service for the Master.

Dr. W. L. Lipscomb, of Columbus, Miss., passed away in great peace the morning of May 22. He was a great and good man. He leaves behind him his efficient representatives in the Master's work, Mrs. Mary Hargrove, of the Scarritt Bible and Training School, and Mrs. Sula Waters of Japan, being his daughters, and Rev. E. W. Lipscomb, of the Mississippi Conference, and Rev. T. H. Lipscomb, of the North Mississippi Conference, being his sons.

The Seashore District Conference convened in McHenry, Miss., May 19, with Rev. M. L. Burton, the presiding elder, in the chair. The weather was delightful, the breath of the pines was in the air, and the cheer of the King lighted the faces of the members of the Conference. The reports showed aggressive and successful work. When it was reported that 204 persons had joined the Church by letter, and 224 on profession of faith, the Conference stood and sang the doxology. The representative of the ADVOCATE received a cordial welcome, and was delightfully entertained. A full report of the Conference will appear next week.

AN APPEAL FOR AID.

On Wednesday evening, May 13, Gilliam was swept away by a terrific tornado. It would be useless for me to try to describe the horrors, for the papers have told the story to the world, but with all the loss that was sustained there, we lost our church. It is impossible for me to raise anything here for the rebuilding of the church, as every one has given all they are able to give to the storm sufferers.

The inhabitants of Gilliam were mostly planters and merchants. Their stocks were carried away or ruined, and their farms were so badly damaged that they cannot expect to clear expenses this year. Now, brethren, you must come to our aid, or we will have to do without a church. I am sure it will not take much from each of you to help us out in this matter. I ask you to consider this matter prayerfully, and appeal to your congregations for something for the rebuilding of our church.

Send all money to J. T. Means, Ida, La.

Yours fraternally,
HENRY T. YOUNG, P. C.

AN APPEAL.

As the cyclone that swept Amite, La., destroyed, not only many of the homes of our people, but their Church as well, and in their destitution they are not able to rebuild their Church; and further, as both the General and Conference Boards of Church Extension are without money, hence unable to help, and the need is great and urgent, we make an earnest appeal to our members and friends throughout the State to help these stricken people by special personal contribution, and as quickly as possible send all contributions to W. G. Wadley, treasurer, Shreveport,

J. D. HARPER.
P. O. LOWRY.
W. G. WADLEY.
Executive Board, in Behalf of Louisiana Conference Board of Church Extension.

NOTICE.

To the Preachers of the Meridian District—Will you please send me the names of the Delegates who will attend District Conference.

Fraternally, W. B. LEWIS.

In the conduct of life, habits count for more than maxims, because habit is a living maxim, becoming flesh and instinct. To reform one's maxims is nothing; it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits.—*Exchange.*

Confidence

when eating, that your food is of highest wholesomeness—that it has nothing in it that can injure or distress you—makes the repast doubly comfortable and satisfactory.

This supreme confidence you have when the food is raised with

ROYAL
Baking Powder
Absolutely Pure

The only baking powder made with Royal Grape Cream of Tartar

There can be no comforting confidence when eating alum baking powder food. Chemists say that more or less of the alum powder in unchanged alum or alum salts remains in the food.

CONFERENCE BOARD OF MISSIONS,

March 23 to May 15, 1908, Received for

FOREIGN MISSIONS.

Louisiana Avenue, Rev. W. W. Holmes	$ 30.00
Pollock, Rev. G. D. Purcell	11.50
Carrollton Avenue, Rev. H. T. Carley	67.00
McDonoghville, Rev. H. Whitehead	10.00
Algiers, Rev. J. F. Foster	40.50
Second Church, N. O., Rev. A. I. Townsley	52.00
Amite, Rev. L. C. Wilson	20.00
Rayne Memorial, Rev. J. A. Rice	125.00
Bunkie, Rev. J. D. Harper	70.00
Donaldsonville, Rev. E. P. Craddock	60.00
Colfax, Rev. C. V. Briethaupt	62.00
Eros, Rev. J. J. Kelly	15.00
Port Vincent, Rev. H. C. Murphy	11.00
Patterson, Rev. J. F. Patterson	14.00
Total	$588.00

DOMESTIC MISSIONS.

Donaldsonville, Rev. E. P. Craddock	$ 43.25
Carrollton Avenue, Rev. H. T. Carley	45.00
Ponchatoula, Rev. W. Schuhle	20.00
Mary Werlein, Rev. R. F. Harrell	12.25
Eros, Rev. J. J. Kelly	15.00
Port Vincent, Rev. H. C. Murphy	10.00
Minden, Rev. R. H. Wynn	100.00
Tallulah, Rev. R. A. Davis	38.00
Total	$283.50

W. B. THOMSON, Treas.

New Orleans, La.

BOARD OF MISSIONS, NORTH MISSISSIPPI CONFERENCE.

Treasurer's Report for Month of April, 1908.

	Domestic.	Foreign.
Sardis District—		
Batesville, Rev. C. P. Moss	$ 50.00	$61.50
Greenville District—		
Shelby and Merigold, Rev. R. P. Neblett	42.00	.....
Coahoma, Rev. D. L. Cogdell	.....	35.00
Winona District—		
Greenwood, Rev. J. C. Park	90.00	100.00
Belzoni, Rev. H. M. Young	30.00	50.00
Durant District—		
West, Rev. W. L. Storment	35.00	.....
Ackerman, Rev. J. D. Simpson	44.00	56.00
Columbus District—		
Starkville, Rev. R. H. B. Gladney	.....	75.00
Corinth District—		
New Albany, Rev. W. C. Harris	.....	112.00
Total amount collected from pastors' charges, April	291.00	489.50
Total amount collected by W. S. Lagrone to date	275.75	.....
Total amount collected for April, 1908	566.75	489.50
Amount previously reported	853.70	389.00
Total collected this Conference year to date	1420.45	878.50

RECAPITULATION.

	Ass'm't.	Paid.	To be paid.
Domestic missions	$6,260.00	$1,420.45	$4,839.55
Foreign missions	11,475.00	878.50	10,596.50
	$17,735.00	$2,298.95	$15,436.05

The figures above show that much remains to be done. The call is urgent. Will we not give heed?

Fraternally,
W. E. M. BROGAN,
Secretary Board of Missions.

VERDA AND ATLANTA CHARGE

I well remember a remark of Bishop Ward's just before he read the appointments last year: "No charge is so small but what there is more work on it than one man can do." My charge is small—less than 100 members—but I have had no time to idle away.

A brief summary will give the reader an idea of what we are doing. December and January were spent in looking over the ground, getting acquainted, and so on. The first Sunday in February Brother Joyner came up and organized our church at Verda. This movement had been started last year, and a $1,000 church got well under way. This year we have put in a fine new organ, given the building three coats of white paint and added a fine study in the rear. This latter is well furnished and equipped in every way. It is one that would do credit to any church and the people are justly proud of it.

I have received twenty-one members into the Church, baptized three adults and thirteen children since Conference. We have Sunday schools at all points now, and all are in good running order. The school at Verda is an especially good one. There are thirty children in the Primary Department alone. Then, the young men have an active Bible class, one of the working kind. In their three months' existence they have already donated over $125 in work and money to the building of the Church; and what is better still, the boys are living better lives morally. To put it in one of the boys' own words, "the Bible and meanness don't mix well." Many a home has been blessed through the influence of the class. I find that if I can get people to study the Bible, they can't help living better lives. Truly, he is the Light of the world.

I feel that we are going to have a successful year on the charge. The interest is good, the congregations large, and the people live and working. The good ladies at Verda have been especially helpful. Three of them raised $75 in one day by subscriptions. It is such workers that give me courage to go on. A live, working church, full of the Spirit of God, cannot help but succeed. I feel that I will be able to report many conversions and finances in full when I go to Conference next December. Pray for us, brethren, that we may press on to victory.

Fraternally yours,

ROLAND R. ORNE.

New Verda, La.

POLLOCK AND TIOGA.

Our work includes a large territory, with six appointments. We have four saw-mill villages, and chiefly that unsettled class of people that frequent those places. How to reach these people who drift with the lumber and other business of similar character is a problem of great moment to the Church in our Conference. I find many perplexing hindrances connected therewith, and shall greatly appreciate any help in their solution. Some of them I mention here.

The people are inaccessible to the pastor, not through their own fault, but by reason of their employment. For six days in the week from dawn till night their task affords no opportunity for a personal interview. One expressed it to me that they are not here for their health or spiritual interest, but to make money. So the man goes without Christ in all his thoughts. The preacher may speak a few passing words as the busy man is thinking of other things. Amid the rush of work and buzz of saws there is no time for counsel or prayer. To visit the home during the day means only to find the wife and children—frequently not one. When Sunday comes the man recruits for the following week's labor by remaining at home, playing ball, or doing odd jobs, moving, etc., and seldom attends divine worship.

The proprietors of these mills often live elsewhere, and, if identified with any church, it is in some other locality, and they do not encourage their men to attend religious services, or do so themselves.

Another difficulty which obtains is the unsettled condition of the people. Even the average man whose name is on some church register when he drifts into a saw-mill community leaves his certificate behind, and often all his better traits with it. He feels he is not at home, and will not long remain in that place. Should he identify himself with God's children, and be an able superintendent of some department of church work, he is unlikely to stay long enough for that work to develop.

Another difficulty is the distance between points of worship make it very hard for the pastor to reach all regularly, even once a month. All departments of church work present a crying need for leaders equipped to carry them on, especially in the absence of the pastor.

With all these conditions and a salary that threatens to admit the wolf at the door, unless the pastor devotes part of his leisure (?) time to keeping him out, there is abundant opportunity to walk by faith. When we remember it is for His sake who gave himself to redeem us, we are glad to share in this privilege.

Since Conference I have made about three hundred pastoral visits, preached about sixty times, held one meeting, and am to begin another today; have received twenty-three into the Church, baptized several infants and a few adults. We are hoping, trusting, working and praying for greater things before the year shall close. Yours in the work,

G. D. PURCELL, P. C.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven District—Third Round.

(In Part.)

Prentiss, at Bassfield	June 13, 14
Sumrall	June 14, 15
Hub, at Oakvale	June 20, 21
Silver Creek, at New Hebron	June 21, 22
Hazlehurst	June 27, 28
Crystal Springs	June 28, 29
McComb and Fernwood, at McComb	July 4, 5
McComb-Centenary	July 5, 6
Oloh, at Baylis Chapel	July 11, 12
Columbia	July 12, 13

GEO. H. THOMPSON, P. E.

RAPIDES BANK
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J. W. Bolton, Cashier.
Bertrand Weil, Vice Pres.
F. P. Bolton, Ass't Cashier.
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LAKE CHARLES, LA.

COLFAX, LA.

Editor Christian Advocate: As this is our special edition of the Advocate, of course the pastor of the Colfax and Montgomery Charge, who thinks he has one of the best works in this district, desires to show up in its columns.

It makes my heart glad to be in a position to write you from the bounds of the Alexandria District, and especially as pastor of the above mentioned work.

At Montgomery six weeks ago we had a fine revival, at which Brother P. M. Brown, of Jena, and Brother J. B. Turner, of Pineville, did splendid work, resulting in thirteen accessions and forty or fifty glorious conversions.

I have not had my revival meeting at Colfax as yet, but have had twelve accessions, and am looking forward to having a most excellent meeting at this place.

My Sunday schools are doing fine work. Brother J. W. Ethridge is the superintendent at Montgomery, while Brother H. G. Goodwin is the Colfax superintendent. The latter has been continuously in the Sunday school work at this place since April, 1883, now a little more than twenty-five years.

Our Woman's Home Mission Society at Colfax is one of the best the Conference can afford. Last year over $300 was raised by the Society and put to judicious use by them. This year they have raised about $150, of which $147.35 has been expended. One of the items of expenditure this year is $25 sent to Brother Wilson, at Amite City, to be used for the relief of the late sufferers of the storm.

We have five prayer meetings at Colfax and Montgomery, which greatly tend to keep up the spirit of both of these places.

At Montgomery they have a splendid Epworth League, which is doing fine work with a good membership.

The W. C. T. U. is also in fine working order at both places. As delegates to the State Convention Montgomery elected Mrs. G. L. Ethridge and Miss Minnie Ethridge, while Colfax elected Miss Ethel Goodwin, and I am glad to learn that all of the ladies are attending the state convention of the W. C. T. U. at Jennings this week.

We have sent in our foreign mission assessment of $62 (total assessment), and, of course, feel good over that.

May God especially bless our entire district and make this year one never to be forgotten for its great works in the history of Methodism.

C. V. BREITHAUPT, P. C.

GLENMORA CIRCUIT.

There are five appointments and four organized churches in the Glenmora Circuit, all located in the southwestern part of Rapides Parish.

Glenmora is a little town on the Watkins Railroad. There are three churches in the town. The Methodist Church was built, we understand, and given for the worship of God by Prof. John Evans and wife. They are living here, and render good service. One Sunday school, under the superintendence of Mrs. J. D. Phillips, is growing. Major Dean, a Confederate Veteran, is our faithful steward. It takes a soldier to make a good steward in these parts. Brother J. W. May, agent for the Calcasieu Pine Company, has resided here for several years, and he and his family lend a helping hand to the preacher. But I shall not name others who also are faithful.

At Spring Creek, six miles from Glenmora, we have a church standing in the midst of a beautiful grove of great oak trees. It is a good place in which to worship. The Sunday school is in charge of Brother A. G. Havens. At Melder we have an intelligent and devout congregation, and a splendid Sunday School, with Brother P. Swann as superintendent.

Forest Hill is a railroad town. While we have only a few members, the congregation is large. At Woodworth, a saw-mill town, we have ten or twelve members.

This is a fine, healthy country, and while there are difficulties, there are also evidences of improvement. With the prayers of God's people, we look for God's blessing.

W. R. WHATLEY, P. C.

MOXINE
Cures LAGRIPPE and Colds.

CHICOT CIRCUIT.

Chicot Circuit is possibly the largest circuit in the Louisiana Conference, and the very name has become to the preachers that know a synonym of much hard and laborious toil and little pay; not that there is not many true and noble characters, both men and women, for there are such here and there on the work who love our church and doctrines and support her institutions. Such are they that are friends of the postor, not in thought and word, but in deed and in truth. We have been able to meet all of our appointments, and believe the work is in a fairly prosperous condition. Our congregations have improved all along the line. The Sunday school work has been revived, and the schools which closed for the winter have reorganized and are going ahead with the good work.

It is worthy of note that we have raised our foreign mission assessment in full. This was accomplished during the early days of March. It was not done by the pastor alone; his labors were supplemented by other willing hands, namely, Sister Andrus, of Waxia; Sister Daniel, of Bethel, and Misses Jessie and Lottie Nugent, and Minnie and Lise Morrison, of Whitechapel. The Christian Endeavor Societies of Whitechapel and Chicot had a part in it, and what was lacking was made up by that princely layman, S. H. Kelley. So the thing was done, and we all rejoice in the victory for God and the Church, for it is truly the consummation of the work and gifts of many.

Our new elder, Rev. N. E. Joyner, has left with us the impress of his personality and brought us a blessing in his administration. Sincerely,

S. S. BOGAN.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

E. J. ILES,
Real Estate Agent.

Alexandria is the coming city of Louisiana. It is situated on Red River, and has, therefore, both railroad and water facilities.

It has a population of 18,000—a growth of 300 per cent. in the last six years.

It has railroads, and more coming.

It has a $500,000 hotel, absolutely fire-proof—none better in the South.

It has 14 miles of paved streets, and over 30 miles of concrete sidewalks, an electric street railway, 4 banks with over $3,000,000 deposits.

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It has 75 saw mills in a radius of 50 miles.

You will make no mistake in buying property either in or near Alexandria. I have for sale all kinds of city property, suburban property, plantation, and timber lands, cheap and on easy terms.

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LUBBOCK TEXAS

The Great PANHANDLE of Texas is astonishing the world in productiveness. What was once called the "American Desert" is now called the "GARDEN SPOT OF THE SOUTHWEST." Two or three years ago this country was practically unknown. To-day all eyes are centered this way, especially on LUBBOCK, TEXAS. Lubbock is in the center of this great country. Our geographical situation, with five railroads chartered, two of which are already under construction, promises great things for Lubbock, I have platted what is known as the Overton Addition. It is already spotted with nice residences. I am offering 200 lots at $50 each; $10 cash, balance $5 per month without interest. This is the chance of a life time to make a little investment that promises big returns in a short time.

WATCH LUBBOCK GROW
Write for Illustrated Folder and Big Map.
Address Dr. M. C. Overton, Lubbock, Tex.

Epworth League

PRAYER MEETING TOPIC.

May 31. God's Revelation to the Awakened Understanding. Eph. 1:15-23. Hos. 11: 1-4. Education Day.

The object of our lesson is Christian Education, or as it is written in the topic card, "God's revelation to the awakened understanding."

1. Who are you?

Who are you? Have you ever asked yourself this question. Your name shows this. You are a personality and have your own identity that shall last through all the ages and all the changes of time and eternity. Your character may change, your features may be marred or beautified, your body may be laid aside and a spiritual body substituted for the one that you now wear; but your own identity as a spirit, made in the image of God, will always be the same. This identity you cannot affect.

2. What are you?

What you are is in some measure determined by your inheritance, your surroundings, and the opportunities which are given to you; but in a very large measure it depends upon yourself. You may eventually become one of the associates of the lost spirits in hell, or you may dwell close to the throne of God. Not only does that which men sometimes call the spiritual determine your place, but the capacity which you have to receive the gifts that God is willing to give to you. This faculty to receive is far more a development of the gifts which most men possess than we like to confess. What are you making of the gifts which God has given to you?

3. What may you become?

The thought suggested leads to another question that will in some form confront at one time or another, almost every person: What are the possibilities which are before you? You can develop the mind until it can grasp the world problems. Most of us have seen the mental life of some boy or girl transformed. If, with it the heart is open to the things of God, the vision of the soul will broaden with each new lesson learned until he who was once a weakling may become a strong man or woman, fitted for the largest places in the service of the King.

No boy or girl need despair. Patient, plodding, persistent, prayerful endeavor will enable you to develop as others have done before. If, however, you are to receive visions of God, put manifestly that you may be able to serve, and that your trained mind and soul shall be a blessing to others, and not that you shall simply acquire for your own selfish purposes.

4. The result of the enlightened understanding.

Humble faith and love can see things which highly developed selfishness and skepticism cannot see. But when the soul that struggles to develop the God-given mind holds fast in self-forgetting service to the hand of the Master, he will lead out on the mountain tops where you may have visions of God and his wondrous ways. Satan has cursed the world with one of his falsehoods: "Ignorance is the mother of devotion." It is the mother of superstition, but true devotion and the highest spiritual attainments have come to souls that have used every talent of body and mind as given of God. You must not simply render an account of what you are, but of what you might have made yourself if you had rightly developed your God-given powers. The trained mind dreams of wondrous things for God, and then in trusting faith and enlarged vision goes forward together with the Elder Brother until his dreams become realities.

As of old, the Master has many things to say to every man as soon as he has reached the point where he can bear them, where his eyes will not be blinded by the wondrous things which the Lord of Life would unfold.

O, Leaguer, develop to the utmost every talent you possess, walking with the King while you study.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

Not nearly so much is being heard of the Russian Douma as in other years, but they really seem to be doing the work of a legislative body. They are not doing so much denunciation, and have reached a working agreement with the government, and yet have courage enough to oppose the things which they deem wrong. The Douma is slowly working out the problem of its existence, and is advancing on the path of popular rights for the Russian people. They have ample space ahead of them.

MOXINE
Cures LAGRIPPE and Colds.

USE WHAT YOU HAVE.

"What is in thine hand, Abel?"

"Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to thee, a willing sacrifice."

And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

* * *

"What is it thou hast in thy hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for me."

And he did, and with it wrought more wondrous things than Egypt and her proud king had seen before.

* * *

"Mary, what is that in thine hand?"

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint thine only One called Jesus."

And so she did, and not only did the perfume fill all the house where they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

* * *

"Poor woman, what is it that thou hast in thine hand?"

"Only two mites, Lord. It is very little, but then it is all I have, and I would put it into thy treasury."

And so she did; and not only were the suffering poor of Jesus relieved, but ever since it has wrought like a charm, prompting others to give to the Lord.

* * *

"What is it that thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it and use it for me."

And so she did, and not only were the suffering poor of Joppa warmly clad, but, inspired by her loving life, "Dorcas Societies" even now continue their tender mission to the poor throughout the earth.

THE REMEDY FOR SKIN DISEASES.
Tetterine, the fragrant, antiseptic and healing ointment, following baths with Tetterine Soap, is the finest treatment ever discovered for Eczema, Tetter, Ring Worm, Scalp Diseases and Itching Piles. It relieves the worst itching in a few seconds and destroys the germs, thus curing the disease permanently. Costs only 50 cents at druggists or by mail. The Shuptrine Co., Savannah, Ga.

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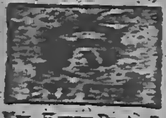

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The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Blotchy, Rough and Pimpled Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicinal Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment 50c a box. Soap, 25c a cake. Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.
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That the ice cream you buy is strictly PURE!

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Why take any chance where your health is concerned! Why not

MAKE AND FREEZE YOUR OWN ICE CREAM
In 10 MINUTES
FOR 1c. A PLATE with

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2 packages JELL-O ICE CREAM Powder for 25c.

Flavors:—Chocolate, Vanilla, Strawberry, Lemon and Unflavored.

Sold by all good grocers.

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DRY CREEK CIRCUIT.

Dry Creek Circuit is in the midst of the great pine belt of West Louisiana, taking a part of two parishes, Calcasieu and Vernon. The circuit was a number of years a part of a large circuit, including Glenmora and several other points further north. It has six preaching places, and covers nearly fifty miles of territory. Until recently it was at least twenty miles to the nearest railroad, but now the Colorado Southern brings us a little nearer to civilization. The work is difficult, not well organized, and the people poor, but we are not without hope of success. Our parsonage is located at Dry Creek. The parsonage, the schoolhouse and Brother J. A. Grant's store make up the village. Our Church was burned down in December last. The school building, where we now worship, is not large enough to hold our congregation, many standing outside of the house during our service. The church seems to have been deliberately set on fire by someone. We have no immediate prospects of rebuilding.

J. A. TAYLOR, P. C.

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New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p. m.; Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 978.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; 'phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

CORINTH DISTRICT—SECOND R'N'D.

Booneville Ct., at Blackland	June 6, 7
Jonesboro Ct., at Brownfield	June 13, 14
Rainey, and Faulkner Ct., at Marvin	June 20, 21
Ripley and New Hope, at Wier's	June 27, 28

District Conference will be held at Baldwyn, Miss., July 14, 15, 16.

BEN P. JACO, P. E.

GREENVILLE DIST—SECOND RND.

Cleveland Sta.	May 10, 11
Cleveland Ct.	May 11, 12
Rosedale	May 14,
Gunnison, at Hillhouse	May 16, 17
Friar's Point	May 17, 18
Greenville	May 23, 24
Jonestown, at Belen	May 30, 31
Robinsonville	June 1,
Shaw	June 7, 8
Glen Allan and South Greenville	June 10,

The District Conference will be held at Cleveland May 27-29.

R. A. MEEK, P. E.

ABERDEEN DIST. — SECOND RND.

Houlka, at Asbury	May 9, 10
Palestine, at Ebenezer	May 14,
Pontotoc, at Chesterville	May 23, 24
Pontotoc, at Chesterplile	May 23, 24
Nettleton Ct., at Union	May 30, 31
Okolona Ct. at B. Chapel	June 6, 7
Aberdeen	June 9,
Fulton	June 12,
Smithville	June 13, 14

J. H. MITCHELL, P. E.

SARDIS DIST.—SECOND ROUND.

Eureka	June 4,
Tyro, at Tyro	June 6, 7
Arkabutla	June 13, 14
Longtown, at Longtown	June 16,
Crenshaw	June 17,

W. M. YOUNG, P. E.

WINONA DIST. — SECOND ROUND.

North Carrollton, at Poplar Springs	June 6, 7
Tom Nolen, at Lebanon	June 9,
Slate Spgs., at Spring Hill	June 10,
Vance, at Marks	June 13, 14

The District Conference will be held in Eupora May 26-28. Opening sermon May 26, 7:30 p.m., by Rev. John Ritchie.

E. S. LEWIS, P. E.

Mississippi Conference.

VICKSBURG DIST.—SECOND ROUND

Edwards, at E.	June 1,
Anguilla, at Grace	June 4, 5
Rolling Fork, at Cary	June 6, 7
Vicksburg, C. Street	June 13, 14
Bolton, at Raymond	June 20, 21
Mayersville, at Shiloh	June 27, 28

District Conference will be held at Edwards May 27-30.

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—SECOND ROUND

Natchez, Jefferson St.	May 31, June 1
Washington, at Kingston	June 6, 7
Barlow, at Lebanon	June 13,
Fayette, at Ebenezer	June 14, 15
Wilkinson, at Mars Hill	June 20, 21
Meadville, at Nebo	June 27, 28

The District Conference will be held at Woodville May 13-16.

J. T. LEGGETT, P. E.

JACKSON DIST.—SECOND ROUND.

Eden, at Phillips	June 2,
Canton	June 6, 7
Lintonia, at Anding	June 13, 14
Mount Olive	June 20, 21

A. F. WATKINS, P. E.

NEWTON DIST.—SECOND ROUND.

Hebron, at Hebron	June 6, 7
Ellisville, at Ellisville	June 9,
Decatur, at Neshoba	June 12,
Philadelphia, at Hester's	June 13, 14
Indian Miss., at Phillips	June 19,
Edinberg, at Edinberg	June 20, 21
Neshoba, at Mt. Pisgah	June 27, 28
Walnut Grove, at Zion	July 3,
Carthage, at ———	July 4, 5

JAS. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND RND.

Shreveport, Texas Ave.	June 1, 2
Shreveport, First Church	June 3,
Shreveport, Noel Memorial	June 4,
Pleasant Hill	June 6, 7
Greenwood	June 8, 9
Hornbeck	June 13, 14
Leesville	June 14, 15
Bon Ami	June 20, 21
De Ridder	June 21, 22
Mooringsport	June 24, 25
Provencal	June 27, 28

T. J. WARLICK, P. E.

BATON ROUGE DIST.—SECOND RND.

St Francisvill, at Star Hill	16, 17
East Feliciana, at Clear Cr.	June 6, 7
Melville, at Cottonwood	June 13, 14
Newroads	June 21, 22
Baton Rouge, First Church	June 28, 29
Baton Rouge, Second Ch.	June 28, 29

R. W. TUCKER, P. E.

MONROE DIST.—SECOND ROUND.

Harrisonburg, at Jonesville	June 6, 7
Florence, at Holly Grove	June 13, 14
Downsville, at Douglas	June 17,
Waterproof, at St. Joseph	June 20, 21
Floyd, at Midway	June 27, 28

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We want to help you. We know the marvellous curative power of Dr.
Brown's Magic Liniment; how wonderful it is; that when it is poured on
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pain instantly vanishes. It is different from other liniments which need
rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It
soothes the nerves, produces warmth, and starts up the circulation.
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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MRS. NANNIE BROWN, whose maiden name was Burk, was born in Tuscaloosa County, Ala., March 5, 1858, and died suddenly in Shuqualak, Miss., May 1, 1908. Her death was caused by a dose of cocaine, administered by a dentist to relieve the pain of extracting some teeth. She had spent most of her life in Shuqualak, Miss., and adjacent section, having moved with her parents when about eight years old from Alabama. She was happily converted and joined the M. E. Church, South, when twelve years old, and ever after led a consistent life, and was a valued and honored member. She was wedded to Mr. T. J. Brown Jan. 11, 1873, and became the mother of a large family, several of whom preceded her to the grave. Her husband and four children still live to mourn the loss of wife and mother. She was a true Christian, faithfully meeting all the obligations, as far as she was able, of a noble and devoted life. She was a kind and sympathetic neighbor, a true wife, and devoted mother. Honored and respected by all who knew her, perhaps no one ever lived in the section she died who had more testimonials for purity and nobility of life than have been given her. Her death was indeed saddening to her family and friends, and shocking, because so unexpected. She was a robust woman, in the prime of life, and seemed more than in usual good health, and in the most jovial mood and good spirits up to the very moment she became unconscious from the effect of the deadly drug. She was unable to leave any dying testimony, but, much as it would be gratifying and valued by loved ones, it was not needed. Her life was more effective and impressive than any words she could have uttered, had she been able to do so. The funeral services were conducted from the Shuqualak Methodist Church, by the writer. She had been a member of Shuqualak Church about 15 years, and the large audience that gathered in the church to witness her funeral was an evidence of the high appreciation in which she was held. We then laid her to rest with her children in the old Mohican Cemetery to await the glorious resurrection morn. The following devout prayer, written in her day-book on the occasion of a family re-union, a very short time before her death, will show her spirit of devotion and faith: "Our Father in heaven, I thank thee that we are permitted to gather once more. I thank thee that thou hast looked over us during the past, and I pray, Heavenly Father, that thou wilt continue thy watchful care, not that we are worthy of thee, but that thou hast said, 'He who asks in faith shall receive.' O gracious God, I humble myself this morning, and ask thou to guide and direct us all through the coming year. Help us to study thy Word, and understand it, and each of us to live a better and fairer life than we have in the past. Help, guide and when done with us here receive and crown us in heaven. Amen." Truly her loved ones are left behind to weep, but they weep not as they that have no hope.

Q. A. OATS.

W. J. SIMS was born April 21, 1838, in the State of Tennessee, and moved to Mississippi at the age of 15 years; was married to Miss Mary A. Mobley in the year 1862, and died at his home near Mantachie, April 14, 1908, leaving a wife, two sons, four daughters and other relatives. Uncle Billie, as he was called, embraced in early life the faith that ever afterward prompted him to be a consistent follower of the meek and lowly Lamb, enduring privations, afflictions and vicissitudes to which he was heir with that fortitude found only in the life of a loyal Christian. At conversion he at once united with the M. E. Church, South, and lived a consistent member till death. He died as he had lived with his faith firmly grounded in the merits of a crucified Savior. He enlisted in the cause of the Confederacy in the year 1860, and did valiant service for his country for four long years. Returning after the surrender to his home, and as was characteristic of the man, he took a stand with his defeated comrades in the South to rehabilitate his home and country with the principles and policies that sets Mississippi out in the galaxy of States to-day as one of the grandest in the union. We will greatly miss his presence and example, but we will not weep over his demise since we realize that this sainted soul is at rest with God.

J. A. BONDS.

CALLIE HUNTER, daughter of Rev. and Mrs. J. H. Hunter (of the North Texas Conference,) was born Feb. 5, 1882, and died in the home of her parents in San Antonio, Texas, April 25, 1908. She was converted and joined the M. E. Church, South in 1890. Twenty-six years, a short time when we look back—a long time when we look ahead. A short time when life is full of health and pleasure—a long time when full of toil and suffering. That is the view the world takes of it. But thanks be to our Heavenly Father, he has given his children a higher view than the world can give. And this young life demonstrated this fact. Her life to the world was one of suffering in the flesh. But every pain gave her spirit a new sight into the life of her suffering Lord, and enabled her to be more like him, and thereby thrilled her life with joy and peace, so that, when the time of her departure came she simply stepped into the chariot and like her Blessed Lord ascended, and went "Sweeping through the gates into the New Jerusalem." All things being ready, she called papa, mama, brother and sister to her bedside, and taking each one by the hand, cheerfully and triumphantly admonished them to meet her in heaven. She was not only willing to die, but as soon as her Lord had seen she had suffered enough she wanted to go. Such a victory she won is out of the power of human calculation to estimate. She is not dead, she lives, shouts and praises God with angels, archangels, with her suffering Lord, with a host of friends and loved ones who have gone before. And those whom she leaves behind are only looking forward with great faith when they, too, shall meet her and join her in praises to the Lamb of God. Thank God for such a life as she lived. She is missed from the Sunday School, League, church and home. But they think of her not as dead, but only gone to receive her reward and in a home where toil and suffering will be no more.

ROBERT KEMP was born in Cambridge, Md., Feb. 20, 1845, and died in Greenville, Miss., May 7, 1908. In early manhood Brother Kemp came to Canton, Miss., where he married and united with the M. E. Church, South, of which he was a leading months of his life, which may truly years. His father was a faithful itinerant and the son ever kept his fondness for the Methodist preacher and his parsonage home. His life was quiet and reserved and his religion of a very unostentatious sort. How [illegible] his piety ran was evidenced [illegible] the last four months of his life, which may truly be said to have [illegible] months of prayer. Having been attacked by grip in the autumn of [illegible], he kept at his work till January [illegible], when he was forced to give [illegible] an attack of paralysis which gradually spread to his entire left side [illegible] him confined till death came as his release. During all his trying illness, no word of complaint was heard from his lips. He was uniformly [illegible] to nurse and physician. He [illegible] to depart and be with Christ, but ever prayed that he might be patient to suffer till the Master's call should come. The home life of Brother Kemp was exceptionally beautiful. For more than thirty years he nursed an invalid wife with the tenderness and courtesy of a bridegroom, [illegible] to gratify her every wish and to provide for her every comfort. He was happy with her and spent his evenings in reading to her and with her, rather than in clubs and lodges. Now that he is gone may the Heavenly Father abundantly bless and comfort her in her sore bereavement. There is pain in this present separation, but joy forevermore in the reunion beyond the grave.

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Sunday School

By W. B. Campbell.

LESSON FOR MAY 31.

JESUS RISEN FROM THE DEAD.

John xx: 1-18.

Golden text: "I am he that liveth and was dead and, behold, I am alive forevermore." Rev. 1-18.

Many have read the Scriptures, being attracted by a love for any collection of ancient historical events, also tracing the history of the Hebrew race. Among these there have been some who have become followers of the Prince of the house of Israel. After a closer walk with God and a growth in grace, and a spiritual study of God's Word, there is as much force and power in the words of our golden text as there is in anything said by the Lord to Mary or to the other disciples on the day of his resurrection. Heaven has contributed to the earthly fulfillment of Scripture. For this the grave gave up him who was the first fruits of them that slept. We know all this in our day and time, but in the days of Jesus' life on earth it was so hard for his followers to understand that he called them "Fools and slow of heart." Over and over again he told them that after three days he would rise again, and none seemed to remember his words, but his enemies who asked Pontius Pilate to take some measure to prevent a molestation of the sepulcher. They themselves sealed the door of stone and set a guard near to make sure as they said of "a last error being worse than the first." On Sunday morning, early, before it was light, Mary Magdalene came to be the first witness of the greatest truth in Christianity. She had no fear, for to be near one who had driven all evil out of her was a sense of safety best understood by her. She had not been away from the tomb very long; for after Joseph of Arimathea had finished putting away the body of the Lord he went away, and left Mary Magdalene and Mary the mother of Jesus sitting near the sepulcher. She was the last to leave, and she was first in the early morning to come again. Her great love for Christ drew her near to him, even though she was at that time sorrowing as do those who have no hope. It was not long that she would sorrow thus, for she was the first mortal to whom Jesus spoke in his immortal body. When Mary drew near the grave she saw that it had been opened. She did not know of the great shaking of the earth, and of the angel descending to roll away the stone that told the ever-living truth, that henceforth the grave could not hold the disciple of Christ. As soon as Mary saw the sepulcher open she ran back and told Peter and John, who were then on their way to the grave.

They were all looking for a dead Christ. "Him who was dead, but alive, now forevermore." See how the smallest incident is related, like gathering evidence for a fact likely to be afterwards disputed. As the two faithful men approached their intense eagerness caused them to run. John being the younger and most active, outran Peter. Peter had a weight on his heart that John did not have. Perhaps poor Simon began to think he was not worthy to come so near to him that he bad so strenuously denied. John did not go in the sepulcher, only looked in, and Peter then came up and went directly in and saw, not the Lord, but the burial clothes in which they had seen him laid away. At tbis juncture John records his own testimony of faith, saying: "He saw and believed?"

Mary remained still as John and Peter went to tell the others of what they had seen. She could not understand, and she only wept. Her tears drew forth the pity of the two angels, and made them visible to her. They asked, "Why weepest thou?" She had hardly answered them when she was asked the same question by the Lord himself, but Mary did not know him. Jesus saw the great load of sorrow she was carrying, and her great love, and he could not remain longer unknown to her. He only called her name. O, to think that some day, in that blessed palace where we shall be with him, he will know us all by name! In her joy Mary wanted to show her great love by clinging to him. No Mary, you must not approach me as when I was mortal. "Go tell my bretbren "that I go to my Father and your Father, my God and your God." And this from the Savior of mankind to her, out of wbom he had cast seven devils! He was her brother! Our brother, and we are joint-heirs with him. What more clear would me have in bis expression of his humanity? We have the tender love of him, the loving Father of us all, we also have our elder brother, ever making intercession for us. It is this same Jesus that came out of Joseph's new tomb and lived again among those that needed to see in order to believe, and then to preach to the world the resurrection of the dead. O glorious hope of eternal life! We come, O, all ye who have gone before, for the light of resurrection dispels the gloom, and makes bright even through the dark valley, being lead by him that was dead, but is evermore our living Lord.

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"OUR BARBAROUS FOURTH."

Mrs. Isaac L. Rice, founder and president of the New York Society for the Suppression of Unnecessary Noise, declares—basing her claim on reliable, if grim, figures—that our Fourth's statistics "probably furnish a sadder commentary on human folly than that afforded by any other celebration in the world." The June Century will publish her condemnation of "Our Barbarous Fourth," with her suggestions for a saner and safer observance of the national holiday. Dr. R. O. Beard, of the University of Minnesotta, will have an article in the same number on the pathological aspects of "Noise" and an editorial article will treat of "Offenses to Ear and Eye."

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Shreveport, La.

LETTER FROM REV. NOLAN B. HARMON.

Dear Dr. Boswell: I have a piece of news which has rejoiced my own heart so much that I am sure my brethren in Mississippi will rejoice with me. A great revival has swept through my church here at Prospect Hill. Our church building being utterly inadequate to seat the crowds which gathered, we pitched the City Mission tent on a vacant lot near my church, and for two weeks we held two services a day, preaching to great crowds. At night we were never able to seat the crowd and there would be two and three hundred people standing on the outside of the tent. Rev. Percy Rivers Knickerbocker, of Oklahoma City, did the preaching. He can easily be classed as one of the best pastor-evangelists among us to-day. He has developed wonderfully as a preacher.

He is eloquent, versatile, deeply pious and one of the most untiring workers in Southern Methodism. The results of the revival are sixty or seventy conversions, fifty additions to our membership, which now numbers 400, and a great collection for a new church building. The first Sabbath of the meeting I took my Conference collections, securing the $400 which is the total of my assessment. The second Sabbath I first took a free-will offering for Brother Knickerbocker, and in ten minutes they gave $150. At the close of the sermon of the morning Brother Knickerbocker opened the question of subscription for a new church. The Home Mission Society, Mrs. J. T. Brown, president, subscribed $2000. Mr. A. P. Sale, a large real estate owner here, put $1500. Mr. Frank Allen, another real estate owner, gave $1500. The whole amounted to $11,500, and a number of the wealthiest men of my church have not yet subscribed. I mention Brothers Allen and Sale because the one is known in Alabama and the other is known in Louisiana.

The building committee is now calling for a $25,000 plan. I have already outlined an architect the plan of our beautiful McComb City church. If I could, with a few alterations, I would reproduce in this historic Alamo City that splendid Mississippi Church.

This short note is simply to convey this (to me) joyous news to my beloved Mississippi brethren and to my friends. The Lord has blessed us graciously here, but my heart often longs for the homeland and the homefolks. May I ask all my dear brethren to pray for us in this great work in which I am now engaged? The blessings of God upon every one of my dear Mississippi brethren and friends.

NOLAN B. HARMON.

San Antonio, Texas.

LAYMEN'S MEETING.

A mass meeting of the Laymen of the New Orleans District was held in First Church on May 22d. Brother J. A. Woodville, District Leader, presided. The delegates to the Chattanooga Convention, W. W. Carre, H. H. Ahrens, Chas. O. Chalmers and Dr. J. W. Adams, gave their impressions of that great gathering. The question of organization in the individual church was then taken up, and five articles were adopted as a basis for concerted action in the matter.

First—That each leader proceed at once to organize in his church a Laymen's Union (name to be given later) to consist of all male members, with regularly elected officers and committees, to engage in such church work as may appear practicable and helpful to the Church.

Second—That in each church organization a committee of five be appointed for the purpose of increasing the interest in our Foreign Mission work and other Church benevolences, the organization of this committee being ordered by the Chattanooga Convention.

Third—That a committee of three be appointed called the "Follow Up" committee, for the advancement of the regular services of the church with a special effort to increase the attendance of men at them.

Fourth—That a committee of three be appointed for ministering to our brother in distress or sickness, this committee to be called the "Committee on Sickness and Distress."

Fifth—That a committee of three be appointed called the "Social, Fraternal and Entertainment Committee," for the encouragement of the social and fraternal spirit among our men through social meetings, lecture courses, banquets, etc.

What is a Christian? This is something more than being a churchman. It is a larger word than any denominational name. A man can be a Catholic, or an Episcopalian, or a Presbyterian, or a Methodist, or a Baptist without being a Christian; and a man can be a Christian without being any one of these. A creed, a sect, a denomination is simply the paraphernalia with which men would dress Christianity, but it is not Christianity itself. That individual, that sect is too narrow and bigoted to deserve serious consideration who would at this day attempt to shut up the saving grace of God to their own little clique and clan. A Christian is a man who believes in Christ as his Savior, who loves God and his fellow-man—he is the one who goes to the original source for his life and hopes of immortality and not to any earth-born and man-made authority.—*The Evangelist (Baptist).*

THE KING'S BROKEN PROMISE.

Victor Emanuel, King of Italy, is fond of hunting, and goes to the mountains to enjoy this sport. He often is far in advance of his party and meets with adventures that amuse him greatly. One day he found himself alone on the mountains, and with a stream to cross that was turbulent. He was too good a hunter not to recognize the danger of wading in a stream so deep and which he did not know. While looking at the stream, and questioning what he would do, a very tall, strong man came through the woods to the stream. "You must carry me over!" said the king. The man refused unless he was paid. They agreed on the price, the man stipulating that his passenger must sit perfectly still. If he moved, he would throw him in the water.

The king agreed. The man stooped, the king mounted his shoulders as the baby does papa's, and they started across. When in midstream the king got troubled about his dog, lest he should not follow, and turned to look. The man was very angry, and declared he would drop his passenger into the water. The king was contrite and the man went on. When they reached the other side, the man demanded double pay. "For," he said, "you put both our lives in danger when you turned." The king thought the demand was just, and paid it.

"Is there anything else I can do for you?" asked the king.

To this the man replied: "I have long wanted a donkey. If I had a donkey I could sell my vegetables in Turin. It is a good market."

"Would not a horse be better?" queried the king.

"No," was the man's reply. "The donkey could live in the cow shed. The horse must have a stable. I have no money." The next day the man was working in his fields, when his wife called to him that the king had sent him a horse and a bag of money. The man laughed at the idea. "Why, the king did not know him."

The wife insisted that the man should come to the house. There the king's messengers told him who it was he carried over the stream; that the king realized the danger he had placed the man in when crossing the stream, and the horse and the money to build a stable were the king's recompense for forgetting for a moment his promise.

Long afterward, on an occasion of state, the king was in Turin. The man to whom the king had given the horse and the money for a stable waited till the king's carriage came, when he rushed out into the street and thanked the king and pointed to the horse harnessed to a cart filled with vegetables.—The Outlook.

Some men sing of the peace that passeth understanding, whose faces fail to show any signs of peace.

The Christian religion is the only religion for the wretched. It descends to the lowest, and makes whole the sick ones of earth. The light shines the clearest where the darkness is most dense.—*Exchange.*

Why should we burden ourselves with superfluous cares, and fatigue and worry ourselves in the multiplicity of our ways. Let us rest in peace. God invites us to cast our anxieties on him.—*Madame Guyon.*

CALENDAR OF IMPORTANT EVENTS.

STATES OF LOUISIANA AND MISSISSIPPI.

Crowley District Conference, at Jeanerette, La., May 29-June 1.

Greenville District Conference, at Cleveland, Miss., May 27-29.

Whitworth College Commencement, Brookhaven, Miss., May 31 to June 2.

Millsaps College Commencement, Jackson, Miss., June 7-9.

Aberdeen District Conference, at Houlka, Miss., June 3-5.

Vicksburg District Conference, at Bolton, Miss., June 10-14.

Alexandria District Conference, at Natchitoches, La., June 12-14.

Woman's Foreign Missionary Society of the North Mississippi Conference, at Senatobia, Miss., June 13-17.

Mid-Year Meeting of the Mississippi Conference Board of Missions, at Centerville, Miss., June 17-19.

Mississippi Conference Epworth League, at Gulfport, Miss., June 18-21.

Missionary Institute, Philadelphia, Miss., June 23.

Meridian District Conference, Buckatunna, Miss., June 23.

Columbus District Conference, at Mathiston, Miss., July 1-3.

North Mississippi Epworth League Conference, July 7-9.

Newton District Conference, at Montrose, Miss., July 8-10.

Corinth District Conference, at Baldwin, Miss., July 14-16.

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Glances at the World.

Acting Governors and Lieutenant-Governors sometimes do strange things. In Arkansas, for instance, the officer who became acting Governor in consequence of the long continued illness of the Governor, went to Washington in answer to the call of President Roosevelt for a conference with all the Governors. While he was gone the officer who took his place for the time being (for no State must be without an executive) took the liberty of calling the legislature together in extra session. The absent Acting Governor hurried home and rescinded the call. Many of the legislators gathered at the capital, but not a sufficient number to form a quorum. After short conferences they resolved to adjourn and go home. In doing this they recognized the authority of the Acting Governor. Again, in Mississippi, while her Governor had likewise answered the President's call and was in Washington, the Lieutenant-Governor granted a pardon to a man who had been convicted of wrecking a bank by using its funds in speculation. The man had served less than two years of his term. The Lieutenant-Governor pardoned him because he thought the man had been sufficiently punished. Possibly both these "Acting Governors" acted inside the law, but we fail to see that the exigencies in either case justified the exercise of such far-reaching authority. But there is no telling what a man will do when moved by politics or tears.

* * *

A lively row, which called forth a desire to fight, was brought about in the General Conference of the African Methodist Episcopal Church, now in session in Norfolk, Va. The Rev. W. D. Chapelle, secretary of the Sunday School Union, was defeated for Bishop, and two or three days afterwards was defeated for re-election to the secretaryship. This naturally stung him, and ugly rumors got afloat. Rising to a question of personal privilege, he denied there was any truth in the rumors, but added: "If the Church can stand turning down a man who has done something for some one else who was an unknown quantity, I can stand it. I will go back to South Carolina, and will come to the next General Conference and be elected Bishop by the laymen of the Church. I will help them to get every general office in the Church. South Carolina will take any Bishop the General Conference may send there, or it will take all of them, if necessary, even Bishop Gaines, the modern Cataline." After this explosion Dr. Ransome, of New York, urged the Conference to discipline Mr. Chappelle, whereupon the irate member retorted that he would retract nothing, and turning to Dr. Ransome, said: "If you want to fight, I will accommodate you." Among these colored Methodists there are often avowed candidates for office, Bishops, secretaries, etc. In at least one instance we knew a candidate to solicit testimonials from his white friends in the Church, South. They believe in going after a thing when they want it.

* * *

One of the foremost leaders of the Western Federation of Miners has come to grief—W. D. Haywood. It will be remembered that he was recently on trial for his life, charged with complicity in the murder of prominent men, one an ex-Governor. The testimony was explicit, but the witness was discredited, and Haywood escaped. The Federation stood by him through all the trial, but the burden imposed on it was too heavy, and Haywood was overthrown, as will be seen by the following extract from the *Commoner*: "William D. Haywood, for many years secretary-treasurer of the Western Federation of Miners and organizer of that body, has been removed from all official connection with that organization. Shortly after the Boise trial Haywood was relieved of his duties as secretary-treasurer and was succeeded by Ernest Mills. Haywood, however, continued as a member of the executive board and as an organizer. On April 25 Vice-President Mahoney gave official notice in the Miners' Magazine that Haywood had been removed from the executive board and his services as organizer in the field terminated. Since the first of the year Haywood has been putting in his entire time making socialistic addresses throughout the country. His removal from all official connection with the Western Federation of Miners is an indication of a change of policy in the management of that organization."

* * *

No little curiosity, not to say anxiety, has been felt as to the attitude of Gov. Sanders toward the liquor traffic. No doubt the liquor dealers believed he was committed entirely to their cause. Many others also believed it. In his inaugural address he made himself clear. In this address he came much nearer pleasing the prohibition element than he did the saloon men and their friends. On the liquor traffic the Governor spoke as follows: "Those who have observed the trend of the times cannot fail to be impressed by the growing and just demand for more effective control of the liquor traffic in communities where its sale is authorized by law. There are abuses in this connection which must be corrected, and the duty of the General Assembly is to enact such legislation as will afford a more certain and more effective enforcement of the law, the protection of the people against the business of operating places where liquor is sold as cloaks for various forms of lawlessness and to eliminate, as well as may be, the vice and crime so often connected with its sale. Prohibition has worked well in those sections of the State where popular sentiment is behind the law, and some of the most prosperous towns and Parishes are those where prohibition has prevailed for a period long enough to afford fair tests of its merits. On the other hand, the obstacles in the way of enforcing such a law in portions of the State where it is not demanded by public sentiment are so great as to render the task practically impossible. In such cases experience has demonstrated that the best results are obtainable by effective regulation of the traffic. The insufficiency of our laws dealing with the liquor traffic and the persistent opposition to the enactment of sane and reasonable laws relating to that business have been responsible in large measure for the widespread sentiment now existing in favor of extreme legislation. The conservation of the public interest and the protection of the public require the enactment of legislation that will meet the reasonable demands of the people. A higher license for the State and a minimum license of $500 for Parishes and municipalities would appear to be not an unjust demand. Much dissatisfaction is caused by the combination of the saloon and grocery business, which places temptation in the path of the young and engenders vice and crime and the commingling of the vicious of both races, thereby constituting a menace to society. The issuance of saloon license to women is a source of evil, as is also the practice of women and girls serving in barrooms or drinking therein. Public decency demands the suppression of the practice of selling intoxicating drinks in the same building to whites and negroes. License to conduct barrooms should be given only to applicants who before competent authority make oath that they are citizens of the State, law-abiding and of good character. Bond should be required of them, forfeitable upon conviction of the violation of any of these suggested provisons, and a second conviction should carry with it permanent disqualification from obtaining license to sell liquor and from being interested, directly or indirectly, in such business. Gambling, games of chance of all descriptions, immodest, vulgar and obscene pictures, papers and books, and all mechanical contrivances designed to appeal to gambling and other vicious instincts, should be strictly prohibited in barrooms and all public places. Officers, directors and stockholders in corporations engaged in the manufacture or in the general distribution and sale of intoxicating liquors, being interested in the extension of the traffic and in the multiplication of saloons, should not, as a matter of sound public policy, be pecuniarily interested in or connected with licensed barrooms. In consonance with the principle of local option, the power might well be given to municipal authorities to enact ordinances excluding the liquor traffic from specific districts in their respective municipalities. If thus suggested laws for the regulation and control of the liquor traffic are not enforced and lived up to, then the prohibition of the traffic is the only remedy for the evils complained of."

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DESTINY AND DUTY.

BY WM. RICE SIMS.

As to the control of man's destiny two opposing theories have been held: One, that man is absolutely and merely the victim of circumstance; that he is wholly limited by conditions of genealogy, heredity, birth, environment and accident. The other, that he is the sole arbiter of his own destiny, the architect of his own fortunes.

The first of these theories teaches that "there's a divinity that shapes our ends, rough-hew them how we will." The second maintains that man possesses the absolute power of choice; that "honor and fame from no condition rise;" that each man creates his own opportunities; that he has the power to cancel from his vocabulary all such words as failure and impossibility; and that no matter how arduous the task, no matter how steep the acclivity, no matter how tangled the skein, no matter how intricate the problem, man is sufficient; that

"So near to glory is our dust—
So nigh to God is man—
When Duty whispers low, *Thou must*,
The soul replies, *I can*."

The real truth lies betweeen the two extremes. Man comes into the world without his own volition. He usually leaves it involuntarily, even unwillingly. His temperament, impulses, inclinations, prejudices, superstitions are handed down to him from long lines of ancestry. His early surroundings are not of his own choosing, and in later life he is often thrust into situations against which he vainly protests.

The outcome is not unlike a certain well-known principle in physics, called the "resultant of forces," to illustrate which a diagram is drawn showing two sides of a square and the diagonal. Draw this figure for yourself, and suppose a body of any kind placed at the angle or corner where the three lines meet. The upright or perpendicular line will then represent a force tending to draw the body directly upward. The horizontal line will represent an equal force tending to draw the body in that direction. Now, if these two forces act simultaneously on the body it will pursue a path midway between the two, that is, along the diagonal. Both forces act to influence the body. It moves in obedience to both, yet in absolute obedience to neither. One counteracts the other, and as a result the body moves neither straight upward nor straight forward, but in an incline upward at an angle of forty-five degrees.

Yet while thus deflected by the various forces that play upon him and within him, man's free moral agency is unimpaired. No matter at what tangent he may be made to move by heredity and environment, he still has the power to govern his conduct, and is still under moral obligation precisely commensurate with existing opportunity and actual possibility.

Taking into account man's privilege of calling on God for help, his own ability is the measure of his responsibility. Infinite justice will ultimately see that while he is excused from no known duty, yet at the same time he is held accountable for no impossible task.

THE PREPARATION OF THE SERMON.

The first and most important work of preparation for the sermon is to get the soul in right relation to God. It is not enough to have a vague call to the ministry. There must be an initiation into the mysteries of the spirit realm, an entering into the holy of holies, and there is no fixed rule or royal way by which to enter this sacred relation to God. Every one must find it for himself, and it must be found before the life is possessed of divine power.

He who would marshal the moral forces of any age, people or country, and build up a spiritual kingdom, must feel himself inspired of God as truly as Alexander felt that he was inspired of the mythical hero, Achilles. The true preacher must feel that he is a child born of God—yea, not only a child of God, but a man grown up in the strength of God. The spirit of the preacher needs to be brought into such harmonious relation to God that he can read "the hand-writing on the wall." The spiritual relation does not come to us unbidden, but is the sure result of a vital faith and much earnest prayer. He who enters the pulpit without this preparation goes there without authority and without power.

More than anything else the preacher at all times must be a man of God, and feel that the divine power abides in his life. He is a man called of God to deliver a message which is not to be a lecture, as is often the case, about religion, but a message from God to the people; the burden of which is death and life, sin and salvation. So the preacher becomes a prophet of God, revealing his word and will.

After getting the life right with God, the next thing is to educate. A call to the ministry is a call to get as good an education as possible. The preacher is a specialist whose vocation extends to all that concerns man. He should glean in all the fields of literature, and drink at all the fountains of knowledge. He should especially study theology, history and rhetoric. It is only by the study of theology—natural, Biblical and systematic—that he can arrive at a knowledge of God: who he is, what he does, and how he does it. By a study of history he can trace the progress of the human race; mark the instances of deterioration, and note the influences that make and mar life.

Thus, with a knowledge of God and his providence on the one hand, and of man and the forces salutary and destructive on the other, the preacher can descry the cloud in the distance and sound the alarm of approaching danger. So he becomes as truly a prophet of God as the prophets of old; only under different circumstances and in another age, with a message suitable to his time and people—a message, perhaps, more distinct and clear. He is God's evangel. What God has spoken to him in secret, by that still small voice, which none can hear but those whose souls are in accord with high heaven's holy will—that he must proclaim from the pulpit.

Next, the preacher [illegible] and in order to clearly and forcibly [illegible] the message, he needs to study the art of speech. In this school he should be [illegible] learning.

After the study of the [illegible] named, I would suggest the constant reading of high-class literature in both prose and poetry. Among the poets, I think Milton, Dante, Young's Night Thoughts, Tennyson, especially In Memoriam, Montgomery, Longfellow, [illegible] and [illegible] should have a place in the preacher's library, and be often referred to. Some good authorities recommend Shakespeare, but I think he is too [illegible] human, and I have never been much helped by even his best [illegible].

In the field of prose I would advise the reading of Scott for style, [illegible] history, and as a model of literary art. For a clear insight into human nature I know of nothing better than Dickens' works. For the enlargement of the vocabulary and the imagination, there is nothing perhaps better than Poe's works and Bunyan's Pilgrim's Progress. The reading of some fiction of later and less distinct type will be helpful for most preachers; such books as Barabbas, St. Elmo, Les Miserables and In the Sign of the Cross, are all inspiring and instructive.

The preacher, if possible, should be able to read his text in the originals. With the helps that can now be had, a little time given daily to the study of them will doubtless unlock the mysteries of the Hebrew and Greek languages.

I would advise the reading of such able authorities as "The Modern Pulpit," by Bristow; "The Preacher and His Models," by Stalker; "The Theory of Preaching," by Phelps, and "The Way of the Preacher," by Kern. For general reference, there is nothing that I know of that excels McClintock and Strong's Biblical Theological and Ecclesiastical Cyclopedia, a work of twelve volumes consisting of more than sixteen thousand pages.

With the foundation laid and the material at hand, the next thing is to erect the structure—that is, make the sermon. In its development every sermon passes through two periods: first, there is the period of accretion, when the sermon grows from what is gathered from without by what is heard, seen and read; second, the period of increment, when it grows from within from what the soul feels and thinks. The first phase of the sermon might be well compared to the time of gestation—that is, when it takes hold of the soul and fastens itself on the life. At this time the preacher needs to be much engaged in gathering knowledge from all sources. The second phase is the period of growth and maturity; at this time he should be much alone. But few preachers know the value of solitude, and still fewer know how to use it. No man can be truly great till he has spent much time in communion with God, nature and his own heart. A man that is not great cannot produce a great sermon; for no being can make a thing greater than himself. Amos must spend a large portion of his life on the lonely hills of Judea before he is prepared as a messenger for God; Isaiah must suffer ostracism before he receives strength to pass through the streets of Jerusalem with bare feet and bare head in imitation of the carrying away of the people captive; Jeremiah must be an exile before he can weep over the ruin of his people and country; Moses must spend forty years in the solitude of Midian before he is prepared to lead the people of Israel out of bondage; John, the forerunner of Christ, must be moved from the scenes of the temple to the desert before he is called to be the herald of his illustrious kinsman, and the Lord himself must be alone in the wilderness forty days before he begins his ministry. The immortal Milton must lose his sight and his property and be moved to an isolated country home before he can produce the poems "Paradise Lost" and "Paradise Regained."

Bunyan must be committed to the silent confines of a Bedford jail before he can conceive of his heaven-bound pilgrim. Time fails us to speak of all the great souls of earth that through solitude have received strength and inspiration to do great things for God and man. Well does Emerson say:

Think me not unkind and rude,
That I walk alone in grove and glen;
I go to the god of the wood
To bring his words to men.

Chide me not ye laborious band,
For the idle flowers I brought;
Each aster I hold in my hand
Goes home laden with a thought.

Perhaps we are not producing the great preachers that other days could boast of; if so, it is likely due largely to this one cause: Under our present regime we have not time to be alone. With the ever-increasing demand for pastoral work, and the multiplied financial duties, with all the extra meetings and social duties, the preacher hardly has time to read the great mass of matter that he feels should be read to keep up with "the times."

It so turns out that there is little real soul-thought given to the sermon. Then what is the result? The ever-enticing homiletic is resorted to, and the books of outlines of sermons is drawn upon, and with these things the preacher is degraded in his high and holy calling and shorn of his power. I denounce such helps as positive hindrances and degrading to an honest ministry.

I would say to the preacher: Get your message from God, and get it for your own time and people. The professional theologian cannot get it for you. Be your own producer, and if you cannot produce anything you are not called to preach, for to every called messenger God gives a message.

Read for information, write for correctness, pray for inspiration, study the Word of God for all light and revelation. Try to put yourself in Christ's stead, and feel toward the people as he felt and you will preach and sinners will be converted and God will be glorified.

J. A. Poe.

Mayhew, Miss.

AMERICAN CITIZENSHIP.

It is beyond question that a preacher should abstain from entering the political arena of his pastorate, but this should not prevent his earnest study of the civic questions that affect his people. In fact, the man of God can most substantially build up the kingdom of God by informing his charge as to the political dangers, needs and opportunities of the day. There is no limit to this field of usefulness and effectiveness. To serve the cause of Christ in this way demands as careful preparation as in the other parts of the work. Should the library of either layman or minister be lacking in literature on this line ample supplies can be had by writing our Rev. Dr. A. J. Lamar, at Nashville, Tenn., who has made a careful selection of works on this subject which are well worthy the perusal of thousands of our people. If these are carefully read and their suggestions put into practice there will be a mighty awakening of both pastor and charge to a sense of neglected work.

There is one thing sure that if this land of ours is to be saved from the grasp of demagogues and infamous scheming politicians, it will be by the masterful strokes of the well-informed middle class. Our own denomination is numerically strong enough, if aroused to a sense of its responsibility, to be the saving power of the United States. It can and should be stimulated to put forth its utmost righteous strength in this worthy cause. Its large-hearted and broad-minded membership ought to be rallied to the white flag of her Master in behalf of civic righteousness. Its households should be well instructed in the fundamental principles of government, not for the purpose of merely securing votes, but especially for informing one another of their rights and privileges. The mothers and fathers in Israel should discuss at their own firesides all the political questions that make for the good or ill of the home, even the boys and girls should early be made to understand matters of municipal, County, State and national concern which bear upon the home even remotely. The wisdom or the unwisdom of each political question should be most carefully investigated in these home-centers of power.

In many of our cities and towns there have been organized civic societies for the purpose of securing information in these matters. Where practicable our people of both sexes would do well to unite with these organizations and push their efforts to broadest extent.

Some of these civic associations are under the control of the best women and are doing excellent progressive work. Their labors have made beneficial changes in the schools, improved the streets, secured better lights; in one of our large Southern cities a woman's club took up the abandoned work of sewerage and after years of struggle succeeded in forcing the city council to wisely spend an enormous sum for this purpose.

Mississippians have great encouragement for enlarging her work on the line of civic effort, for their recent victory in securing statutory prohibition was largely won by the earnest and untiring labors of thousands of Methodist men and women. We know of one of our most influential preachers who litterally stumped his charge in this cause, addressing multitudes whenever and wherever he could congregate the people.

There are several other as gross and threatening evils remaining to be combated which will require as constant and wise labor to lead to this grand victory. The basal work must be originated in our home-centers if we expect permanent success. Indeed, we are not through with the whisky fight, for the saloonists will renew their efforts and seek, as they did fifty years ago, to drive States that enact prohibition laws back into their power. That they succeeded to an alarming extent is only too plain a fact in many of our strongest States at this time. Methodism cannot afford to stay her hand in this and like labors until Satan be driven from our land.

A Civic Leaguer.

EXTRACTS FROM A GREAT SPEECH.

Mr. Editor: The following is taken from a speech delivered in the national House of Representatives by Hon. Robert Lamar, of Missouri. The occasion was the introduction of a bill for a Sunday law. It will doubtless be a surprise to some Americans to know that there was no such law in the District of Columbia. The thought is so lofty and timely and the expression so perfect that I am sure many will enjoy reading it. Mr. Lamar said:

Within the last few years we have had a curious type of woman, a kind of prodigy; 'the new woman,' who thinks home-life and motherhood a disgrace; whose highest ideal seem to be to check and smother and utterly eliminate from her nature all those attributes of tenderness and modesty which have ever been the chief charm of her sex and have always inspired a spirit of reverence and chivalry in manhood. The chief ambition of the new woman seems to be to spend as much time as possible at the club and as little as possible in the home; to clamor for the ballot and the lecture platform, and bestow her affections on a poodle dog. The woman who calls to our minds the thoughts of angels and heaven is not the new woman on the lecture platform, the one asking the ballot, nor the modern club-woman, but the one around the hearth-stone. The purest altar from which a prayer ever ascended was a mother's knee, and the holiest, sweetest recollections man ever had were of home, chilhood and mother. If anything on earth within the range of human possibilities can move an angel to rejoice and strike the golden harp with a sweeter refrain, it is the mother singing lullabies around the cradle of infancy, and making the home what the dear old simple homes of the land were to many of the present generation, a heaven on earth, a paradise of sweet memories for all coming years.

"But forever and forever,
As long as the river flows,
As long as the heart has passions,
As long as life has woes!"

Such memories, in after years, when careworn and heartsick, carry us back to the sunny days of childhood and prompt the plaintive cry of the tired soul:

"Turn backward, turn backward, O time in thy
flight,
Make me a child again, just for to-night!"

We may for a passing moment admire the tinsel and glitter of the fashionable belle, but we worship and revere, and would die for the mother who taught our infant lips to lisp their first prayer. It is an enigma why women aspire to be masculine. All experience and all history teach us that it is the womanly woman who commands the admiration and respect of her own and succeeding generations. It is that type of woman whom the artists have delighted to paint, and whom the poets have been inspired to describe.

Mrs. Browning's "Aurora Leigh," Tennyson's "Dora," "Ami," "Maud" and "The Princess;" Owen Meridith's "Lucile;" Longfellow's "Evangeline;" Whittier's "Maud Muller," and Burn's "Highland Mary," could never have been conceived or written of the "new woman."

If the "new woman" had been in fashion when Byron lived, instead of writing the lovely lines:

"She walks in beauty like the night,
Of cloudless climes and starry skies,"

he probably would have written:

"She walks in bloomers sorter tight,
The cynosure of staring eyes."

If Whittier were writing Maud Muller now,

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instead of saying:

[illegible]

[illegible]

we would [illegible] write:

[illegible]

From such [illegible] we turn [illegible] and [illegible] the university [illegible] football [illegible] Europe [illegible] into the heart of society and the material world; but they are [illegible] into the domain of the [illegible] invading the sanctuary and laying [illegible] upon the very horns of the altar.

I noticed in one of the metropolitan papers not many months ago that one of the fashionable churches in New York city had adopted a rule that at each Sunday evening service all the worshippers must appear in full evening dress. At the congress of religions held in Buffalo during the Pan-American Exposition a divine of the city of Chicago said:

"I believe in dancing and card-playing. I would turn the church and vestry [illegible] other place with a hall for dancing. I [illegible] have billiard and pool tables and I'd have [illegible] ing under the auspices of the church."

And so, today, in a short while we will hear from some other exponent of modern religion that a saloon in the basement, and a poker-table in the attic are valuable adjuncts to a modern church.

I am sincerely glad that in the rural districts few of these tendencies and influences are found anywhere else. I am glad that there, at least, the old simplicity and the old-time virtue that gave strength and vigor to our fathers and mothers are yet honored and not forgotten; that the old songs and the old religion and the old faith are not yet relegated to the realms of experiment; and if our nation is to endure and our inheritance to be handed down unimpaired to the coming generations, it is from these sources that our national vigor and our individual strength must be fed and nourished. It has been and will ever be from these sources that the great, brawny, sturdy, independent individualities who leave their mark upon the nation and mold the history of the world will come.

GEO. H. THOMPSON.

PORT GIBSON FEMALE COLLEGE

The session 1907-8 of Port Gibson Female College has just closed, this being the most successful and prosperous in all its history in number of students, in work and in general advancement. The number of students was in excess of the capacity of our buildings, necessitating crowding, and the securing of places for twelve in the home of our Port Gibson pastor, Brother H. W. Lewis. To meet this contingency for the coming year the Board of Trustees bought a desirable piece of property across the street from the College, which will increase the boarding capacity of the College twenty-five. From present indications this will be filled by the opening of the next session.

The reports from the various teachers show a [illegible]

[illegible]

[illegible] that all was good.

After a careful study of President [illegible], his methods, and his executive ability, [illegible] thoroughness of [illegible] the intelligence [illegible] method, and [illegible]

If the people of our State desire a school for their girls where the quality [illegible] of instruction, where the girls are cared for [illegible] and where [illegible] discipline is maintained [illegible] Port Gibson Female College.

[illegible]

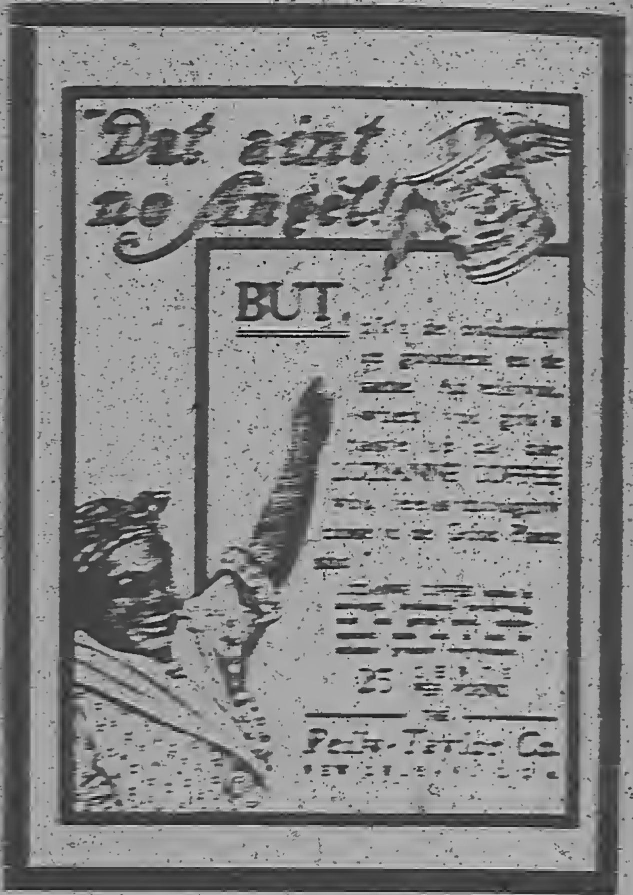
CENTENARY COLLEGE

The friends of our College will be glad to know that the prospect for a satisfactory opening are good. Wherever I go kind words are spoken concerning this work of our whole Church. Nobody is willing to think of Centenary as a local enterprise.

I have been in labors abundant. I have talked with many parents. I have addressed schools, helped in protracted meetings, in preaching [illegible] and have [illegible] pulpits. All the people who love our Church express themselves as glad that September [illegible] to see a new opening day for Centenary.

In a few weeks our [illegible] will come from the hands of the printer. Let all our people who know of young people who will attend College send names of such to me. Suppose our Epworth Leagues have a meeting devoted to our Church schools. Send for catalogues and inform our young people what our Church is doing for Christian education. Let the secretary of the League send in a list of boys and girls who ought to be in our Church schools.

Brother pastor, how many young people have


"Dat aint no Angel!"
BUT,
25
Penn-Tyrrell Co.

[illegible]

[illegible]

Dear Dr. [illegible]: Thinking perhaps that a few lines from this part of our great Church would be of interest, I pen the following. [illegible]

[illegible]

It is wonderful how our pastor [illegible] has ingratiated himself into the hearts and affections of the people [illegible] the young people that [illegible] that is uplifting [illegible] I hope the time will soon be when our Church will give more attention to our country people. But for them our [illegible] Church would soon be a thing of the past.

Brother [illegible], our pastor, made a very fine report to the Quarterly Conference, having preached thirty-five times the past quarter and received a number into the Church. He will ask the District Conference to recommend him to the Annual Conference for admission on trial. Another young man will go up for license to preach; both these, and the only two in the district, from mission charges.

With many kind wishes to the Editor and Advocate family, I remain your brother,

D. M. Gean.

Altus, Miss.

METHODISM IN MISSISSIPPI.

Dear Doctor: In your issue of the 14th inst. appear two intensely interesting communications in connection with the early history of Methodism in Mississippi and the Southwest. The article from the pen of Brother Bachman is a study in statistics and facts, which should cause every reader to take courage and go forward. Indeed, it would suggest that he who has not the spirit of aggressiveness will be left far behind in the race.

The communication from the pen of Brother Richard Reed on "Lorenzo Dow's Deeds to Church Lots," while full of suggestions as to the early settlement of the Natchez Country, and the eccentricities of this erratic character, is the more interesting to me from the fact that I have handled the original paper in one instance and read the other in the book of records of Adams County. These two articles call to mind the writings of Rev. John G. Jones, long time member of the Mississippi Conference, in his "Protestantism in the Southwest," and his "History of Methodism in the Mississippi Conference." The former of these books has long since gone out of print, but should, if possible, be put on the market again that the present generation, not only of Methodists, but of others as well, might be informed of the beginnings and the struggles of those who planted the gospel of Jesus Christ under its different names within the States of Mississippi and Louisiana.

I have just finished the second reading of the "History of Methodism in Mississippi," having read it first some fifteen years ago, and find it a confirmation of the statement often made, that "truth is stranger than fiction." Beginning with the arrival of Tobias Gibson, in 1799, and running through 1817; reciting the organization of the first society of six white and two colored members in the town of Washington in Adams County; the coming of re-enforcements from the Eastern Conferences; the increase of membership; the hardships of the transfers as they made their way through the Indian nations and the "wilderness;" the oppositions by the Catholic clergy; the formation of new works, extending to the Alabama country on the East and to the Washita settlements on the West, we have a recital of facts which fairly bristle on every page. One chapter completed only intensifies the desire to know the contents of the next.

In this volume we have the names of many, both clerical and lay, who will ever receive honor at the hands of the future historians of our great Church. The second volume of this work, which carries us through the eventful 1846 is now in the hands of the printers, having been provided for by the Mississippi Methodist Historical Association, and which, with another issue of volume one, will soon be on the market. It was the writer's pleasure to assist in the revision and arrangement of the manuscript for this second volume, which contains, if possible, facts and incidents which will commend it to the public, and especially our Methodist people, more highly than those of the first. In this we come upon names and places which are household words within the territory of the States of Alabama, Mississippi and Louisiana—incidents in connection with the early settlements and neighborhoods, and, also, of men and families which will prove of greatest interest to those whose fathers and grandfathers figured so conspicuously in the settling of the country, and the planting of our glorious Church within these regions.

Bishop McTyeire, in his "History of Methodism," which has become a standard in our Church, pays high compliment to the material contained within these volumes, from which he obtained much that enriched his masterly work. I am not informed as to the price which shall be charged for this work, but to him who would become acquainted with the history of Methodism in the Southwest these volumes seem to this writer almost indispensable, and to quote the lamented Bishop Keener, "one which a man might well part with his shirt to buy."

T. B. Holloman.

Hattiesburg, Miss.

A GREAT MEETING.

Mr. Editor: Being one of the delegates from the Newton District, Mississippi Conference, to the Layman's Missionary Conference at Chattanooga, Tenn., I made preparation to go. On the evening of April 21, at 3:15, we (Rev. J. E. J. Ferguson, Brother Ewing and myself) left Meridian on the A. G. S. fast train for Chattanooga. I believe it is said that this is one of the fastest trains in the South. It seemed that we went about as fast as steam could carry us. We arrived at Chattanooga at 11:30 p. m., but too late to be present at the first service. The next morning (Wednesday) we were at the auditorium in due time for the first service of the day. The auditorium seats about 4000, and was about filled at each service.

The first on the programme for the day was an address on "The Educational Movement in Missions," by Rev. E. F. Cook, of Nashville, Tenn. Dr. D. L. Anderson, of Soochow, China, spoke on "China, The Gibraltar of Missions." Rev. J. L. Gerdine, of Seoul, Korea, talked on "Korea: A Great Religious Awakening." The gospel of Christ is certainly doing a wonderful work in Korea, bringing light to many that sat in darkness. Then we had an address by Bishop A. W. Wilson, on "The One Great Mission of the Church." This was one of, if not the best, addresses made during the Conference. This brought us to the "Quiet Hour" service, led by Rev. W. W. Pinson, of Nashville. This "Quiet Hour" service was held at noon of each day and proved to be refreshing from the presence of the Lord. We felt that it was good to be there. In the afternoon we had the report of the Committee on Permanent Organization, read by W. W. Carre, of New Orleans, chairman. The report was ordered printed and distributed in order that members of the Conference might read it before voting on it. The next day, with some amendments, the report was adopted, and the Layman's Missionary Movement became an organization and subject to the authorities of the Church.

While the women of our Church have been organized for work in the various societies, the children in the Sunday school and the young people in the Epworth League, the men have had no systematic way of doing anything. Hence, the need of the Layman's Movement. Time and space will not admit the mentioning of all that we heard and saw in this great meeting; but it was all uplifting and strengthening in its effect, and enjoyed by all who attended as the opportunity of a lifetime.

Among the most noted who spoke during the Conference were Bishops Candler and Hendrix; Dr. Josiah Strong, of New York; Hon. S. B. Capen, of Boston; W. T. Ellis, a newspaper-man from Philadelphia, Pa.; and J. Campbell White, of New York.

The physicans, who were present as delegates, met together and organized a Medical Missionary Society, with Dr. J. F. Staley, of Bristol, Tenn., as president, and Dr. Scales, of Louisiana, vice-president. It was very appropriate for the Conference to unanimously elect Mr. J. R. Pepper president of the Layman's Missionary Movement, who so ably presided at the Chattanooga gathering.

E. B. Partin, M. D.

A GOOD LETTER FROM WATER-VALLEY.

Dear Dr. Boswell: The finances of our Church is another "item" which I have puzzled over considerably, and I never have an intense desire for money, unless there is an earnest appeal, such as Brother T. W. Lewis is sending out in clarion notes through the Advocate for our great college at Jackson, Miss., or when our consecrated missionaries make an imperative call for help in their grand work for the Master. So many of them are occupying miserable, cramped quarters, which a few hundred dollars would render commodious and healthful, thus enabling them to work more successfully for the salvation of those benighted ones, steeped as they are, in superstition and idolatry! Yes, when I heard these urgent appeals, I thought I would like to have one million dollars to endow Millsaps and to send large gifts across the ocean to our faithful missionaries who have left home and loved ones to carry the glorious news of a risen Savior to heathen lands. They have obeyed the great command, "Go ye into all the world and preach my gospel to every creature," and it seems a small part for us to furnish the means to carry on this noble work.

Why is it, Doctor, that the finances of our churches and schools are such problems that it is so difficult to support the former or endow the latter? I believe it can be traced in a large measure to an error in parental training. We do not, as a rule, educate our children in the important lesson of contributing liberally to the cause of God. Many parents of large means will divide a nickle into pennies and give the child a penny for the Sunday school, the missionary-box, or the League, thus minifying their offering to God at the lowest rate, and give them nickles, dimes and quarters to purchase confections or other things of little value, and in this way impressing their young minds with the idea that the least gift will do for our Lord! What base ingratitude when he has lavished upon *us* his richest blessings!

I believe in the old Levitical law of tithing. It was God's command to his people, "Thou *shalt* give one-tenth of thine income," and I believe it to be just as binding on every one who professes to be his child now as it was then, and I have never yet heard a tither speak of it in any other way but that they had been so greatly blessed since obeying this command that they never intended to cease tithing! I think we would do well to impress this command on the minds of our children and try to induce them to lay by one-tenth of all they make, or that is given them, for God's cause, which includes also the needy and helpless ones of our town or community, and I believe in a few years we would see large results accruing therefrom.

Well, Doctor, the dear old Advocate has just put in its appearance, and the editorials caught my eye, and I ceased writing to read them, and I think every one so interesting, not even omitting the *first!* After perusing the first page I turned the leaf and found Brother Wollard's fine article, "The Layman's Missionary Conference," and, of course, I had to read *that*, and, I tell you, it advanced my estimate of my pastor, of the "Movement," and of that grand layman, John R. Pepper! Yours, Mrs. M. W. Morrison.

Watervalley, Miss.

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W. H. M. S.

LOUISIANA CONFERENCE.

As the first quarter of our fiscal year in the Woman's Home Mission Society is near its close we are reminded anew of our obligations. We resolved at our last Annual Meeting that with God's help we would make this the best year in the history of our work in Louisiana. We promised more consecrated service and more faithful, earnest prayer. We have covenanted together to go forward in his name and in the strength of the promise, "If ye shall ask anything in my name, I will do it." In view of the thousands of immigrants coming to our Gulf-coast, the Board, at its recent meeting in Louisville, Ky., appropriated nearly $20,000 more than at any previous session.

The obligation is upon us. As Methodist women we cannot afford to shirk our responsibility. We must double our membership. Instead of 1400 members in Louisiana we must have 2800 before our next annual meeting.

Why is it that every Methodist woman is not a member of the Woman's Home Mission Society? I am sure it is because you do not think. Do you not realize what you are helping to do with your dues? With the mite contributed each month you are helping to build homes for those who have left all for the kingdom of heaven's sake. Our ministers, like their Master, have no homes unless we provide them one, and our dues are devoted to that purpose.

Do you realize what the call for that extra dollar, above dues, means? Literally, it means "help for the helpless." Read statistics, black with the touch of sin and ignorance:

"Twenty-one per cent of the women wage-earners are totally illiterate; twenty-nine per cent of the women in houses of sin have been in domestic service; thirty-two per cent of the women who enter lives of shame go directly from their own homes; only thirty-two per cent of the women of this country belong to any Church, either Protestant or Roman Catholic."

With these facts shall we shirk our responsibility? The Woman's Home Mission Society is seeking to bring the healing touch of the Master to these lives, to bring to them a broader out-look and higher ideals by its schools and missions and rescue homes, and Wesley Houses, and immigrant homes. O, my sister, the Master is calling you, the opportunity is here and time is passing rapidly by. *Now* is the time for service and sacrifice.

"There comes a time in the future new,
When this life has passed away;
When these needy ones shall stand with me
In the light of a judgment day;
When the angel reads from the Book of Life
My deeds for that great review;
If these should speak and accuse me there,
I wonder what I would do?"

MRS. E. R. KENNEDY.

SEASHORE DISTRICT CONFERENCE PROCEEDINGS.

At 9 o'clock Wednesday morning, May 20, Rev. M. L. Burton, presiding elder, called the Seashore District Conference to order, and Rev. W. B. Jones was elected secretary. However, before the session adjourned it developed that the body was fortunate in having a half-dozen or more who could take hold of the duties at the table and proceed without a break. Being a strict constructionist of St. Paul's teaching of those at Thessalonica that "if any would not work, neither should he eat," our beloved laid hands on a visiting brother, and even called his excellent talent as a recorder into use.

This was the most largely attended District Conference this writer remembers ever to have attended. First and last the enrollment reached nearly or quite eighty, and the spirit was in keeping with the numbers. Few, if any, were of the Quaker disposition. At times the discussions were live and participated in by laymen.

Four hundred and eighty were reported as having connected themselves with the churches in the district, half of which were by conversion. Three were granted license to preach, making a roll of local preachers reaching up into the thirties within the district. The greater part of one session was given to hearing from these brethren, and renewing their papers. That Methodism is moving upward and substantially on the Seashore there is every sign.

As their names came, the following were selected to represent the laymen at the session of the Annual Conference: Jas. Hand, John A. McLeod, A. W. Griffin and R. B. Ballew.

Mosspoint was selected as the place for next meeting.

Last, but not at all the least item of business, was the passage of resolutions expressive of our appreciation of the generous hospitality of the good people of McHenry, and of the seeming inspiration of Brother Carley in giving to each one the best home and most congenial surroundings.

It would be an oversight unpardonable should I close this without a word congratulatory of the ADVOCATE in having so cheerful and hopeful a representative in the person of Brother Whitehead. He knows how to tell his wants and point an anecdote. We were gald to have him and hear his speech for our paper. In conclusion, let me say that the Seashore is advancing on all lines. She has the largest territory in the State; is famous for the largest circuits; has a record for the biggest "beloveds;" has a roll of more ex-presiding elders, or more good-looking, eloquent preachers, and can furnish more material for the biggest fish stories than any other.

T. B. HOLLOMAN.
(By Appointment.)

NOTES FROM SARDIS DISTRICT.

The second Quarterly Conference of the Olive Branch charge was an inspiring occasion. The work has made marked advancement along all lines under the leadership of the enthusiastic and aggressive pastor, Rev. K. P. Foust. He writes: "Have organized one Sunday school and reorganized another; organized one new prayer-meeting; congregations large; 60 per cent of my Conference collections secured; will report everything in full. I have a fine people; my membership is arousing from the state of indifference and lethargy to a fuller realization of its duty. Expect fine meetings this summer."

Brother Young writes: "Brother C. W. Baily, of the Pleasant Hill Circuit, is moving on with vigor." The people of that charge say that the second Quarterly Conference was the greatest occasion of the kind for many years. A large crowd, four excellent sermons, splendid reports and a sumptuous dinner were some of the pleasant features.

We have some "first-hand" information that Rev. W. R. Williams has things well in hand on the Cockrum Circuit. He claims that he is serving the most delightful people in the Conference and has driven his stakes down for four years. His people are very appreciative of his labors and do not hesitate to express themselves accordingly. While he has demonstrated his ability as a necrologist in the passing of the Holly Springs District, we dare say there will be no occasion for him to write an obituary of Cockrum Circuit or any other charge while he is pastor.

"Rev. J. M. Huggin is doing a spendid work on the Wall Hill charge," so writes his presiding elder. Though the charge has recently lost some of its most substantial members, an excellent financial report was made at the second Quarterly Conference. Many of us who are serving country charges are experiencing the same trouble as Brother Huggin—the removal of members to town. But the crisis will pass and the tide will turn back to the country, and these charges will be much better populated than ever before. And if the immigrants continue to come at the present rate, the turning of the tide will not be far distant. Then if we are successful in holding our own and building up our Zion it will be largely due to the faithfulness of these men of God who are serving them through years of trial, ministering to the remnants and holding the ground.

Rev. J. C. Curtis has been on the sick list for the past three weeks, but is able to be at his work again. While he was confined to his bed one of his appointments was filled by Rev. Mr. DuBois, a local Baptist preacher, and one by Rev. B. P. Whitten, the pastor of the Baptist Church at Coldwater.

V.

ST. LOUIS LETTER.

Dear Doctor: We have just closed a great meeting at Centenary Church, St. Louis. We had between 300 and 400 professions. The pastor has received about 200 into the Church as a result of the meeting, and expects to receive 150 more. Centenary, in many respects, is the greatest church in Southern Methodism. Dr. Andrews is the pastor, and if Bishop Key had searched the whole of Southern Methodism he could not have found a man better suited for this charge.

Some of our leading men think it will be necessary to elect six Bishops at our next General Conference, and I would like to nominate Dr. Andrews as one of those six. He is a scholarly man, and has in him a big heart. Then, too, he is so well acquainted with every phase of Methodism. "Give me a man for Bishop that knows by experience more than one special line of church work." Then, too, he is a great preacher, loves the Church, and having known him for years I do not hesitate to say that every interest of the church would be safe in his hands.

I feel sure that your readers will be glad to hear that Rev. Theo. Copeland is pastor of one of our leading churches in St. Louis. He is a brilliant man and can fill any station in the Church.

Doctor, pray for us. We are having the best meeting of our life. Yours fraternally,

W. M. MCINTOSH.

"She thought to herself," writes a modern novelist, "how delightful it would be to live in a house where everybody understood and loved and thought about everyone else." She did not know that her wish was just for the kingdom of heaven.—*F. W. Farrar.*

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MISUNDERSTOOD.

BY KATHERINE O. VAN KUREN.

Misunderstood! Ah, yes, that's it—
The heart cries out its bitter pain;
Laughed at, and ridiculed, and why?
Misunderstood! the sad refrain.

We have our motives misconstrued,
By those who cannot understand
The deeper feeling hidden 'neath
The seemingly frivolous plan.

When we try to do our best
How often then we fail the most!
Men seem to tell us with a sneer,
"Our trying is an idle boast."

We grow discouraged; but take heart—
No night but yields its place to day;
Then men will see us as we are;
But we must patient be, and pray.

So when our days are going wrong,
And trials come—for come they will—
We'll bravely think of others' wrongs
And learn to suffer and be still.

—*Christian Intelligencer.*

OLD FASHIONED NEIGHBORS.

"There are no neighbors in this ultilitarian age," said Mrs. Norton, impatiently, when some one had said—in fun, of course:

"The very best way to have a good time is to invite in the neighbors." And she went on still impatiently, "I am tired of not knowing the name even of the people next door. I wish we could leave this congested city and go to live in the country, where one may have old-fashioned neighbors."

"You must remember that the country, in New England, even, is in a state of transition," said her husband, who was apt to say, when his home-keeping wife rebelled, that New York was good enough for him. "Wherever you went you would probably find an Italian family on one hand and a Bohemian on the other, a Norwegian across the field and down the lane a colony of Irish or French, all very good in their way, no doubt, but not like the old-fashioned Yankee element with which your childhood was familiar."

"But there are still places where old-fashioned New England neighbors make life worth the living," put in Aunt Martha, and as her nephew looked incredulous she took a small white envelope from the dainty work basket on the small stand at her elbow, saying, "Listen to this, received yesterday:"

"You will be sorry to know that poor grandma has been suffering from her annual attack of influenza. For several days she was seriously ill, in bed, then the fever left and an appetite developed, and, of course, it was for something I did not have in the house and could not procure, on the instant, at least, and for an hour I heard all the changes rung on chicken broth.

"The snow was falling in big flakes and the wind was howling. I was alone in the house with her, and we do not keep fowls, as you know, and there is no near-by market, every one depending on the regular 'cart' from town, and at this season would not bring chicken unless ordered to do so.

"After a while she fell asleep under the influence of a quieting powder, and I knew it would be safe to leave her for ten minutes. Wrapping myself in a blanket shawl, I ran across the garden to Mrs. ———, our near neighbor, you know, and told her my trouble. She keeps a flock of fowls and often has chicken on her table.

"'No,' she said, 'I have no broth in the house. I haven't had a chicken for a couple of weeks. My table fowls are nearly all killed off; there is one, however, that I have been saving, in case I should have unexpected company. Couldn't your grandma eat this, or that, or the other?' and she mentioned several things she would be glad to prepare for her, but I tried to laugh, and said 'chicken broth or nothin, she is so set,' and I ran home, discouraged, making sure that before I could gratify her, her appetite would be gone and her strength with it.

"In a couple of hours I heard my neighbor's pantry window open and a call. It sounded like, "Come over and get the broth;" but the wind was a gale by that time, so rigging out my feet again in boots and enveloping myself in the blanket shawl, I made my way across the garden, being greeted by the savory smell of stewing chicken as I opened the door of the cheerful kitchen.

"'Did Mr. ——— come home, dismayed by the storm?' I asked. 'Oh, no,' she replied, 'I managed it.' And I found she had dressed for the undertaking, been through the wild storm to the poultry house, caught the fowl she was holding in reserve, brought it in, cut its head off—I have no doubt she asked its pardon and assured it that she would be so quick about it that the pain would be merely nothing—scalded, picked, drew it, cut it up, and set it to soak in ice water for half an hour, and there was the broth ready for grandma's supper.

"I was so astonished that I had to cry a little, and when I tried to thank her she said it was what either of her grandmothers or her own mother would have done, and she didn't want the family record for neighborliness to be broken while it rested with her. 'Tell your grandma,' she said, 'that I am glad that I had the fowl; that I was well enough to go and get it; for grit to cut its head off, that I knew how to dress it and cook it, and most of all I am thankful for the disposition to help a neighbor in need, so the thankfulness is all on my part, if now she accepts and eats it in the spirit of neighborliness in which it was offered.' And she did; she took it with relish and it lasted for two days, and she is sure it saved her life, and she says with her characteristic assertiveness that she guesses she knew what nature craved."

"That sounds like a made-up story," said the nephew, "although it is an enjoyable one."

"It is as true as truth," said Aunt Martha. "That is what we mean when we talk of good, old-fashioned neighbors, your wife and I."—*Mrs. Annie A. Preston.*

CALENDAR OF IMPORTANT EVENTS.

STATES OF LOUISIANA AND MISSISSIPPI.

Millsaps College Commencement, Jackson, Miss., June 7-9.
Aberdeen District Conference, at Houlka, Miss., June 3-5.
Vicksburg District Conference, at Bolton, Miss., June 10-14.
Alexandria District Conference, at Natchitoches, La., June 12-14.
Woman's Foreign Missionary Society of the North Mississippi Conference, at Senatobia, Miss., June 13-17.
Mid-Year Meeting of the Mississippi Conference Board of Missions, at Centerville, Miss., June 17-19.
Mississippi Conference Epworth League, at Gulfport, Miss., June 18-21.
Missionary Institute, Philadelphia, Miss., June 23.
Meridian District Conference, Buckatunna, Miss., June 23.
Columbus District Conference, at Mathiston, Miss., July 1-3.
North Mississippi Epworth League Conference, July 7-9.
Monroe District Conference, at Monroe, La., July 7.
Newton District Conference, at Montrose, Miss., July 8-10.
Corinth District Conference, at Baldwin, Miss., July 14-16.

A propensity to hope and joy is real riches, one to fear and sorrow, real poverty.—Hume.

It was no passing form of meaningless words when Jesus said, "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you."

Realized peace in the heart has enabled men to live unmoved by trials that had driven others to despair, and to die as unmoved as men lie down to sleep when the day's tasks are done.

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Always keep a bottle in the stable.
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ALSO IN QUART BOTTLES
FOR SADDLE or HARNESS GALLS

Christian Advocate.

REV. JNO. W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.
CHAS. O. CHALMERS, Publisher.

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OFFICE, 111 CAMP STREET, NEW ORLEANS.

TERMS:
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PUBLISHING COMMITTEES:
LOUISIANA CONFERENCE—Rev. W. W. Drake, Rev. N. E. Joyner, Rev. J. M. Henry.
MISSISSIPPI CONFERENCE—Rev. M. L. Burton, Rev. W. H. Lewis, Rev. C. W. Crisler.
NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

ABUSES THAT SHOULD BE CORRECTED.

A thoroughly healthy moral wave is flowing all through our land. Louisiana is feeling its force. There can be no doubt that the State legislature now in session will deal vigorously in some way with the liquor business. Race-track gambling will be suppressed, and a law for the punishment of miscegenation will be enacted. All these speak progress towards better morals. But we hear nothing of laws for the protection of the Sabbath. Until something is done in this matter other laws, however good, will not produce the best results. A well-kept Sabbath is worth far more than many suppose.

We know of no amusement, however demoralizing, that is not lawful on Sunday: hunting, fishing, cock-fighting, ball-playing, professional and amateur, charging gate fees, etc. According to our observation nothing is so demoralizing to boys, not excepting the open saloon, as Sunday base-ball. The ball players and those who are enthusiastic over the Sunday game have absolutely no respect for the Sabbath, nor for the feelings and opinions of those who are aggrieved over the desecration of the day.

Can nothing be done to stay this tide of evil? The matter should command serious thought.

THE TIME LIMIT.

Methodism in about one hundred and seventy years has become world-wide. It has made its conquests with an itinerant ministry operating under a time limit. It is as healthy and prolific to-day as at any period of its history. Notwithstanding, there rises up one now and then who tells us that the Church is not as progressive and productive as it should be, all because the preachers, subject to a time limit, must be changed at least every four years.

First, we are told that the time limit tends to arrest the intellectual development so that preachers fail to come to their best. No preacher, it is affirmed, "capable of the highest possible development, can attain that development under the time limit." This statement is based on the supposition that a preacher, like a school boy, will do no more for self-development than he is compelled to do. That is to say: A preacher will not study any more than the law requires or the necessity of the case demands. During the four years he is pursuing the course of study he is filling a pastorate and preparing sermons. If perchance he serves a charge four years, which forces him to study, he develops, but when his time is up and he goes to another charge, not realizing the necessity for continued study, he preaches his old sermons and, of course, ceases to grow. All this may be true, but we are of opinion that in every such case the man is without the right kind of ambition, else developed all that was in him during the four years of his former pastorate.

Not many of us are capable of making great preachers. No amount of hard work can make us such, and the longer some of us stay in a place the less we are respected for preaching ability. Our sermons are simply heard as a "matter of course," and put up with because we have qualities of another and useful kind. "He is a poor preacher, but a good pastor, and a man of fine executive ability," is a remark often heard. And we undertake to say that it requires tact, judgment and hard work as a pastor to succeed in any place, and that as a rule our preachers succeed, notwithstanding they are moved from place to place, a few of them at the end of four years, the majority at the end of two. The statistics tell of their great success.

The argument worked out on the basis herein set forth is plausible, but it is contradicted by the facts of history. It is well known that Methodism has produced some of the greatest preachers of the ages—learned, eloquent, successful, and every one was trained and developed under the time limit. The Church boasts to-day of many preachers who stand in the very front, commanding the respect and admiration of the country, and all save the young men of the Methodist Episcopal Church, were made what they are under the time limit.

To read the wailings of some who plead for the elimination of the limit it would appear that the majority of preachers are actually shriveling up to invisible proportions, and that the churches, especially in the cities, are dying on their hands. The fact that other churches around them, whose pastors have been with them many years, are no more prosperous than Methodist churches, with changeable, short-time pastors, makes no impression. And they overlook the fact that very many of these churches, supposed to be unhampered by a time limit, change pastors quite as often as do the Methodists. We have known a few to change oftener, and some to be without pastors for months. Such does not occur in Methodism, thanks to an itinerant system with a time limit.

Next, we are informed that the coming of the Institutional Church makes the elimination of the time limit a necessity, it being conceded that "if we succeed with this kind of work, the Bishop must have the authority to appoint the same man to it from year to year for an indefinite number of years." There is no reason why this thing should be universally conceded. We heard such talk as that long years ago. We have known men to plead with the Bishop saying: "Our church will be ruined if you move our preacher." But the preacher was moved, and the church lived right on. And it lives to-day.

We grant the difficulty of building up and sustaining a great Institutional church, but no matter how difficult, Methodism is not so scarce of suitable and well-equipped men that if one is removed another, equally competent, cannot be found. The Lord has always provided the men. It is too early to abandon a popular and successful policy for the sake of an institution that is but an experiment. The Institutional church has yet to present its credentials as a soul-saving agency. We have not a word to say against such churches, but we do not deem them of sufficient importance to justify the abandonment of a usage that has been the life of our beloved Methodism.

DR. WINTON AND THE RESTATEMENT.

A short time since Dr. Winton printed a paragraph expressive of surprise that any one should oppose a new statement of Methodist faith. We paid our respects to the paragraph in an editorial. Dr. Winton's notice of our editorial is as follows:

> "The editor of the New Orleans Christian Advocate says in regard to the proposed statement of faith: 'Had the proposition been to set before the Church a declaratory statement of the cardinal doctrines of the Christian faith in brief and convenient form, * * * it would not, we dare say, have stirred up such strenuous opposition.' But that is the proposition exactly. No proposal has been made to change anything, either Articles or Standards. It has only been insisted that the Articles are incomplete and the 'Standards' undefined. Therefore something more compact and modern is needed. The New Orleans Christian Advocate mentions our 'Standards' as apart from the Articles, and as if they were well known. Would the editor mind specifying just what those Standards are? Dr. Blackwell and Dr. Tillet do not need a declaratory statement to teach them the doctrines of Methodism, but to put into the hands of students. Every missionary and most pastors have experienced the same need."

In reply to the above we beg leave to say:

1. Dr. Tillett's proposition must be interpreted in the light of his intention. That intention was clearly set forth in his speeches before the General Conference, and are authoritative. Those speeches are recorded, and justify us in saying that, whatever else he intended, he certainly meant that our Articles of Religion should be substituted by a new statement of faith acceptable to ecumenical Methodism. We know he says "the Articles are to remain just as they are, and where they are," but if they are inadequate, out of date, with one-third of them useless, then this "sop to Cerberus" must pass for nothing.

2. Dr. Winton knows something about the "Standards," sufficient at least to affirm that they are "undefined." He asks us to "specify just what those 'Standards' are." We respectfully refer him to *The Christian Advocate* (New York), of May 7, 1908, article "Unnecessary and Hazardous," page 741.

3. To be sure, we know that "Dr. Blackwell and Dr. Tillett do not need a declaratory statement to teach them the doctrines of Methodism," but Dr. Tillett did say that, in the absence of such a statement of Methodist doctrines as he was contending for, he felt embarrassed in the presence of a class of theologues whenever he undertook to teach them. And Dr. Blackwell said the same.

IN NORTH MISSISSIPPI.

It was our pleasure last week to attend the Winona District Conference at Eupora, one of the rising towns on the great Southern Railroad. We found the young presiding elder, Rev. E. S. Lewis, in the chair, conducting the business in an easy and satisfactory manner. Brother J. R. Bingham was secretary. He is an old hand and fully understands the work. All the preachers were present except two. Why they were absent we did not learn. The laity was not so well represented, owing to the continued rains of the past few weeks, which have so seriously retarded all kinds of farm work. The work throughout the district is in fine condition, the preachers all at their posts, and having the earnest co-operation of the membership. The presiding elder is held in high esteem. He is young and vigorous, preaches well, has no old sermons to fall back on, such as used to be called "sugar-sticks," and looks well after every interest committed to his hands. Brother Lewis' work on the district, his hold upon the people, and his great influence—the same that can be said of others of whom we know—assures us that, at least in all these parts, our people are not ready to do away with the presiding eldership, nor to change the title to "District Superintendent." A live presiding elder is yet a man of power among Southern Methodists.

The Conference was more than half through its work when we reached Eupora, so we are unable to give any of the details. This will be attended to by the secretary, who never fails to send good notes to the ADVOCATE. We had the opportunity of attending only two preaching services. Thursday morning Rev. J. A. Hall preached, and in the evening Rev. J. T. McCafferty. Both sermons were full of good gospel meat and fed the souls of the people. They were impressive. These are young brethren, and have before them the promise of long life, and the Church will hear from them a good account in the years to come.

Among the livest institutions in the district are the two Women's Missionary societies—the Home and Foreign. Both were in full evidence in Eupora, and held a joint meeting on Thursday afternoon. It was largely attended by the ladies of the town. We cannot give an account of it, because, like all the brethren, we had to take a back seat, and though we used our eyes we could hear nothing. These saints in bonnets—no, in hats, many of (not whom) which were "merry widows"—are desperately in earnest. Mrs. Trotter, of Winona, and Mrs. T. H. Bingham, of Carrollton, led the Foreign Mission forces, and Mrs. Dr. Harris, of Rome, led in the Home Mission work. Sister Harris has promised to give us an account of the meeting for the ADVOCATE.

Of course we came to Eupora in the interest of the paper. But our experience is that, so far as work for the ADVOCATE is concerned at District Conference, the time and expense are well nigh wasted. Those who attend District Conferences are already subscribers and friends. Sometimes we are told that "the sight and presence of the editor is worth all the visit costs." This we steadfastly do not believe. We have known more than one editor to help his paper by staying at home.

Another great Southern State has been swept into the prohibition ranks. On Tuesday the 26th ult. North Carolina voted prohibition into her constitution by an overwhelming majority. The vote in one respect at least was peculiar. Every large town and city in the State, except two, voted by big majorities for prohibition. Heretofore the cities have voted the other way. This vote indicates that the cities, as well as the country districts, are tired of the rule of the saloons. From an anti-prohibition paper we quote the following dispatch: "The prohibition ticket has carried seventy-eight out of the ninety-eight Counties by majorities approximating 48,500. The anti-prohibition ticket has twenty Counties by majorities approximating 5,600. The prohibition leaders say it is possible for the prohibition majority to reach 50,000. A close estimate of the vote would give a prohibition majority of about 45,000." From another source, the report is that all the Counties except five, went for prohibition. We cannot say which is correct. Tennessee is now in what is called "a whirlwind campaign" with Gov. Patterson standing for re-election on a "local option" platform, and ex-Senator Carmack against him on straight-out prohibition. The issue is to be determined by a primary election during this month. If what the *Commercial-Appeal* says is true, the campaign is waxing exceedingly bitter. This we are sorry to note.

The Memphis *Commercial-Appeal* is sorely distressed over the conduct of women and children in taking active part in prohibition campaigns and elections. To the *Commercial-Appeal*, joining in parades, and influencing votes at the polls is a horrid thing for a woman to do. Up to this time, it says, such conduct is confined to small towns, but fears the ugly thing will appear in Memphis. This enlistment, it declares, "of the women and children to fight for that which many of them, in their unfamiliarity with political issues, know not of, is one of the distressing and pitiful practices of the prohibition party. * * * Nor can we believe that the wives, mothers and maidens of Memphis are willing to mingle their pure and sacred social and home influences with the coarser and soiling influences of the ward politicians." We infer from such language that the editor of the *Commercial-Appeal* prefers to give over the city of Memphis and State of Tennessee to the liquor politicians, and the rum sellers, rather than see a good woman, moved by conscience, undertake to turn a vote against the demon destroyer of home and happiness. Everybody who will, knows that the issues involved in such campaigns are not political. They have nothing in common with what is called *politics.* They are purely moral, and designed to suppress the greatest foe to God and man with which the world has to contend. The *Commercial-Appeal* is not the only paper that looks at the matter as a political one, contending for the regulation, rather than the suppression of the liquor traffic. Our women are helpers in the fight, and we do not care how much they march under banners, nor how generously they supply voters with sandwiches and hot coffee, nor how many men they may persuade to wear the white ribbon, and vote the clean ticket.

PERSONALS.

The address of Rev. J. A. Alford for the summer will be Brandon, Miss.

Rev. Geo. D. Parker and wife sail for Brazil, via Havre, this week. They will accompany Bishop Hoss.

Dr. W. J. Dawson, an Englishman now lecturing in this country, will spend a week in November lecturing for Rayne Memorial Church.

The men of Second Church, New Orleans, have organized a "Brotherhood for Men," which will emphasize the question of Foreign Missions, social issues and good-fellowship among our men.

Rev. J. A. Rice, D.D., pastor of Rayne Memorial Church, New Orleans, La., has been away two weeks. While out of the city he delivered the commencement addresses for Athens Female College, Athens, Ala., and at Wofford College, Wofford, Ga.

A college man, well qualified and of long experience, would like to secure a position in college or high school as assistant in any department. We will gladly put principals or trustees in correspondence with him. Letters addressed "To Prof. M.," care of this office, will be forwarded.

It was our pleasure during the District Conference at Eupora to be entertained at the home of Brother and Sister W. G. Taylor. In connection with Rev. B. H. Malone, and Mrs. Dr. Harris, of the Home Mission Board, we shared their hospitality for two days. The association was pleasant and we trust also profitable.

Rev. F. Zito, our missionary to the Italians in New Orleans, is beginning a most promising work among that priest-ridden people. In addition to his regular pastoral work he has a large number of Italians in his night school. Mrs. Zito has several Italian girls in her sewing school. Brother Zito's address is 537 St. Ann Street.

One of the most interesting talks before the Winona District Conference was by Miss Willingham, a consecrated Christian teacher, in which she detailed her experience in teaching Italian children in one of the Parishes of Louisiana. She says the children, in numbers, readily respond to religious instruction, and regards the field as full of promise. She loves the work.

The Port Gibson Female College has added to its Faculty, for the session beginning next September, Miss Claribel Drake, a graduate of Randolph-Macon College, who is to teach French and Latin. There has been added also a teacher of Vocal Music, Miss Otta J. Stephens, of Missouri, who is now in the New England Conservatory.

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Insures healthful and delicious food for every home—every day
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The Crowley District Conference was held at Jeanerette, La., May 30 to June 1. There was a large attendance, both of preachers and laymen. Rev. J. M. Henry, Presiding Elder, was much encouraged because of the interest shown. Five candidates were licensed to preach, and will serve as assistants to our French Missionary, Rev. M. Hebert. Rev. W. L. Doss, pastor, and the good people of Jeanerette afforded delightful entertainment for the delegates. Our publisher spent Saturday and Sunday attending the sessions of the Conference, and regretted that he could stay no longer. A full report of the proceedings will be published in our next issue.

We learn with deep regret of the death of our dear old friend and brother, the Rev. A. P. Sage, of the North Mississippi Conference. He has been on the retired list for eight or ten years, and received a slight stroke of paralysis three or four years ago, from which he never fully recovered. In our boyhood days we attended the same school. He was a young man preparing for the ministry and gave great promise of usefulness. We do not know the exact length of time he served in the itinerancy, but it was near fifty-five years. His was an unblemished and fruitful life. We trust some one well acquainted will give us a memoir for our columns. Blessings on his memory.

GILLIAM NEEDS HELP.

Dr. Boswell: I have received letters from our pastor on the Ida Circuit describing the great cyclone of last week in which the whole town of Gilliam was wiped out, including the church. Acting upon his request, I herewith appeal to the generous people of Louisiana for assistance to rebuild that church.

The Gilliam church was built in the main by the leadership of Brother J. T. Gardner, who, as steward, trustee and Sunday school superintendent, has given the last ten or more years to the work there. In the great cyclone his house was destroyed, wife killed, children wounded, as was also himself. Many preachers can testify to the gracious hospitality of the Gardner home. To think of such a tragic death! But God still lives, and the sun will shine again in Gilliam!

Others there, the Houstons, Lays, and Mr. R. T. Douglas, all our friends, if not all members, lost heavily. Brethren, help! Yours in Christ,

H. S. JOHNS.

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A FINE TRIP AND A GREAT REVIVAL.

My Dear Dr. Boswell: I have just returned from an interesting trip and a gracious revival. On Monday, the 20th of April, I left home for Purcell, Oklahoma, to hold a revival meeting where one of my brothers is in business. He is the president of the board of stewards and Sunday school superintendent, and it was through him that I had the invitation to hold the meeting. I went by the way of St. Louis and Kansas City, spending a day in each place.

While in St. Louis I visited several of the churches of different denominations, among which was our Centenary. I went carefully through the Jacoby Art Glass Company, from which concern I had only a few weeks before given an order for nearly $1200 worth of windows for our new church.

In Kansas City I visited our Training School, the Institutional Church, the new Central Methodist Church, the branch Publishing House of the M. E. Church, and also called for a few minutes at the home of our beloved Bishop Hendrix.

I took charge of the meeting in Purcell on Thursday night, the 23rd, and in a few days the meeting began to take hold of the town. We tried to close on the night of May 5, in order for me to go to St. Joe while the Board of Church Extension was in session, but they demanded that the meeting continue. I ran up to St. Joe, a distance of nearly 500 mlies, and then went back to continue the meeting. I was out of the meeting two nights and three days, getting back on Thursday, and continuing through Sunday night, the 10th. Before I left for St. Joe there had been eighty conversions and forty additions to our Church. From the time I got back until Sunday night there were about twenty more conversions, making 100 conversions in all. More than fifty joined our Church, and about twenty joined the other Churches of the town. Truly, the Lord was with us. Most of those converted were the grown people, many of them being heads of families. The banks, stores, barber shops, pool-rooms and all places of business closed for the day services after the first few days. To God be all the glory for this wonderful victory.

While out in that country I spent two or three hours in the rapidly growing town of Oklahoma City, visited Epworth University, jointly owned by the M. E. Church, South, and the M. E. Church, and that University is being wonderfully felt already. It was also my pleasure to go into the new church in the city which is being pushed to completion, which indeed will be a handsome structure when finished.

Now a word or so about our own new church at Okolona. The carpenters finished their work yesterday. Nothing to do now except put in windows and do the inside painting. Windows will be shipped next week. We hope to worship in our new church by the last of June anyway. We have cause to be proud of the church here, which will be one of the best in North Mississippi Conference.

The Lord continue to bless us. May God bless you, Doctor. Fraternally,

ROBT. A. CLARK.

Okolona, Miss.

REVIVAL AT LIBERTY.

Our long-looked-for meeting has been held. There was much talk between God and the few faithful ones of Liberty about the meeting. Now there is much talk between man and man about the visible results of the meeting. Brother Harbin, of Greenville, Miss., came to us in the fullness of the blessing of the gospel of Christ. He stayed with us eight days. We were all sorry he could not stay a week longer. He captivated our town and community—men, women and children, Baptists, Presbyterians and Methodists—all alike took a lively interest in the meeting. Merchants closed their doors at half-past 10 every morning, and all, with few exceptions, together with their clerks, went to church.

Rev. J. M. Lewis, of Oakridge, Miss., led the singing. Miss Ethel Whittington, of Salem, Miss., presided at the organ. Brother Magee and Weathersby, of the Presbyterian Church, with their musical instruments, rendered valuable service in the choir.

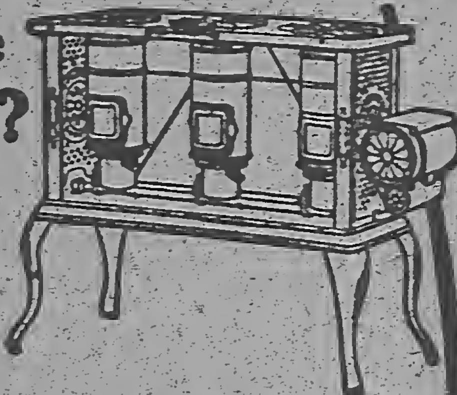
The music was grand, the preaching as good as could well be. Marked attention was given by the people, who flocked in crowds to hear the gospel. Sin, such as gambling, drunkenness, adultery, false swearing, blasphemy, Sabbath-breaking, etc., was handled without gloves. His sermon to men only on Sunday at 4 p. m. was one of his best. Not anything was said that could not with propriety have been said in the presence of women and children.

About thirty applied for Church membership — fifteen joined our Church; the others will go to the Presbyterian and Baptist Churches.

Pastors of the other Churches in town co-operated with us. All Christian people here are working in perfect harmony with each other. We have a union prayer-meeting here that is largely attended. Many family altars have been established since our meeting began. Perhaps there never was a time when Christian people of all Churches were so near together in feeling, purpose and sentiment as at presnt. This is as it should be. Our Sunday schools in the Liberty charge are doing well.

God bless our dear old Advocate and its Editor. Your brother,

H. P. LEWIS, Sr.



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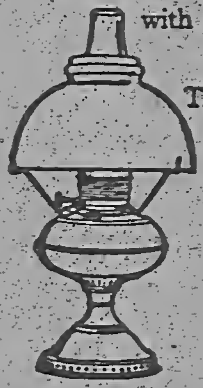
NEW PERFECTION

Wick Blue Flame Oil Cook-Stove

actually keeps the kitchen cool—actually makes it comfortable for you while doing the family cooking, because, unlike the coal range, its heat is directed to one point *only*—right under the kettle. Made in three sizes, fully warranted. If not with your dealer, write our nearest agency.



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Every facility for physical culture is afforded. Tennis, bowling, etc. Beautiful city campus of ten acres, and suburban camp"s of forty acres.

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Pains, from which women suffer, often make living unendurable.

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At least it can do no harm to give Cardui a fair trial.

It *may* be the *very* medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought $5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

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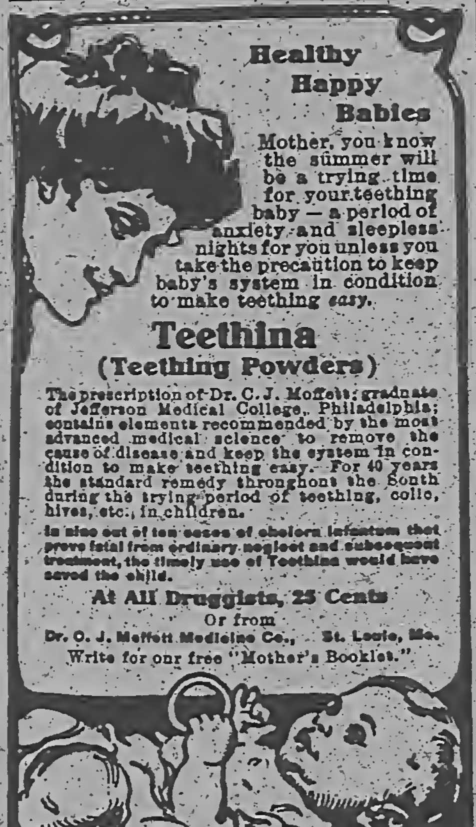

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Mother, you know the summer will be a trying time for your teething baby — a period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething *easy*.

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The prescription of Dr. C. J. Moffett; graduate of Jefferson Medical College, Philadelphia; contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

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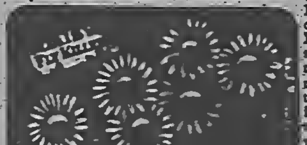

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REVIVAL AT GREENVILLE.

Evangelist Jno. B. Andrews, of Siloam Springs, Ark., has just closed a meeting here which lasted for a little over two weeks, and accomplished much good. Brother Andrews is simple, direct, strong, Scriptural in his presentation of salvation. He preaches a repentance that is evidenced by turning from all sin and a conversion that is attested by the witness of the Holy Ghost. He does not lower the standards to increase the number of "converts." Under his searching messages, many backsliders were reclaimed, and many Christians who were in doubt came to a gracious sense of their acceptance with God. There were more than a hundred professions of faith in Christ. The singing was led by Brother R. E. Huston, who travels with Brother Andrews. He is a devout and gifted gospel singer and is doing an excellent work.

The weekly prayer-meeting is now better attended than ever before and there are more adults in the Sunday school. I believe that the church has received a great and abiding uplift as a result of this meeting. Fraternally,

J. R. COUNTISS, P. C.

Greenville, Miss.

WESSON, MISS.

Dear Dr. Boswell: We closed a good meeting in Wesson on the 5th inst. Brother J. J. Smylie, of Flora, Miss., did the preaching. About ninety professed conversion or reclamation. Have received forty-five on profession of faith and others have given their names for membership.

Brother Smylie did faithful work, and his ministry was richly blessed. Our membership is much revived, attendance at Sunday school increased and all departments of Church work have taken on new life. We have some excellent people here.

F. A. GRIMES, P. C.

IMPROVEMENTS AT LAKE, MISS.

Mr. Editor: The church at Lake has in the last few months received improvements and repairs costing about $800. A vestibule and steeple have been added, painted outside and inside, seats, pulpit, etc., and a nice set of new lamps. Besides the above, Mrs. John McKeague, a member, formerly from Pennsylvania, presented the church with a table, four chairs and a rug for the pulpit. The Ladies' Aid Society has taken the lead in getting up the money and looking after the improvemnts. We cannot praise them too highly.

C. McDONALD.

Lake, Miss.

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Itching, redness, and pain are quickly relieved and the germs of skin and scalp disease destroyed by the use of **TETTERINE**, the fragrant antiseptic and healing ointment, following baths with **Tetterine Soap**. This splenndid remedy is a boon to sufferers from Eczema, Tetter, Itching Piles, and all diseases of the skin and scalp. Costs 50c at your druggist's or by mail. Address, **The Shuptrine Co., Savannah, Ga.**

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CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p. m.; Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 978.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

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Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old-time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D.
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"My heart was weak and at times I thought I would die. I lost consciousness one morning, and did not recover for hours. My wife gave me whiskey and applied mustard. A friend advised Dr. Miles' Heart Cure. I took two or three bottles and it keeps the old heart going right along. Have never had one of those spells since. I should have been dead years ago had I not found relief in this valuable remedy."

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If first bottle fails to benefit, money back.

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should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

Heiskell's Ointment

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with *Heiskell's Medicinal Soap*, before applying the Ointment. To make the blood pure and clean up the liver take *Heiskell's Blood and Liver Pills.*

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Steel Alloy Church and School Bells. ☞ Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

MOXINE

Cures LAGRIPPE and Colds.

Obituaries.

Mrs. **MARTHA EUNICE LEE.**—On May 11, 1908, occurred the death of Mrs. Martha Eunice Lee, wife of Reuben Lee, Sr. She was 73 years of age, and all her long life was spent in the service of her native State. She was born in Washington Parish, La., and at the age of four years her parents moved to St. Helena Parish, where she was married, and of this union nine children were born, six of whom survive her. Judge Louis W. Frank, of Texas, was taken in the home when at the age of 9, an orphan, and raised with the family. Sister Lee joined the Methodist Church at "Day's Church," St. Helena work, over twenty years ago. She has lived a consistent member since her connection. On moving to Kentwood, La., she placed her membership here, and while she was so afflicted she could not attend services, yet she lived a quiet, gentle Christian life. She never complained of her sufferings. She has raised a very devoted family, one son a steward at Kentwood. There survives her six children and her devoted husband, who is now 85 years of age. The Church loses a devoted Christian mother, but her prayers and life will live in her family. The funeral services were conducted at Kentwood Cemetery by her pastor, Brothers D. E. Kelly and J. W. Jelks, on the afternoon of May 12, 1908.

S. L. RIGGS, P. C.

Mr. **R. H. HUMBER.**—After a long and useful life Brother R. H. Humber passed quietly away, surrounded by friends and loved ones, on Tuesday morning, May 12, 1908, at the home of his granddaughter, Mrs. Walter Hindman, Tishomingo, Miss. Brother Humber had reached the ripe old age of 89 years and 10 months when it pleased God to call him home. He had been a consistent member for over sixty years of the Methodist Episcopal Church, South. His loving wife had preceded him eight years ago to that house of many mansions which the Father has prepared for the faithful. Since her death he had lived with the children and grandchildren. He was always a welcome visitor in any home. He was truly a man of God. He was ever ready to lend a helping hand to any one in need. The Church has lost a pillar, the country a noble citizen, and the children a true and loving father. As we stood and watched the last fleeting moments of Brother Humber we could not help saying, Oh, God, we thank thee that some lamps never go out. Death cannot quench them. But the wave of influence set in motion will move on and on through time to eternity. May the children, who are left behind, be true to God and at last meet those who have gone before, is my prayer.

W. L. BROOM, Pastor.
Tishomingo, Miss.

Mrs. **MARGARETTE SOUTHWARD HARVEY.**—On Friday afternoon, May 15, 1908, the death angel visited the home of Brother Wesley Harvey and claimed for its victim his loving companion. She had been a constant sufferer for several years; yet she bore her sufferings with Christian fortitude and patience. Our hearts go out in sympathy to the loved ones. Though Sister Harvey had not been permitted to mingle with her friends for a long time, she will be greatly missed in her home. Her voice will be hushed, her chair will be vacant, and her counsel and advice can be had no more. No more will the welcome voice greet the aged husband as he moves around the home. But while we will miss her so much we should not forget that our loss was her gain. She is free from her sufferings. She pillowed her head on the Savior's breast and quietly went to sleep. Sister Harvey has been a Christian for many years, having joined the Methodist Episcopal Church in the bloom of youth, and remained a consistent member until she died. Truly we can say she died as she lived, trusting in our heavenly Father. After services conducted at her old home by the writer, the remains were quietly laid to rest in the family graveyard, where they await the resurrection morn. May our heavenly Father comfort the burdened hearts, is the prayer of her pastor.

W. L. BROOM.
Tishomingo, Miss.

Miss **LUELLA BOOTHE**, eldest daughter of Quin and Ella Boothe, was born in Natchez, Miss., Jan. 5, 1891, and died March 14, 1908. She joined the Methodist Church Nov. 24, 1901, and during the few short, happy years God permitted her to live she faithfully kept her vows. Luella was a very lovable girl, of a bright, sunny disposition that carried happiness wherever she went. Her winsome ways and loving, thoughtful deeds won her a host of friends. Her heart was light because her life was so pure and innocent. Truly her presence was like a ray of sunshine. Her friends and loved ones are deeply grieved because her loving smiles and cheery greetings are no longer bestowed upon them. But, O, what a comfort to know that she had consecrated her life to the Savior! She loved her Church, and took pride in its success; was devoted to the Sunday school and League. Just three days before her death her fellow-Leaguers elected her to the office of third vice-president, thus attesting their faith in her ability to make a success of that department. But she did not live to exercise the gift of the office bestowed upon her. Her death came as an awful shock to her friends, and God alone knows the severity of the blow to her dear parents, brothers and sisters. Without a moment's warning God took her to himself. While we cannot understand why one so young and joyous, and whose life was so full of promise for the future, both in her home and in the Church, should so suddenly be cut off in such a tragic manner, we do know that God does all things well; so we bow humbly to his will, and, looking up through clouds of sorrow, ask for grace to sustain us. She was one of many others who lost their lives in the dreadful fire which destroyed the Natchez Drug Company store. Her body was rescued from the ruins, and on March 17 we laid away all that was mortal of this precious girl to await the final summons of the Father, when we shall all take on our immortal robes and stand before the throne of God, there to sing his praises forevermore. May the comforting grace of our heavenly Father abound unto the bereaved loved ones.

HER PASTOR.

TRIBUTE OF RESPECT.

Whereas our heavenly Father has called from our midst, in the beautiful spring-time of her life, our dear friend and Leaguer, Miss LUELLA BOOTHE; be it, therefore,

Resolved, That the Pearl Street Epworth League and Sunday school have, in her death, lost a most faithful and beloved member, and one whose bright face and kindly greetings will long be remembered.

Resolved, That we hereby express our deepest sympathy for the bereaved family, and commend them to the heavenly Father, who is the only source of comfort in the hour of sorrow.

Resolved, That these resolutions be recorded in the minutes of our League, and also be published in the Epworth Era and the New Orleans Christian Advocate, and a copy sent the family.

MISS RUBY REED,
MISS PEARL EAST,
Committee.

JOHN SHARP FRIZELL.—The subject of this sketch, John Sharp Frizell, son of J. L. and Leslie Frizell, was born in Minerva, Miss., Sept. 2, 1903, and died in Winona, Miss., May 17, 1908, being 4 years, 8 months and 15 days old. He was sick for five months to a day. During this long sickness he was patient and cheerful. John Sharp was a boy of unusual disposition. He loved his friends ardently and confidingly, and was always fond of flowers. But the patient little sufferer has gone "where sickness and sorrow, pain and death are felt and feared no more," where he will be greeted by friends forever in the city of the blest. Particularly he will be with that Friend who said, "Suffer the little children to come unto me, for of such is the kingdom of heaven;" where the flowers of eternal bloom will cheer him for ever and ever. The Savior said, "Where your treasure is, there will your heart be also." The fond parents' hearts follow the little treasure, and heaven is dearer than before he went. May the Spirit of all consolation cheer them and finally guide them to the home where all the good are going to sing his praise forever.

J. H. SMITH.

MILLSAPS COLLEGE.
Jackson, Miss.

CALENDAR.

Friday, June 5, 11 a. m.—Freshman Declamation Contest.

Friday, June 5, 8 p. m.—Galloway Lamar Debate.

Saturday, June 6, 11 a. m.—Sophomore Oratorical Contest.

Sunday, June 7, 11 a. m.—Commencement Sermon, by Dr. W. F. Tillett.

8 p. m.—Young Men's Christian Association, address by Dr. Alonzo Monk, Louisville, Ky.

Monday, June 8, 10 a. m.—Annual Meeting of Board of Trustees.

11 a. m.—Senior Oratorical Contest and Awarding of Medals.

8 p. m.—Alumni Re-union.

Tuesday, June 9, 10:30 a. m.—Alumni Adress, by Rev. Jno. R. Countiss.

Tuesday, June 9, 11 a. m.—Annual Address, by Dr. W. F. Tillett, Vanderbilt University, Nashville, Tenn.

11 a. m.—Conferring of Degrees.

COLUMBIA, MISS.

Columbia Station, Mississippi Conference, has had a gracious revival. Rev. H. M. Ellis, our Conference missionary evangelist, came to us early in April, and spent about ten days with us. Although much hindered by the rains, his work was very effective. Thirty-six came into the church through this revival.

Brother Ellis preaches clear, strong gospel sermons, free from cant or sensation; and his methods are good old-Methodist methods, utterly void of the many objectionable things that have marked too much of the current evangelism. Nevertheless, he is successful, and I am sure that his work will abide.

All of his sermons were of a high order. We did not hear anything tame or stale from him. Brother Ellis has learned what many of us never learn, how to preach to children. He is in his sphere, and it is a marvelously useful one.

Columbia's payment to missions this year will be larger because of the missionary evangelist's work here.

H. W. FEATHERSTUN.

Mrs. Winslow's Soothing Syrup has been used for over **Sixty-Five Years** by **millions of mothers** for their **children while teething with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic,** and is the best remedy for **Diarrhoea.** Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. **An Old and Well Tried Remedy.**

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Call on W. O. Johnson, 2512 Valence Street, or Phone Uptown 2556, New Orleans, La. 17 years' experience.

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FITS St. Vitus' Dance and Nervous diseases **permanently cured by** Dr. Kline's Great Nerve Restorer. Send for **FREE $2.00** trial bottle and treatise. **Dr. R. H. Kline, Ltd., 931 Arch St., Philadelphia, Pa.**

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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The question is, are you qualified to hold a responsible position? Have you had a thorough commercial training? Bankers, Merchants, and Manufacturers want you if you are competent. Now is Your Chance. Two roads are open to young people. One requires no training and leads to failure. The other requires training and leads to success. We prepare young men and women and start them on the road to success by securing them high-salaried positions. Fine climate, board cheap. Write for illustrated catalog and further information.
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Only Tonic—one bottle—one cure.

Sunday School

By W. B. Campbell.

LESSON FOR JUNE 7.

JESUS AND HIS DISCIPLES.

John xx: 19-31.

Golden Text: "Thomas answered and said unto him, "My Lord and my God."" John xx:28.

It must have been early in the morning, our Sunday, that Mary Magdalene hurried away from the garden where Jesus had met and spoken with her. She hastened to bear the message the Lord had sent to the disciples: "Go to my brethren," he had said. O, he was the same loving Master as he had been before they had cruelly crucified him. It was all so strange; she had seen and spoken to one who had been dead. Yes; she had seen his poor lifeless body borne to the tomb; she had mourned for him as gone from her forever; and when she went back to pay a last visit to the dead Christ, she had found a living Lord, alive forevermore. This was the message she flew away to tell.

The disciples were gathered together, weeping and mourning, and when Mary came and told how she had seen the Lord, and that he had talked with her, "They believed not." While they were thinking over the strange words of Mary, all day long they wondered; then came to them Cleopas and his fellow traveler and told them of how the Lord had joined them on their journey, and how Jesus opened to them the Scripture, as their hearts burned within them as they learned how "Christ ought to have suffered these things and enter into his glory." Even while they were telling their strange experience Jesus himself appeared among them, and his words of salutation were, "Peace be unto you." It was just the time for Jesus to come, for their poor, troubled heats were struggling between faith and unbelief. There are so many among the followers of the Lord that cannot believe unless they see. Jesus showed them his hands and his feet, the print of the nails that fastened him to his cross: "It is I myself," said Jesus. "Handle me and see." Yet they believed not for joy, and wondered still as he asked them for food. After eating before them he began to show them how the Scripture of Moses and the prophets had been fulfilled in all that had happened. He showed them that Christ should first suffer and then arise from the dead, and following that in order, repentance and remission of sins should be preached in his name. They should not begin to preach at once; they were not ready, not yet equipped for the great commission. They had to wait for "The promise of the Father;" they must wait and be endued with power from on high. Then, he said, "Receive ye the Holy Ghost." As he "breathed on them" this gift at this time was the seed that would ere long produce the "blade, then the ear, then the full corn in the ear."

During this time not all of the apostles were present. Only a the apostles were present. Only a part of them were there, like a remnant of sheep, huddled together to escape the storm. Thomas was not there, the gospel writers tell us. What we know of his character makes us think he needed most to be present of all, for he was of the kind that need to have their faith given a good start, that afterwards it be enabled to keep going.

That which is next related fastens the eyes of the whole Christian world on Thomas. Was it decreed that there should be a second assembly of the Apostles, and another appearance of the risen Lord in order that all doubt should be removed from the mind of Thomas? There have been many since that time that have needed as strong manifestations of Christ's presence and also the presence of the Holy Ghost to make them believe. A full week had passed and Thomas was present as they were assembled as at the first. Jesus came among them suddenly, as before, and after his salutation he called to Thomas to reach forth his fingers and thrust them into the nail holes, and to put his hands into the wound, the conditions Thomas had named to be fulfilled ere he could believe. Faith rushes into the doubter's heart like a mighty torrent. He could only cry, "My Lord and my God," not only believing in the resurrection, but ascribing to Jesus his full divinity all in one breath. After this he never doubted again.

Unbelief is a sin to all. Thomas had every aid to his faith, and with all reverence we think there was a vein of stubbornness in his character. We have the same aid to our faith, yea, even a stronger help. How much more are we in error if we count the Word of God as not worthy of credence? We have other proofs. Call to mind those numberless answers to prayers. Those times when we can almost see the hand of God as he has made "all things work together for good." "Lord, increase our faith," once prayed the disciples; then let us take up the prayer. Be not "faithless, but believing," remembering that "without faith it is impossible to please God," believing that Jesus is the Christ, the Son of God, and that believing we might have life through his name.

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address:

F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75c.

Take Hall's Family Pills for constipation.

LELAND, MISS.

We have just closed a good meeting at Leland. We had ten accessions, seven on profession of faith. We have had seventeen accessions since Conference. We have paid our missionary assessments, and will meet all the claims of the Conference. We have one of the best Sunday schools I ever saw, and we have organized a Young Men's Prayer-Meeting. Everything is in good working order.

I was assisted in my meeting by Brother Barrentine, of the White River Conference, and E. B. Ramsey, of Memphis.

J. W. HONNOLL.

PORT GIBSON FEMALE COLLEGE,

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Henry G. Hawkins, A. B., Pres.

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MISSIONARY INSTITUTES ON COALVILLE CIRCUIT.

Rev. H. M. Ellis, missionary evangelist, held two brief missionary institutes, using maps and charts, on the Coalville Circuit. There were two services at Poplar Head church, resulting in the organization of a real Sunday school missionary society, and also of the "Laymen's Movement." Plans were put on foot for the payment of extra missionary money above the assessment. Two splendid young women, one a visitor from a neighboring circuit, offered themselves for the missionary service.

At Coalville there was more of an institute, the services beginning Sunday night last, and running through the next day and a half. Mrs. B. F. Lewis, corresponding secretary of the Woman's Home Missionary Society, and Mrs. Dr. Caraway, district secretary for the Seashore District, were present and made special addresses the last half-day. Several of the ladies of the Coalville church read admirable and stirring papers on appropriate themes. The congregations continued to increase, as did the interest. A large mission study class has been organized, a thorough canvass of the field for subscribers to Go Forward is being made, a goodly number of missionary books were sold, the brethren are laying plans to pay double the amount of their missionary assessments, and a free-will thank offering of $25 was given to the Mississippi Conference Domestic Missionary Reserve Fund Brother Ellis is raising.

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SEMINARY, MISS.

We are glad to report that Seminary has just passed through a very gracious revival which closed Friday night, May 8.

Rev. E. L. Peebles, the spirit-filled, biblical encyclopedia of the Mississippi Conference, did the preaching. Our church here is new, and so is the present arrangement of the pastoral charge. Methodism has always been weak in this part of the Conference, but the Truth wins its way in the end; hence, the great revival just closed.

Brother Peebles is one of the saintliest men I ever saw. Would to God we had more men like E. L. Peebles. Our people all love him because he is so much like Christ, and because he has done them good.

Well, we organized a Sunday school here in the beginning of the year with but few enrolled, but now we have about one hundred scholars, with efficient officers, and our church well organized for work.

As a result of the meeting here, quite a number were converted, and up to date twenty-two accessions to the Church, with others applying for membership almost daily. We are conscious of the presence and leadership of God in our work.

Rev. O. J. Rainey is our junior preacher, and in that capacity is doing excellent service.

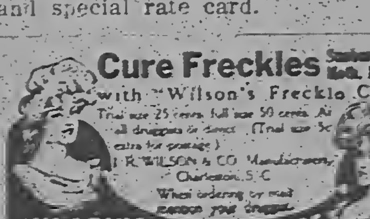
We hope to give a fuller report of our work later, and that other pastors may be fortunate enough to secure the services of Brother Peebles in their meetings. Let the brethren pray for us. Very truly,

J. E. GRAY, P. C.

Seminary, Miss.

LOW SUMMER RATE.

Elsewhere in this issue will be found a notice from Draughon's Practical Business College Company, a chain of 30 colleges in 17 States, making a special low summer rate. Read notice and write for catalogue and special rate card.



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A TRIBUTE.

The all-wise Creator claimed for his own the estimable, well-beloved wife of W. O. Johnson April 8, 1908. Mrs. SALLIE JOHNSON was born in Clarke County, Miss., August 9, 1861. Her age at her death was 46 years, 7 months, 29 days. She leaves a husband, five children and a loving and true sister in the person of Mrs. J. H. Martin to mourn their loss. Many friends and relatives attended the last sad rites, but we can truly say of her, a lovely Christian character, a home-lover, a devoted wife and mother, has gone to that beautiful home—"a home not made with hands eternal in the heavens"—to be with Christ, her Savior and God the Father. The writer, who knew Mrs. Johnson well, and enjoyed being in her good home, while I was teaching in that community, can sympathetically say, while she cannot come back to fill her much-missed place in the home, yet we can go to her by living the humble Christian life as she, doing our duty to fellow-man, and then enjoying an eternity with God the Father, where sorrow and worry never come, where the mornings are eternal and the shades of evening never fall. Death bears with it eternity—a word inde-
was much devoted to her Church and
finable—yet how vast in meaning. In the mistery of misteries let loving hearts, fond friends, candid minds consider:

Eternity! Where? Oh, Eternity!
Where?
Friend, sleep not, nor take in this
world any share,
Till you answer the question, Eternity! Where?

Sincerely,

J. F. MILLER.

Mrs. MARY ELIZABETH BAIN, daughter of Mr. Austin R. and Mrs. Mary Elizabeth Turner, was born in Silver City, Miss., August 12, 1879, and died at her home, Belzona, Miss., May 14, 1908. She was married to Mr. J. L. Bain March 27, 1907, with whom she lived devotedly until death separated them. Miss Bettie (as she was familiarly called) was a faithful Christian. When she joined the Church in her 18th year she was truly joined unto the Lord. Her life is truly an epistle read and known among the people with whom she has spent her entire Church life. She knew she was ready to lead the public loved her work. All her pastors prayer or any work needed to be done—she was only waiting their bidding. In the absence of the writer, Brother Wiley Ferguson, pastor of Silver City, held the funeral services. Sister Bain's Sunday school class, each bearing a cross decked with beautiful white flowers, preceded the pall-bearers from the home to the church, which was most impressive. God bless the bereaved ones. You know where to find her—she has ascended.

H. M. YOUNG, Pastor.

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I think we should treat our minds as innocent and ingenuous children whose guardians we are; be careful what objects and what subjects we thrust on their attention.—Thoreau.

Epworth League

TOPIC FOR JUNE 7.

"The Promise of the Father." — Luke xxiv, 44-49; Isa. xliv, 1-8. (Pentecost.)

There is but one God. This conviction is reached by reason and supported by revelation. In the first article of our religion we read: "There is but one living and true God, everlasting without body or parts; of infinite power, wisdom and goodness; the Maker and Preserver of all things, both visible and invisible." To doubt the truth of these words is to deny the dictates of reason and to produce disorder in religious convictions. At the same time it is to be noted that in the Godhead there are three persons. "And in unity of this Godhead there are three persons of one substance, power and eternity, the Father, the Son and the Holy Ghost."

It is impossible for us to separate the work of these divine persons, but it is possible to distinguish between them. It is usually said that the Father plans, the Son executes and the Spirit applies. All this is the work of God, though assigned to different members of the Trinity. If it seems impossible for anyone to believe that God should be one, and be composed of three persons, it may be said that such usage of language is common. The mind is one, yet with it you feel, think and will. These three are in one, yet each has its office. So, also, God is one, though we think of him as Father, Son and Holy Spirit.

1. The atonement had been planned, the Son had suffered and risen, but the work was not done. The sinful men must have the work of Christ applied. To this end the Spirit must come. It was necessary for the Spirit to apply the work of Christ. It is his to bring conviction to the heart of the sinner and to urge him to accept the work of Christ. "He will convict the world of sin," said the Master in speaking of the Spirit's work.

2. There is another work of the Spirit to which Christ referred in telling of his coming. In the fourteenth of John, Christ tells his followers that he will not leave them orphans, and that the Father will send in his name the Holy Spirit. The twenty-sixth verse of this chapter is suggestive of the work of the Spirit. The word "Comforter" does not mean exactly what the words Christ used does. He did not mean that the promised Spirit should smother, or remove, sorrow alone. The work of the Spirit is more like that of an "advocate" or one who stands between two persons. The word "advocate" does not carry the proper idea, since we usually think of an advocate as one who stands between unfriendly parties. This is not the true conception of the Spirit. To reconcile sinners is one object of his work, but it is not the whole of it.

3. The promise of the Father was the gift of the Holy Spirit. He was to bring power into the lives of the believers, aside from working on the hearts of those yet unsaved. How the work of the Spirit is done and where there is no little room for discussion, as little profitable as decisive. There is a suggestion that is worth while, in the twenty-sixth verse of the fourteenth of John, that may be a clue to the answers of the first of these two questions. He shall teach you all things, and bring to your remembrance all that I said unto you." The work of the Spirit is applying the work of Christ. This seems reasonable and sufficient.

4. That the Spirit brings comfort and power into lives does not seem strange when we recognize that he is enforcing or bringing near the work of Christ, who bears our sorrows and is the source of power. The concluding thought is that the Spirit works on the heart of every man, and that he has gifts of comfort, assurance and strength for all who will receive him. Let us desire his presence.—Rev. Wesley M. Smith, in St. Louis Christian Advocate.

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COLPORTAGE NOTES.

A good meeting has recently been held in Winona by the popular pastor, Rev. J. A. Hall, assisted part of the time by the presiding elder, Rev. E. S. Lewis. Children's Day was duly observed in Winona on the third Sunday, with a large attendance and good interest.

This is a busy season with the connectional workers, trying to keep up with the District Conferences and other church meetings.

The Colporter has recently visited Terry, Crystal Springs, Brookhaven and Jackson. Also attended the District Conference at Tylertown and the Sunday School Institute at Durant. At all places and by all the brethren he has been accorded cordial greetings, the right of way and friendly co-operation, and has been enabled to do a satisfactory business.

We are still circulating the books. "The Methodist Hymnal" is going rapidly, and words of praise are being heard for it wherever used. Our newest songbook, "Revival Praises," is deservedly popular, and should by all means be procured by our people, where a new book is wanted. We need not, and should not, go elsewhere than to our own Publishing House for song-books for any use in our churches and homes.

Many of the preachers are getting and reading with delight that truly *great book*, "Wesley and This Century," by Fitchett. The price is $1.75, postpaid. Also that other valuable book by the same author, "The Unrealized Logic of Religion." The price is $1.25.

The District Conference at Tylertown was an occasion long to be remembered for the liberal hospitalities of the people and the good interest taken in the services by everybody. It was good to be there. This writer was, with others, generously entertained in the good home of Brother Geo. H. Collins.

The new presiding elder, Rev. Geo. H. Thompson, wears his honors with grace and dignity, and is magnifying his office with efficiency.

G. W. BACHMAN.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

CORINTH DISTRICT—SECOND R'N'D.

Booneville Ct., at Blackland ... June 6, 7
Jonesboro Ct., at Brownfield ... June 13, 14
Rainey, and Faulkner Ct., at Marvin ... June 20, 21
Ripley and New Hope, at Wier's ... June 27, 28

District Conference will be held at Baldwyn, Miss., July 14, 15, 16.

BEN P. JACO, P. E.

GREENVILLE DIST—SECOND RND.

Robinsonville ... June 1,
Shaw ... June 7, 8
Glen Allan and South Greenville ... June 10,

R. A. MEEK, P. E.

ABERDEEN DIST. — SECOND RND.

Okolona Ct. at B. Chapel ... June 6, 7
Aberdeen ... June 9,
Fulton ... June 12,
Smithville ... June 13, 14

J. H. MITCHELL, P. E.

SARDIS DIST.—SECOND ROUND.

Eureka ... June 4,
Tyro, at Tyro ... June 6, 7
Arkabutla ... June 13, 14
Longtown, at Longtown ... June 16,
Crenshaw ... June 17,

W. M. YOUNG, P. E.

WINONA DIST. — SECOND ROUND.

North Carrollton, at Poplar Springs ... June 6, 7
Tom Nolen, at Lebanon ... June 9,
Slate Spgs., at Spring Hill ... June 10,
Vance, at Marks ... June 13, 14

E. S. LEWIS, P. E.

Mississippi Conference.

VICKSBURG DIST.—SECOND ROUND

Edwards, at E. ... June 1,
Anguilla, at Grace ... June 4, 5
Rolling Fork, at Cary ... June 6, 7
Vicksburg, C Street ... June 13, 14
Bolton, at Raymond ... June 20, 21
Mayersville, at Shiloh ... June 27, 28

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—SECOND ROUND.

Natchez, Jefferson St ... May 31, June 1
Washington, at Kingston ... June 6, 7
Barlow, at Lebanon ... June 13,
Fayette, at Ebenezer ... June 14, 15
Wilkinson, at Mars Hill ... June 20, 21
Meadville, at Nebo ... June 27, 28

J. T. LEGGETT, P. E.

JACKSON DIST.—SECOND ROUND.

Eden, at Phillips ... June 2,
Canton ... June 6, 7
Lintonia, at Anding ... June 13, 14
Mount Olive ... June 20, 21

A. F. WATKINS, P. E.

NEWTON DIST.—SECOND ROUND.

Hebron, at Hebron ... June 6, 7
Ellisville, at Ellisville ... June 9,
Decatur, at Neshoba ... June 12,
Philadelphia, at Hester's ... June 13, 14
Indian Miss., at Philips ... June 19,
Edinberg, at Edinberg ... June 20, 21
Neshoba, at Mt. Pisgah ... June 27, 28
Walnut Grove, at Zion ... July 3,
Carthage, at ——— ... July 4, 5

JAS. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND RND.

Shreveport, Texas Ave ... June 1, 2
Shreveport, First Church ... June 3,
Shreveport, Noel Memorial ... June 4,
Pleasant Hill ... June 6, 7
Greenwood ... June 8, 9
Hornbeck ... June 13, 14
Leesville ... June 14, 15
Bon Ami ... June 20, 21
De Ridder ... June 21, 22
Mooringsport ... June 24, 25
Provencal ... June 27, 28

T. J. WARLICK, P. E.

BATON ROUGE DIST.—SECOND RND.

St Francisvill, at Star Hill ... 16, 17
East Feliciana, at Clear Cr. ... June 6, 7
Melville, at Cottonwood ... June 13, 14
Newroads ... June 21, 22
Baton Rouge, First Church ... June 28, 29
Baton Rouge, Second Ch. ... June 28, 29

R. W. TUCKER, P. E.

MONROE DIST.—SECOND ROUND.

Harrisonburg, at Jonesville ... June 6, 7
Florence, at Holly Grove ... June 13, 14
Downsville, at Douglas ... June 17,
Waterproof, at St. Joseph ... June 20, 21
Floyd, at Midway ... June 27, 28

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven District—Third Round.
(In Part.)

Prentiss, at Bassfield ... June 13, 14
Sumrall ... June 14, 15
Hub, at Oakvale ... June 20, 21
Silver Creek, at New Hebron ... June 21, 22
Hazlehurst ... June 27, 28
Crystal Springs ... June 28, 29
McComb and Fernwood, at McComb ... July 4, 5
McComb-Centenary ... July 5, 6
Oloh, at Baylis Chapel ... July 11, 12
Columbia ... July 12, 13

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BOYS WANTED.

Will not every preacher in the two Mississippi Conferences sit down right now and send me the names of the boys who are going to college this fall. T. W. LEWIS.

Jackson, Miss.

IN MEMORY OF G. W. CLEARMAN.

A patriarch and prince in Israel has fallen. One of the oldest, truest and best of God's servants has gone to his reward. The subject of this sketch, G. W. Clearman, was an extraordinary man. Had he lived to see three more birthdays he would have witnessed the passing of a century, having been born in South Carolina, Nov. 17, 1812.

As Pilate said of Christ, it might well be said of him, "Behold the man." We see him first as a little boy about thirteen years old, giving his life to God to remain his through a long, eventful existence. He was a consistent member of the Methodist Church for more than eighty-three years; a member of the Sunday School for about seventy years, and steward for more than half a century. He loved his church, and her services were his chief joy. He not only loved the spiritual and social privileges of God's kingdom, but he loved to contribute to her support. He gave liberally to the building of our Publishing House at Nashville, and furnished all the material to build Macedonia Church, and did much toward erecting the house. Besides these, he helped many other churches in various ways, especially to build houses of worship. He loved the doctrines of Methodism, and defended them with great zeal and ability.

He was married in 1838 to Miss Eliza Crawford, who was born in South Carolina in 1818. It is but just to say here that we know that he owed to her much for the success of his life in every way. She was a woman of unusual love and faith. She trusted God implicitly, loved her neighbors as she did herself. I have heard him tell of her faith in God many times. He loved to tell of the time when the oldest son was lost sight of in the tumult of the Civil War, and how, when all was over, and the boys were coming home, no one could give any account of "Emmitt," yet the mother was sure her boy was safe, for she had committed him to God in prayer; and how after weary weeks had dragged by with no news from the lost son, aad all gave him up as lost among the slain, yet the mother was calm and sure he was safe. The family was astonished one day when she said "Emmitt will be home to-day," and began to prepare for his coming, and her faith was rewarded, for that very day the lost boy reached home after many weeks' tramping from a Northern prison. Such faith will make strong the life of any man.

To this man and women of God were born ten children, seven of whom are still living, five sons and two daughters. Their descendants now number more than fifty souls, and all that are old enough, except three or four, are members of the church, and good, honorable citizens. Col. J. F. Drake, who fell while leading the 33d Mississippi Regiment against the enemy's lines before Atlanta, was a son-in-law.

Among their posterity may be found soldiers, scholars, stewards, Sunday school superintendents, and preachers of the gospel. What a great company to rise up and call them blessed!

Brother Clearman was a true husband, a kind, indulgent father, and a generous friend, always cheerful and kind to all about him. His faith in God was beautiful. There was not a cloud over his future. He cheerfully and calmly selected the song and Scripture lesson for his burial service. With a faith that knows no doubt or fear, surrounded by his loving children and grandchildren, he fell on sleep March 7, 1908.

When the dark and gloomy clouds of winter were rolling away and melting into the tender lights, beautiful scenes and sweet songs of lovely spring time, when all nature seemed to be full of new life and hope, he burst the bonds of this mortal coil, laid aside the burdensome mantle of age and decrepitude, triumphantly crossed old Jordan's swelling tide, and, robed in the garments of righteousness, entered the land beautiful to join in the song of Moses and the Lamb, and there to meet his Lord whom he so much adored, and to there meet his lost and loved again. O, what a blessed entrance into the glory world! JAS. A. POE.

IS THE KING'S DAUGHTERS A NON-SECTARIAN ORGANIZATION?

The above question is asked not in caviling, but for information. The eighth session of that body has just closed the most satisfactory convention in the history of the State organization—at least, so said its members. This convention was composed of some of the foremost and braniest women of the State and representatives of every denomination. The business sessions were held in the First Baptist Church in the city at their invitation; yet the communion service of the convention was held in the Episcopal Church and the sacrament administered by the Episcopal rector alone. While I was pastor in Vicksburg this body held its session, by invitation, in the Methodist Church; yet when the Sabbath came the entire body transferred to the Episcopal Church, where the rector preached a special sermon and administered the "holy communion." In Yazoo City, the next year, the sessions were held in the Presbyterian Church, and again, in a body, they transferred to the Protestant Episcopal Church, where the rector preached the sermon and administered the "holy communion."

Now, Mr. Editor, I submit to you, or to any of your readers who may have information, the question, "Is the King's Daughters a non-sectarian organization?" It appears to me that if the above instances suggest anything, it is that it is of the strictest sort a sectarian order. That the secular features should be attended to in one church, and that feature which is most distinctively Christian should be performed in another Church every time, and administered by the clergy of that Church, alone, stamps it as rigidly sectarian, at least to this writer.

To my knowledge, some of the best women and most representative of all of the Churches of my acquaintance are members of this organization. Some of the leading women of the individual Churches to which I have made reference are prominent in the work of the Daughters, yet at this point it seems to me that there is a discrimination and a reflection, which, if not dishonoring, is at least an insinuation which should not be longer allowed, if proper self-respect is to be maintained. There may have been reasons in its early history why such custom should obtain, but when the organization has reached such proportions and is composed of members so largely representing all the denominations that such a distinctive denominational feature should be discontinued.

Indeed, I cannot see how pastors of other denominations will long submit to the evident insinuation that is implied. Not in malace, not in wrath, and neither in the spirit of criticism have I written, but that I may know why such custom has obtained and to suggest, as an humble minister of the Methodist Church, that such custom should be changed in due respect to all the members of the organization. Yours,

T. B. HOLLOMAN.

Hattiesburg, Miss.

We do not use the Word aright until it becomes to us the very gate of our Father's house, through which we enter into the Celestial City, into the very presence of the King. Meditation is that passive condition in which we open the doors and windows of the soul to the blessed influences that gather about us when we sit with the Book before us and wait for the coming of the Lord. Meditation is not an act of the mind only, but of the whole man, so that the Word stirs thought, and thought stirs prayer, and prayer passes into communion, and communion reveals new matter for meditation.—*Mark Guy Pearse.*

In his autobiography, Robert Louis Stevenson tells of a day in his childhood when he accidently locked himself in a dark room. He could not turn the key to release himself, and he was in terror by reason of imagined enemies, until his father came to the door and called to him. Then he became quiet. In a little while the music of his father's voice made him forget his surroundings and his terrors. And he actually enjoyed the remaining time of his imprisonment before the coming of the locksmith. So we may bear terrors, difficulties, dangers—every untoward thing—as we remember that God is with us, who speaks reassuringly.—*Northwestern Christian Advocate.*

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5403.

Glances at the World.

Reform is everywhere apparent. Great reforms never go backward. They are sometimes slow, but they are sure. Among the measures before the people is one to protect children from the oppression of grasping money-makers and from those who lurk in the secret places to destroy the innocent. The legislature of Massachusetts has just killed a bill which purposed to allow children under fourteen years of age to go on the stage. The Louisiana legislature, now in session, has wisely raised the "age of consent" for girls from sixteen to eighteen years. The Mississippi legislature, not long since adjourned, declined to raise the age, but let it remain at the age of twelve years. This inconsistency is shown and rebuked by the women of the Home Mission Society of the North Mississippi Conference, a report of the action has been furnished us by Mrs. Robert Somerville, of Greenville, and is as follows: "Whereas, the law of Mississippi fixes eighteen years as the legal age of marriage for women; and, whereas, we do not believe that a young woman should have the legal right to lead a bad life at an earlier age than she has to marry; and, whereas, the fixing of the age of consent at twelve years means that a child of that age has a legal right to lead an immoral life; therefore, be it,

"Resolved, That we favor eighteen years as the age of consent, if any age is named, and that we will do what we can to secure the passage of such a law."

* * *

The poor negro is having a hard time in the Republican camp just now. Down South in the State conventions they are largely in favor of Mr. Foraker for president solely because Mr. Foraker has persistently opposed Mr. Roosevelt's action in discharging the negro soldiers who "shot up" the town of Brownsville in Texas. Many negroes from Southern States have been named as delegates to the National Republican convention, and in many instances their seats contested. Every contest, so far reported, has resulted in unseating them, and giving the seats to the Taft delegates. On what grounds we do not know. But in our judgment the negroes will lose nothing by it in the end, even if it should lead them into the Democratic party. But depriving them of their votes for Mr. Foraker is not the worst thing befalling them in these last days. The National Federation of Labor has declared war against them, and will try to force them out of the trades. Many negroes are expert carpenthe trades. Many negroes are expert carpenters, brick-layers and skilled in other occupations, and down South they have, up to this time, enjoyed the privilege of working at their trade, unmolested. This fact has been often mentioned greatly to the credit of the South. These negroes do not stand in the way of white men—they make up the very best class of colored citizens, and to be driven from their occupations would be cruel beyond measure. We hope the aim of the Federation will fail.

* * *

A new fashion in dress has been ordained for the coming season, across the water in Paris, we suppose. It has caused a "commotion," says a New York letter. A secular paper, from which we get the tip, says further: "It is expected that the first one will be seen at one of the Broadway musical shows within a short time. The 'sheath' dress, so-called, will put the 'Merry Widow' battleship hats completely in the shade as an object of public interest, wonder and speculation. The new dress is already causing the fair sex here an endless lot of worry because of the alarming reports from the other side. For to be 'smart' will be to be miserable women will have to change their figures entirely. 'The trouble won't stop there, either,' said a well known authority. 'The dress is bound to become a house question. I expect pulpits will thunder, and even the police will be called on to take a hand.' So everybody is preparing himself for what is to come." If this new fashion in dress is any worse than the regulation dress of amateur base-ballists at some of our colleges, it will be time for the pulpits to thunder and the police to be called in, or ordered to stand at public doors to keep their wearers out. But can it be as much of a nuisance as the "Merry Widow" hats, which are sometimes so large as not to allow admission through doors, as was the case with a young lady who tried to get into the telephone booth and could not without taking her hat off, and that she would not do. But fashion will rule. Fashion is a tyrant pure and simple.

* * *

Not long since we read of a gentleman whose business called him to some point in Louisiana. He is a man who makes no pretension to religion, and who, according to his confession, had lax notions in regard to the Sabbath. During his stay in the State he saw so much of what he had been taught to look upon as lawlessness on the Sabbath, and such an utter disregard of the Lord's day, that he became, we might say, alarmed for the moral safety of the country, and went back to his home resolved to have more respect in the future for the Lord's day. Is it not time for the good people of Louisiana to wake up when their disregard for Sunday disgusts even an acknowledged sinner. And other strangers also take notice. The Rev. Dr. Foster, of Virginia, was recently called to the First Presbyterian Church, the pastorate of which was made vacant by the resignation of Dr. Palmer. He came to the city, looked over the situation ,and declined the call, the utter disregard of Sunday doubtless having much to do with his determination. At any rate the Sunday lawlessness greatly impressed him. The subject of his first sermon after returning home was, 'Remember the Sabbath Day to Keep It Holy.' Dr. Foster began this sermon by saying that during a recent visit to New Orleans he was struck one Sunday while going to church at the number of stores that were opened and the number of people who were returning from baseball games.". We say with emphasis that Sunday baseball throughout the State and Sunday theatres in the city are the worst enemies of our holy religion.

* * *

Great complaint has been made on account of the rise in the retail price of all kinds of meat, and many persons in consequence have cut down their daily allowance—so much so that the packers are feeling the cut. Why the rise in prices? A writer in the Chicago Tribune says: "The high cost of meat is not the result of freight rates, for since 1890 they have declined 20 per cent. What is true of meat is true of every other article we eat or wear. The freight charge is so small that it cuts no figure whatever in the retail unit." A lecturer at Johns Hopkins University puts the matter thus: "The transportation charge on the material entering into a pair of shoes made in a St. Louis factory averages 1 1-4 cents. The transportation charge to place that pair in the hands of a consumer in any part of the United States is about equal to the postage on an ordinary letter. An ordinary bed that retails at St. Louis at $8, for example, will have paid the railroads about 40 cents. From 10 pounds of nails made in Pittsburg the railroads will have obtained a trifle over 2 cents, and from 10 pounds of wire 2 1-2 cents. An ax made in the Pittsburg district that retails in St. Louis for $1 will have paid the railroad 1 1-4 cents. The freight on a dozen eggs for 1000 miles is less than the postage of a letter, and a pound of Wisconsin butter may be sent to New England or New York for half the cost that the bill for it would go by mail. Poultry From Texas for; less than 1 1-2 cents a pound; beef from Western ranges at less than 1 cent a pound." The lecturer may be right as to the articles mentioned, some of which were live-stock. But what about the charges on puppies? We had one shipped (by express) from near Nashville, Tenn., to Hammond, La.,—a small one, box and all weighing less than ten pounds, and paid tribute to the transportation company to the amount of *one dollar and ninety-five cents,* or nearly *a dollar* a pound for the pup, as it weighed not more than two pounds net. We do not wonder that the express companies are so violently opposed to the "parcels post" recommended by the postmaster general. Will anybody come to the defense of the express companies?

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THE MISSIONARY OBLIGATION, AND HOW WE ARE MEETING IT IN KOREA.

By Rev. R. O. Wier.

(Written for the Shreveport District Missionary Institute.)

That I may discuss this subject to the best advantage I have selected a text which is found in the 8th verse of the 1st chapter of the Acts: "And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

These words, spoken to the disciples and to Christians of all ages, enjoined upon them the duty of giving the light of the gospel of Jesus Christ to every part of the world, and to every creature. No country, however small or how deeply degraded, was to be overlooked or neglected. They must bear testimony in Jerusalem and in all Judea, but they were not to stop there. They must go even to the despised Samaritan and to the uttermost parts of the earth. To do this it will cost them much self-denial and hardship, and, in many cases, even life itself. But they must do it, for the Master intended that his message of love and salvation should be borne by this testimony to every part of the globe and to every perishing soul.

His love embraced the whole wide world. He intended his gospel should go everywhere there was a perishing soul. The world. The world, from North to South and from East to West, was the field of its intended operations. It had no limits but the boundaries of the globe. When amid the holy hush and the solemn grandeur of the Galilean mount on the morning of the ascension the Master gave his last parting message to his disciples, he uses no time in discussing the forms of church government, modes of baptism or who should be greatest; but that which lay nearest his heart claims his attention. It was the evangelization of the world, and this idea flashed forth in words of living thunder as he gives forth those mighty words, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. xxviii: 19-20. In these words we have not merely a commission, which is only authority to preach the gospel to all the world, but leaving the matter optional, but *a solemn and binding command*; a command as binding as the authority of God could make it; as binding as those commands which flashed forth amid sin's awful thunders.

The Master says: "If a man love me, he will keep my words." In view of the mighty force of these words and the binding force of the obligation, it is strange that the evangelization of the world is so long delayed. The fact that the world needs the gospel needs no argument. It is the only remedy for the evils of the world, the only light to dispel its darkness, the only hope of the human race, the only thing that can civilize and tame savage natures.

Heathenism has long held the largest portion of the world in a darkness that is appalling. The church of God, whose duty it is to give the light of the gospel to the benighted world, has been sleeping; but, thank God, she is waking up and the light of the coming day is dawning. Aroused from her slumbers, she is pushing the battle to the front, and everywhere heathenism and paganism are giving way before the charge of Jehovah's conquering hosts. The Christian, with the mighty gospel of love and power, is bent on taking this world for his Lord, and the foe is giving way. The church has never been so aroused as she is to-day, and victory is crowning her efforts everywhere—in India, in China, in Japan, in Brazil, in Africa and the islands of the sea, and nowhere is this more perceptible than in Korea.

This little kingdom, lying between China and Japan, contains about 12,000,000 souls—souls for whom Christ died. It has been a hard field and has been designated as the hermit kingdom. It has been one of the darkest and one of the most neglected portions of the world. All the evils of heathenism and paganism are to be found there. The people have no idea of home, not even a word for home. They have a house which is the nearest approach to home, and the house usually consists of not more than three rooms of about 8x8 feet. The women know nothing of the sweetness of home. She is only a drudge and a slave. She, it is, who must do all the heavy work, while her master lies up in the shade and smokes his pipe. If she goes out she must be closely veiled, and the women of high class can only visit or travel in a rigidly closed chair. We are told that the women, as a rule, are densely ignorant, vulgar, and overworked. For them there are no schools except such as have been founded by the missionary of the cross. They have no idea of a loving God, but their religion is a slavish dread of evil spirits, which, they think, are everywhere, and to appease them, they hang up about their abodes rags for spirit nests. These women are "unwelcome at birth, unloved in life and unmourned in death."

But their condition is being changed; their bonds are being broken, and their eyes opened. The light of the gospel is at last reaching them. The ears of the Christian church in Europe and America are turning to this little hermit kingdom, and their cry is being heard. Protestant missions are maintained by the Methodists and Presbyterians of the United States, Canada and Australia and the S. P. G. Together they have 600 stations; 158 missionaries; 283 native workers; 175 schools; 3511 scholars; 17 hospitals and dispensaries; 3 publishing houses, and 90,000 professed Christians, of whom 3500 are communicants. With the small force at work, Christianity is making steady and rapid progress.

One of the best and most significant features about the matter is that those who are converted are learning to maintain their own church institutions, and their zeal in trying to win their friends to faith in Christ is a marked characteristic of their religion. He does not have to be urged to go to work. He has found something that is a joy to him, something that has lifted him up and made of him a new creature, and thrills his soul with joy, which inspires him with a consuming desire to share it with his benighted neighbor.

In 1895 Bishop Hendrix went to Korea at the earnest solicitation of Rev. T. H. Yun, a consecrated native Korean who had been educated at Emory College, Oxford, Ga., and at Vanderbilt University, and founded a mission. So we, the M. E. Church, South, have only been at work among the Koreans about twelve years, but from the first our work has been a success.

From every quarter our missionaries are sending the cheering news of success. The people are eager to hear their message. While at home we are gratified if we can get out from forty to sixty people at prayer-meeting, and few do even that well, even in the cities, we are told that in Korea they often have from 1000 to 1500, and at the preaching services they have to preach to men at one hour and to women at another in order to accommodate the crowds that come to hear their message. We have prayed that God would open the door to the missionary, and this prayer has been heard. In Korea the door has been thrown wide open—yea, it has been literally taken from its hinges and they are begging us to enter and teach them the truths of Christianity.

It is not left for the missionary to make opportunities; he has more than he can improve. The usual way with the missionary is for him to go out and hunt for a place to preach and then hunt up the people. But in Korea they build a church, hunt up the missionary and beg him to come to them. Did the church ever before have such an opportunity?

The missionaries tell us that for more than three years a genuine revival has been going on in Korea. It is a revival that brings forth the fruit. Dr. Lambuth tells us in the *Go Forward* that it is not uncommon for those who have stolen or defrauded to make restitution, nor for those who have wronged others to seek their forgiveness.

He further says: "This conviction that smites like a sword, this sorrow that shakes the soul like a tempest, is followed by a complete transformation of character, bearing the marks of the Spirit's influence. This, too, in a land where a score of years ago they did not so much as have an idea of guilt or forgiveness, and their religion consisted not in love of God but in fear of devils."

The Korean Christian has the genuine spirit of personal evangelism. In this he surpasses the average Christian in America. The gospel brings light and joy to his soul, and his eagerness to tell it to others that they, too, may find this peace overleaps all bounds and sweeps aside all barriers. He is indeed helping to evangelize and save Korea, and this is as God would have it. Andrew, when found by the Master, went and found his brother, Simon, and Phillip went and found Nathaniel. One of our missionaries wrote that there were near him 2050 begging to be taught and secured into the church, but, alas, the missionaries were two few to enter this wide-open door.

John R. Mott said that if the church is faithful to her opportunity Korea will be a Christian nation in ten years, and from the indications now this statement is not unreasonable or extravagant. It is more than a possibility; it is a *probability*. The different churches in Korea have agreed on a division of the territory, and that portion that falls to us lies between Winson, Seoul and Songdo. For this solid mass of heathenism we alone are responsible. Shall we conquer this territory for our Lord? Can we do it? One of our missionaries has written that if the church will furnish the men and the money it can be done in ten years.

In the short space of twelve years that we have been at work here a marvelous work has been done which encourages us to expect and undertake greater things. With the small force of workers we have gathered 181 groups of converts and built eighty-nine chapels. Forty-eight of these were built last year (1907), and that almost entirely by native Christians. We have 1973 members, and 3025 probationers, and 1881 in our Sabbath schools, and our day schools are doing a fine work. For the last nine months, up to February of this year, the gain was sixty-two per cent in membership. We are told that the rate of gain for each ordained missionary was on an average 112, while in the whole Church the average was two and one-half per cent. While each one of us at home has brought into the Church on an average of two and one-half persons, each missionary has done almost fifty times as much. Had we done as well we would have brought in 1,300,000, which would have almost doubled our membership. In the light of these facts who would dare say that it does not pay to contribute to foreign missions? Does it not pay in Korea? Soon Korea will be a Christian nation, helping to evangelize the rest of the heathen world. We shall then have what Bishop Wilson said some years ago, that the Church needed "the spectacle of a heathen nation redeemed and transformed by the gospel." This nation is fast being redeemed and transformed by the power of the gospel of Jesus Christ. The indications are that in less than a generation the Methodist Church in Korea will be sending missionaries to the rest of the heathen nations, if there be any heathens then.

Rev. E. L. Peermans tells us that "the Christianity of the Korean is of the best type. Many of them, just fresh out of heathenism, give such evidences of entire surrender to Christ as would put to shame many Christians in the home-land. There is no sacrifice too great for them to make for their Master." He says that he has never seen a native Christian enter the Church without at once *kneeling* in secret prayer, and that they never let the collection basket go by without putting something in it.

In the light of these facts can we not see the dawn of the coming day of the kingdom of our Lord? Is not the morning star already high above the horizon? Can we not see the gleaming rays of the rising sun shooting high in the heavens? Can we not hear the tread of the conquering hosts as with shouts of triumph they wear their palms of victory, and shall we not join in the shout of victory in the language of the poet as he sings:

The morning light is breaking;
  The darkness disappears;
The sons of earth are waking
  To penitential tears.
Each breeze that sweeps the ocean
  Brings tidings from afar
Of nations in commotion
  Prepared for Zion's war.

See heathen nations bend
  Before the God we love,
And thousand hearts ascending
  In gratitude above;
While sinners now confessing,
  The gospel call obey,
And seek the Savior's blessing
  A nation in a day.

Blest river of salvation,
  Pursue thine onward way;
Flow thou to every nation,
  Nor in thy richness stay.
Stay not till all the lowly
  Triumphant reach their home;
Stay not till all the holy
  Proclaim: "The Lord is come!"

IN THE SOUTHLAND.

BY REV. THEO. COPELAND.

On the night of May 22, I moved out of the great Union Depot at St. Louis, took a berth on the Illinois Central train, and early next morning found myself in Memphis. By reason of modern facilities traveling on the trunk lines of the country is a positive pleasure. The wayfaring man finds the officials, as a rule, considerate and obliging.

The denizens of the "bluff city" claim that the next census will show the population of Memphis to be 200,000. On every hand are signs of enterprise, thrift and substantial growth. After breakfast I boarded the train, and in a short while we were in Mississippi.

Broad acres of corn and cotton greeted us at every turn. The farmers of the South are in a more prosperous financial condition than at any other time since the Civil War. This fact is attested by the great reduction in the number of mortgages, the use of improved farming implements, better dwellings and finer breeds of stock.

To me it was a pure delight to get back once more on Mississippi soil. Reaching Grenada about noon, W. L. Clifton, president of the North Mississippi Female College, met me at the station, and Mr. Dubard, a genial, big-hearted layman, conducted me to his beautiful home, where I enjoyed unstinted Southern hospitality. I was met and welcomed by many friends and parishioners of other days, elect men and women who belong to the true nobility of the world.

The inhabitants claim for Grenada a population of 3500, and it is located in one of the garden spots of the State. It enjoys modern improvements and conveniences, has excellent churches and fine public schools. But the pride of the town and surrounding country is the North Mississippi Conference Female College. Within the last two or three years additions have been made to the buildings.

The furniture and all the other equipments afford first-class facilities for educational work. The Faculty has become stronger and more efficient, year by year, till this is now one of the leading colleges of the South. The several departments of Science, Mathematics, Music, Art and Elocution are in the hands of trained specialists. Under the prudent management of President Clifton the school has made a fine showing, which is gratifying to all concerned. Mr. Clifton is an ideal school-man. Mrs. Clifton is a member of the Faculty, accomplished in many ways, and especially gifted in musical talent.

The Board of College Trustees, of whom the wide-awake J. R. Bingham is president, has contributed materially toward bringing the college to its present status. They are men of broad vision and lofty purpose, who are willing to spend time and money that a worthy cause may be advanced.

During the year just closed every room in the college was occupied, many of the girls coming from the best families of Mississippi. A fine class of young ladies received their diplomas. I was greatly impressed with the discipline, harmony and good cheer which pervaded the student body.

Sunday morning the preacher spoke to a large, intelligent, responsive audience. The music prepared specially for the occasion was very good. On Sabbath evening the Epworth Leaguers of the school conducted a service which was an inspiration to those present, and which convinced me that the work of the college tends to the attainment of Christian character. Monday morning the members of the graduating class read their essays, and the evening was given to a reception in the chapel. Tuesday morning Mr. J. N. Powers, State superintendent of education, delivered an address for the benefit of the graduates.

It is the concensus of opinion that this has been the best year for the college in its history.

I learned that Brother Mitchell, our pastor at Grenada, is in great favor with his flock, and is doing excellent work.

Leaving Grenada, I ran over to Holly Springs, met some friends, took supper and resumed my journey on the Frisco line. Next morning I awoke in Birmingham. Here I spent three days visiting my father and other relatives and friends. This being my first visit to the magic city since the saloons were closed, I was impressed by the marvelous change that has been wrought within a few months. Prohibition has already done great things for Birmingham, and promises larger blessings for the future. If the friends of this gigantic movement will stand bravely by their colors and boldly insist upon the enforcement of the laws, the whole civilized world will receive a forward impulse along the highway of civic righteousness, while good men and women all over the land will rejoice that "the South is going dry."

From Birmingham I returned on the L. & N. Railroad by way of Nashville. It was my pleasure to visit the Publishing House, where the knights of the quill perform their valorous deeds for our Church and her constituency. Installed in their new plant, with all necessary equipment, our editors and publishers are ready to compete with any other publishing establishment in this country.

I wandered again through the beautiful campus of Vanderbilt University, looked again into its classic halls, crowded with students from nearly every part of the Union. What a magnificent opportunity is here for molding the thought, and life, and character of the youth who will largely rule the destinies of the South in the coming years! Leaving Nashville Friday, I returned on the L. & N. and reached St. Louis Saturday morning, having thoroughly enjoyed my ramble through the Southland.

St. Louis, Mo.

GRENADA COLLEGE COMMENCEMENT.

The recent brilliant commencement at Grenada College closed a session that was in all respects the best in the history of the School.

The condition of buildings and grounds was substantially improved. The prospects for the future were never so good as now. More than our material improvements do we value the character of the scholastic work done. That work has found recognition in the columns of our *Methodist Review*. See "Tennyson and Browning," by Miss Burma May, in the April number. Our graduates have produced other papers of equal merit.

The Faculty remains substantially as it was, and, without disaster, the next session will certainly go beyond the one just closed. The income from the Annual Conference has enabled us to extend aid to the amount of $1600 to girls who otherwise would have been denied the blessings and benefits afforded there.

These excellent results are from the self-sacrificing labors of President Clifton, who puts his entire being into the school. He has wrought marvels, if not miracles, at Grenada. Let all the people of North Mississippi know that Grenada College is the very best place for their girls.

J. R. BINGHAM,
President Board of Trustees.

Do you say, "It is hard to laugh and sing when the heart is breaking?" It is hard, oh so hard! but if we bore our trials more cheerfully and made our religion more agreeable, many more would come into the fold of Christ. Smiles and frowns are but the slight movements of a few facial muscles, but oh, what a tremendous effect they have upon those who receive them as well as upon those who give them.—*Exchange.*

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HIGHER CRITICISM AND SOME OF THE CRITICS.

BY REV. H. W. FEATHERSTUN.

No. III.

There lies before me a dissected Penteteuch. The earlier critics of the kind called "higher" constructed a "polychrome" Bible, printing the parts which they supposed to be the work of an "Elohist" writer in one color, and the parts they credited to a "Jehovist" writer in another color, and so on *ad finem.* Later critics of the school cut it up, placing parts under P, an "early Elohist," and other parts under E, a later Elohist; others under J, a "Jehovist," and most of Deuteronomy under D, an almost modern "Deuteronomist." The dissected Penteteuch before me adopts still another system of dissection. He tells us that Genesis i. was written by "a late priestly" author, and Genesis ii. by "an early Judean prophetic" writer; while other parts were the works of "an early Ephramite," a "later Judean," "an early priestly," etc. These "higher" gentlemen disagree much among themselves.

Now, what is it all about? Of a piece with the theory of a late writer of Job and an unknown author of John, their theory of the Penteteuch is that Moses did not write it, did not even edit it—indeed, never heard of it, and that none of it was written until after the days of David, and much of it not until the time of the later prophets, and that unknown and irresponsible writers and editors got it up patchwork fashion.

If these gentlemen belonged to the school of Bob Ingersol, we should give them the Psalmist's classification and let them pass, but they are theological professors, with D.D., and Ph.D., and B. D. hung to their names, and they have written a great many portly volumes that preachers read, and that some little fellows call *great.*

But what of their argument? They undertake very little. They assume much. They tell us that Moses could not write; that there are evidences of various styles in the Penteteuch; that the names sometimes given in one place to the children of a man are different from those given in another; that the laws said to have been given by Moses were not observed by the Israelites, and therefore they were not given by Moses. Much more of the same shallow stuff is set forth as learned deductions.

We read in the Penteteuch that *Moses did write,* and that he wrote much of that which has so long been ascribed to him. "And Jehovah said unto Moses, Write this for a memorial in a book" (Ex. xvii. 14); "And Moses wrote all the words of Jehovah" (Ex. xxiv.4); "Moses wrote their (the Israelites) going out according to their journeys by the commandment of Jehovah" (Num. xxxiii. 2); "Moses wrote this law" (Deut. xxxi. 9); "And it came to pass when Moses had made an end of writing the words of this law (Deuteronomy) in a book, until they were finished, that Moses commanded the Levites, * * * saying, Take this book of the law and put it by the side of the ark of the covenant." verse 24." (It is easy to understand that the last chapter, twelve verses, which tells of Moses' death, was added, possibly by Joshua, his successor.) Throughout the Old Testament Moses is recognized as the author of the Penteteuch; and in the New Testament the Mosaic authorship is not only tacitly recognized, but emphatically stated, by Christ, by the writers of the Gospels, by Paul, and by Him who spake to John on Patmos. Why should any one suppose that Moses *could not write!* He was educated in Egypt as an adopted grandson of Pharaoh, and it is well known that the Egyptians of that day could write, and did, and men to-day are reading what they wrote.

We are told that the table of genealogy found in Genesis ix. and x. must be "composite," becaue, for instance, in Gen. x. 7, Havilah and Sheba are set down as the sons of Cush, a son of Ham; while in verses 28, 29, Havilah and Sheba are said to be sons of Joktan, a descendant of Shem. The truth is: according to the R. V., Ham's grandson, *Seba,* need not be in any way confounded with Shem's remoter descendant called *Sheba.* If we find that Ham had a grandson named Havilah and that Shem had a great-great-grandson named Havilah, why should we jump to the conclusion that there is some mistake about it? Is there any real evidence that the history is mixed on it? A number of such or similar instances are paraded, all of which can be as easily accounted for as this, and none of which affords the slightest basis for the theory of a "composite" record or mixed genealogy. Men who base a theory on such evidence must have a theory in sore need of evidence.

That Moses, who wrote the Creation and Deluge histories, with the connective annals, more than two thousand years after the days of Adam, should have consulted any documents in existence telling of these events, is a most reasonable supposition. That there were songs and stories of the Creation, of Eden and the Fall and of the Deluge, is more than probable. That Moses quoted from some of these, as Paul did from the Greek poets and the Hebrew prophets, I think may be proved. That this fact should suggest to some sensationalist with a wild imagination the starting of a polychromatic fad, which would ultimate in a patchwork Penteteuch, dated from one to two thousand years too late, is absurd and unfortunate. The writer, whose book is before me, goes on with this fantastic business carving up and patching up Joshua, Judges and Ruth, and gives us to understand that the whole Bible can be thus turned into a literary crazy-quilt. The whole business would be altogether laughable if this author were not a professor of Biblical literature in a great university, from which are going out herds of callow theologues to vex the righteous souls of common-sense Christians with the exploitation of their fad of a many-colored Bible.

Our imaginative author tells us that Deuteronomy was written by some unknown prophet about 620 years before Christ. He does not undertake to prove it, but adopts the ruse of assuming as already proved an unprovable proposition. He says: "It is now generally recognized." Is it indeed? I had not heard of it. Let us see. The book of Deuteronomy unequivocally claims Moses as its author. The claim was unquestioned by all the successors of Moses for a thousand years, and by all Bible students for two thousand more. There is not in it an allusion to any historical event of the past thirty-four hundred years, nor is there in it the slightest hint that its author was acquainted with any custom or mode of thought, any religious service or regulation that has not been known for that length of time. There is nothing about its style that would indicate any other author than Moses.

There are three questions facing us: First—Could any Jew of the time, a thousand years after Moses' time, have produced this book of law so utterly free from the color of his own late day? I am not credulous enough to believe it. Second—Would any later Jewish prophet have deliberately perpetrated a fraud like this, writing a book of laws which strongly condemns the very fraud he was committing? Why should he? I see no motive. Third—Does not the acceptance of a non-Mosaic authorship of Deuteronomy involve vastly more difficulties than the old theory? The whole trend of teaching in both Testaments relative to the law and this book of the law is to the effect that Moses under divine inspiration wrote it. Must we conclude that the whole teaching on the matter is absolutely false? that even Christ and his Apostles perpetuated the age-long fraud? I understand that it is argued that Jesus alluded to current notions that were fictions without taking the trouble to correct the errors; but when I read in Matt. xix. 8, that Jesus credited Moses with the authorship of Deut. xxiv, 1-5, and in Mark xii. 26, that he believed that Moses wrote Ex. iii. 6, and sundry other statements of like import in the various Gospels, I am very much inclined to believe that our Lord did not intend to endorse a fiction; and when John the Baptist tells me that "the law was given through Moses," I am inclined to believe it. When our Lord challenged the Jews of his time, Scribes and Pharisees, "Did not Moses give you the law, and yet none of you doeth the law," every man of them conceded the truth of this statement of the law's origin.

Possibly the weakest argument against the Mosaic authorship of the Penteteuch is that the Jews never observed the law until later times, hence there was no law until the later time. Our Lord in the passage above quoted (John vii. 19) charged that the law was not observed in his *day;* and yet no critic dares to say that the law did not then exist. We all know that in every state there are laws that some men do not observe, and in some sections hardly any of the laws are kept; and yet we well know that the legislature did pass these laws. Their non-observance does not argue their non-existence.

Dr. W. H. Green, the learned professor of Hebrew at Princeton, says: "The alleged inconsistencies and statements implying a later date than that of Moses are capable of a ready solution. There are only a very few isolated passages which it is necessary to assume have been added or modified at a subsequent time, e. g., Gen. xxxvi. 31-43."

The men of a "polychrome" Penteteuch, patched, crazy-quilt fashion, have undertaken an enormous task. I cannot understand either their logic or their motive. I would not impugn their motive, but my respect for their intellectual ability is almost non est; and their canons of interpretation and criticism would play havoc even with the Declaration of Independence if applied to it as they have applied them to the Penteteuch. Ignatius Donelly's fantastic cryptogram eliminating Shakespeare is a wise production compared to this polychromatic crazy-quilt Penteteuch.

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SEASHORE DISTRICT CONFERENCE PROCEEDINGS.

(In last week's ADVOCATE we published an account of the proceedings of the Seashore District Conference, which had been sent us by Dr. T. B. Holloman, but in some way some of the most important items were inadvertantly omitted. The article is below reprinted in full.)

At 9 o'clock Wednesday morning, May 20, Rev. M. L. Burton, presiding elder, called the Seashore District Conference to order, and Rev. W. B. Jones was elected secretary. However, before the session adjourned it developed that the body was fortunate in having a half-dozen or more who could take hold of the duties at the table and proceed without a break. Being a strict constructionist of St. Paul's teaching to those at Thessalonica that "if any would not work, neither should he eat," our beloved laid hands on a visiting brother, and even called his excellent talent as a recorder into use.

This was the most largely attended District Conference this writer remembers ever to have attended. First and last the enrollment reached nearly, or quite, eighty, and the spirit was in keeping with the numbers. Few, if any, were of the Quaker disposition. At times the discussions were lively and participated in by laymen and pastors alike. The greater part of three days were consumed, beginning at 8 in the morning and running till 6 in the afternoon, with an old-field-school recess of two hours at "dinner-time."

Despite the stringency of money matters, all were cheerful, and finances were reported in fair shape. No other than a cheerful note was heard, and no pessimist dared open his mouth. Among the most happy and hopeful were those who came from the storm-swept sections. The *spirit of missions* was manifest in papers, speeches and resolutions. Up to date nearly $1,500 has been collected for this cause within the district. Brother H. M. Ellis, missionary evangelist for the Conference, was with us and presented his cause well. Unless our colporter, Brother Bachman, meets with some unadvertised work on missions, he'd as well not burden his trunks with literature on this subject, for Ellis is a hustler and an adept at selling books.

The subject of education received extra attention in the three addresses by Brothers T. W. Lewis, Cooper and Selby. All of them did their parts well, and we wished that it could have been possible for all of our constituency to have heard their strong presentations of the claims of the Church upon her parents in the matter of educating their sons and daughters. Tom Lewis, Inman Cooper and Bob Selby make a first-class three-horse team.

Plans looking to the establishing of a Training School on the sea-coast were thoroughly discussed, and so far as our body was concerned, perfected by appointment of Brother W. L. Ellis, of Gulfport, as commissioner to co-operate with others interested in the project. It has become a settled conviction that Methodism must have a school for training purposes on the coast.

Mrs. Carraway, of Long Beach, gave an interesting account of the number of Home Mission Societies within the district and the splendid work they are doing. Mrs. Sallie Smylie Ferguson also reported the work of the women of the Foreign Board, and appealed for a greater co-operation of the pastors in the carrying forward of this department.

The Laymen's Movement was enthusiastically represented by Judge Wood, of Mosspoint, and action was taken by the laymen of the district in conformity with the proceedings at Chattanooga.

Four hundred and eighty were reported as having connected themselves with the churches in the district, half of whom were by conversion. Three were granted licenses to preach, making a roll of local preachers reaching up into the thirties within the district. The greater part of one session was given to hearing from these brethren, and renewing their papers. That Methodism is moving upward and substantially on the "Seashore" there is every sign.

As their names came, the following were selected to represent the laymen at the session of the Annual Conference: Jas. Hand, John A. McLeod, J. W. Griffin and R. B. Ballew.

Mosspoint was selected the place for next meeting.

Last, but not at all the least item of business, was the passage of resolutions expressive of our appreciation of the generous hospitality of the good people of McHenry, and of the seeming inspiration of Brother Carley in giving to each one the best home and most congenial surroundings.

It would be an oversight unpardonable should I close this without a word congratulatory of the ADVOCATE in having so cheerful and hopeful a representative in the person of Brother Whitehead. He knows how to tell his wants and point an anecdote. We were glad to have him and hear his speech for our paper. In conclusion, let me say that the Seashore is advancing on all lines. She has the largest territory in the State; is famous for the largest circuits; has a record for the biggest "beloved;" has a roll of more ex-presiding elders; of more good-looking, eloquent preachers, and can furnished more material for the biggest fish stories than any other.

MISSISSIPPI CONFERENCE.

To the Members of the Mississippi Conference, and all Whom it may Concern:

Dear Brethren—After due consideration of matters not necessary to mention, it has been decided by the Executive Committee and other members of our Conference Board of Missions that there will not be held this year a Mid-Year Meeting of the Board. The meeting announced for June 19, at Centreville, Miss., is hereby called off. I am fraternally,

J. R. JONES,
Sec. of Miss. Conf. Board of Missions.
Hattiesburg, Miss.

PASTORS, LEAGUE PRESIDENTS, MISSISSIPPI CONFERENCE.

Please report to me at once your success on Mississippi Conference Epworth League Day and remit the collection taken.

W. D. HAWKINS.

A CORRECTION.

Mr. Editor: The list of pastors of the First Church, Alexandria, as made out by Rev. H. R. Singleton is in error by the omission of the name of Rev. S. S. Keener, who was appointed supply Aug. 7, 1878, Rev. Christian Keener having the district. In 1879 the work was divided, Pineville being cut off and made a circuit, and Prof. J. L. P. Sheppard was appointed pastor and Rev. S. S. Keener was appointed to Alexandria Circuit, consisting of Bayou Lamorie, Howerton Hill and Alexandria. During that year, after six weeks of manual labor on the part of the pastor and presiding elder, the church was ceiled, papered and opened for service. Rev. J. D. Harper was appointed to Alexandria Circuit for the Conference year of 1880. If Rev. J. L. P. Sheppard was ever pastor of Alexandria it was at some time after Rev. J. D. Harper was pastor.

* * *

SEASHORE CAMP MEETING

From July 8th to 15th, 1908.

SPECIAL RATES.

No Admission Fee at the Gates of the Grounds During the Camp Meeting.

The management announces the Thirty-seventh Annual Camp Meeting, Seashore Camp Grounds, commencing Wednesday, July 8, and continuing until July 15. The cottages and grounds have been put in thorough order, and other improvements made, looking to the comfort and convenience of those who attend this meeting.

The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle Grove, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the grounds are not only cordially invited, but are expected to attend.

LOCATION.

The Seashore Camp Ground is located on the Mississippi Sound, seventy-nine miles from New Orleans and sixty-two miles from Mobile, on the Louisville and Nashville Railroad, and is one of the most beautiful places on the Gulf Coast. It enjoys a railroad service that is unexcelled for comfort and convenience. Magnificent new Artesian wells furnish cool and life-giving water. By a perfect system of water works the cottages and hotels are furnished with this water direct from the well.

The Grounds are Lighted by Electricity.

A pier twelve hundred and forty feet in length, with a Summer house on the end, extends out into the Gulf, and offers positively the most delightful advantages in the South for a promenade. The bathing is unexcelled by any other point on the gulf. All parties residing on the grounds have the privilege of the bath-houses. Good board can be secured at the restaurant, which is in charge of a competent chef, and in private houses at reasonable rates. The comfort and convenience of all visitors will be carefully looked after.

All Methodist preachers will be admitted into the Grounds and provided with board and lodging free of charge during Camp Meeting.

Persons wishing to secure accommodations before the rush of opening of Camp Meeting should address communications to R. G. Price, Keeper Seashore Camp Ground, Biloxi, Miss., or any of the undersigned officers.

Dr. E. L. McGehee, President, New Orleans, La.,
Sam Meyer, Financial Secretary, New Orleans, La.

SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

The ninth session of the Seashore Assembly for Christian Workers (formerly the Seashore Epworth League Assembly) will open Thursday evening, July 25, at the famous Seashore Camp Ground, Biloxi, Miss., and will conclude Sunday evening, August 2. The Assembly offers to Epworth Leaguers, Sunday School workers, and all others who desire to equip themselves for Christian work, courses in systematic Bible Study, Home and Foreign Missions, Epworth League Methods, and Personal Work. Devotional meetings will be held every morning in the Tabernacle and every evening on the Beach. The forenoons will be given to study, the afternoons reserved for recreation, and the evenings for inspirational lectures.

Lodging will be provided in the Epworth Lodge, owned and managed by the Assembly, for as many advance applicants as the Lodge will accommodate at $2.50 for the ten days of the session. Board can be had at restaurant or private table at 75 cents to $1 a day.

For further particulars address F. S. Parker, President, 810 Broadway, Nashville, Tenn., or C. D. Atkinson, Secretary, 734 Nashville Avenue, New Orleans, La.

Temperance.

DOES PROHIBITION HURT BUSINESS?

Every whisky man in wet territory who may read these lines will instantly answer the above question in the affirmative, but every business man in dry territory, who will speak the honest convictions of his heart, will readily give a negative answer.

A revival meeting was recently held in this town by Revs. W. G. Harbin and C. N. Guice. In the afternoon, on the last Sunday of the meeting, a temperance rally was held. One feature of the programme for that service was the reading of written testimonies from the business men of Fayette as to the beneficial effects of prohibition on business. They unanimously testified that since prohibition went into effect about one year ago business has been better and more satisfactory in every way. In giving their testimony they were not biased by religious convictions, for at least one-third, if not half, of our merchants make no profession of religion and are not connected with any Church at all. For the benefit of those in wet towns, counties and parishes who fear the results of prohibition from a business point of view, I give below the testimonials as written by the merchants of Fayette. I am sure these gentlemen would be glad to answer any questions from other business-men who have not been converted from the false doctrine of the saloon tribe that "prohibition hurts business."

McDonald Grocery Company: "Since the County went dry business has been good—some better than before. The trade has been more pleasant and customers more easily waited on."

L. W. Carradine, druggist: "I take pleasure in being able to testify that there has been a manifest improvement in my receipts since the passing of saloons from Jefferson County. I can further state that there has been comparative freedom from annoyance of men under the influence of liquor, formerly so disagreeable as well as injurious to business."

McClure & Harper, general merchandise: "Dear Sir—In reply to your inquiry, wishing to know what effect, if any, the passing out of whisky from our County has had on our business, we beg to say that we find our business in a very satisfactory condition, notwithstanding the fact that for the past four months our country has been in the throes of a money panic. Our cash sales are most satisfactory. We believe that at the end of the year our business will show a handsome gain over last year. In our opinion, a great deal of money that was formerly spent for whisky is now being spent in the stores of our town for wearing apparel and betterments for the home. We are well pleased with the present condition of affairs from a merchant's viewpoint."

Griffin & Strahan, general merchandise: "Judging from past experience, we do not hesitate to say that any town is better off without saloons, both from a business and moral point of view."

J. J. Ledden, general merchant and cotton buyer: "I am at present taking stock and cannot say how much my business has prospered during the year, but I know there has been improvement since the County went dry. My employees, as well as myself, have said repeatedly that it is much more pleasant to do business under the present conditions than in the past."

R. R. Liddell, general merchandise: "This is to certify that I have enjoyed a better business since the County went dry than before. I cannot give the exact percentage of increase, but it has been good."

B. Straas, general merchandise: "As requested I hereby certify that my business has not fallen off any since liquor has been taken out of town, but as it has not been so long I cannot tell what the results will be."

J. E. Briggs, jeweler: "I cannot give a comparative statement in dollars and cents, but my business is better than it was when we had saloons in our town. Considering the question from a purely business standpoint, I much prefer the dry town, and from a moral and law-abiding standpoint, of course, there is no comparison. The improvement is too great not to be observed by every citizen of the land."

The Fayette Hardware Company: "As to business since prohibition has gone into effect in the County, we are glad to testify that business has been better and much more satisfactory to us."

J. H. McBride, merchant and cotton buyer: "This is to certify that after looking over my sales, I find an increase of about twenty-five per cent since prohibition went into effect as compared with the same period in former years."

S. Hirsch, general merchant and cotton buyer: "Having been requested to state my opinion as to what effect prohibition has had on business in our town, I will unhesitatingly say that business is decidedly better and more satisfactory every way."

J. J. Gordon, general merchandise: "I do not hesitate to say that my business has been better since prohibition went into effect than before. My cash sales have been larger and my customers more orderly. I hope we will never have saloons here again."

C. W. Whitney, Jr., druggist: "In compliance with the request for a comparative statement of business conditions with me before and since the sale of liquor was prohibited in town and County, I beg to say that my business is on the increase and trade generally more satisfactory."

F. Krauss & Sons, department store: "In accordance with a request as to our opinion in regard to the condition of our town since the sale of intoxicating liquors has been discontinued, we wish to state that we notice an improvement morally, and have experienced an increase in our mercantile business thereby."

The above testimonials are convincing. No reasonable man will listen to the futile and senseless argument that the sale of whisky promotes financial prosperity.

D. SCARBOROUGH.

Fayette, Miss., June 1, '08.

LOCAL OPTION, PROHIBITION AND LICENSE TERRITORY BY STATES.

The local option and prohibition laws which in recent years have been placed on the statute-books of the various States have left very little territory where the liquor traffic is regulated by license alone. The only States, in fact, which are exclusively committee to license regulation are Pennsylvania, New Jersey, New Mexico, Utah, Nevada, Wyoming, Idaho and Washington.

The State of Arizona has what is called a local option law, which, however, requqires a two-thirds vote in any County to abolish the saloon.

Local option, with the County as the largest unit, prevails in Virginia, South Carolina, Florida, Louisiana, Arkansas, Texas, Kentucky, Ohio, West Virginia, Michigan, Missouri, Montana, Oregon, California and Delaware.

In most of these States municipal and township local option also prevails, but in a few instances the County unit stands alone. The State of Montana, for instance, may vote on local option in the County as a unit, but no municipality, precinct or township can vote as a unit.

In Maryland the legislature has given the local option privilege to several separate Counties and ten entire Counties have excluded the saloon by a majority vote of the people. The State of Maryland, however, has no uniform local option law.

Either township or municipal local option, and in most cases, both, exist in the following States: New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, North Carolina, Wisconsin, Minnesota, Illinois and Colorado.

Indiana (by remonstrance), South Dakota, Nebraska and Tennessee, with only four municipalities in the State where saloons are permitted, is provided with practical local option by the law which prohibits a license clause in any new city charter and which gives the right to present wet cities of adopting new charters by majority vote.

North Carolina has prohibition in the rural districts, with dispensaries in the larger cities and with a local option provision for all municipalities, regardless of whether those municipalities operate saloons or dispensaries.

In Iowa the conditions are peculiar in that the State is under prohibition, with the provision that saloons may be installed in any community upon the 65-per-cent vote of that community.

The remaining States, Maine, Georgia, Alabama, Mississippi, Oklahoma, Kansas and North Dakota, are all under State-wide prohibition. In the case of Mississippi, Alabama and Georgia, the provision is statutory, while in Maine, Oklahoma, Kansas and North Dakota the provision is in the form of an amendment to the State constitution.—*Anti-Saloon League Bureau.*

AN EXPOSITION WITHOUT LIQUORS.

The Alaska-Yukon-Pacific Exposition, which is to be held in the city of Seattle, Wash., next year, will be unique in more ways than one. No intoxicating liquors of any kind will be sold on the grounds, and no such liquors can be offered for sale or disposed of within two miles of the place where the exposition is to be held.

The large, unoccupied campus of the State University of Washington is the site chosen for the exposition grounds, and, under the State law, no liquors can be sold within a radius of two miles of the university. At the time this site was being considered by the exposition board of managers, the liquor forces of the State of Washington urged that some other site be chosen, but the members of the board were practically unanimous in agreeing that the prohibition of the sale of liquors on the grounds or near the exposition would be a splendid advertisement feature, and this site was accordingly chosen.

It is possible that the liquor forces may endeavor to secure a repeal of the two-mile limit law at the coming session of the legislature in Washington, but it is practically certain that such an effort will be unsuccessful, since the business interests back of the exposition would actively oppose any such attempt.—*Anti-Saloon League Press.*

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The Home Circle.

THE POWER OF THE BIBLE.

The following story, plainly showing the universal appeal made by the story of Christ when read without the aid of a commentator or notes, is told by an agent of the British and Foreign Bible Society in The Bible and the World:

"In 1903 one of our colporteurs sold a Bible to a Moslem merchant in the town of X—. Later, he found the Moslem greatly annoyed to discover that his purchase was the sacred book of the infidel Christians. After an interval of three years the colporteur, touring in another port, was accosted by the Moslem merchant of X—. After greeting him with the utmost cordiality, the merchant produced a book from the folds of his long robe and said: 'This is the Bible which I purchased from you in X— three years ago. I read it carefully for weeks, my wife being very angry for my so doing. Eventually she agreed to join me in reading, and we read in St. Luke and elsewhere of the birth of Christ, then of his life, his death and resurrection. Turning to the Koran, we carefully compared all this with the birth, life and death of Mohammed. We were slowly drawn to Jesus Christ and to believe in the story as given in this book. We saw that Jesus was holy, Mohammed was a sinner; that while Jesus was from God, Mohammed was not; that while Jesus had the power of God with him, Mohammed had not. We said, This is of a truth the one Savior, and we asked ourselves, Which shall it be, Mohammed or Jesus? And we chose Jesus' "

A PERPLEXING PROBLEM.

The schoolroom was very quiet and as it contained thirty or forty boys and girls the fact proved beyond a shadow of a doubt that something unusual was taking place. That something was the June examination.

In the corner of the room farthest from the teacher's desk sat Maidie Vinton. She was engaged in biting at the end of her pencil and frowning. This was rather unusual for Maidie. She was generally good-natured and smiling; but now she was frowning at the second example, for it would not come out right.

"I can't see where it is wrong," she told herself, "but I *know* that nine thousand five hundred bricks *couldn't* cost as much as ten thousand do," and Maidie emphasized her words with a vicious nip at her pencil.

The little girl glanced disconsolately around the room. She wondered if any one else were having the same trouble she had. She felt that it would be a comfort to her if they were. Then she would not feel that she was more stupid than her classmates.

She looked around, but each head was bent industriously over the examination questions—each head but one, the head of Bob Warren, and never was boy more appropriately named. He *bobbed* from morning to night.

He had seen the unusual frown on Maidie's face and as soon as he could catch her eye he asked her what was the matter.

He did not ask the question aloud; he did not even move his lips; but where is the school-boy who cannot turn his face into an interrogation point?

Maidie answered him by holding up two fingers and frowning more than ever. Then she remembered that the examination rules said there was to be no communication with each other in any way, and she brought her eyes back again to the troublesome example.

Presently something struck her on the arm and then fell to the floor. It was a piece of paper rolled into a little ball, and on looking up Maidie saw by Bob's face that it had come from him.

Maidie shook her head warningly. Such conduct during examination meant serious trouble if detected, and Bob was so good-natured and obliging Maidie did not want him to get into any scrapes.

She glanced towards the teacher's desk and so did Bob, but the teacher was looking in another direction and had not noticed what occurred.

Bob held up two fingers and nodded toward the paper ball. Maidie knew at once what it meant. The example was worked out on that piece of paper. She had only to pick it up *and* read it. She leaned over to get it and then suddenly drew back.

"That would be cheating," was the thought that came to her. Bob was watching her eagerly, looking first at Maidie and then down at the bit of paper.

With a decided shake of the head Maidie bent once more over her work, and Bob turned away with a look of disgust. It was no use trying to help some people, he thought.

For some minutes more Maidie worked at that example, but with the same result. It would not come out right.

"Oh, dear!" she thought, "wonder where it is wrong. Of course, there is a mistake somewhere, but I can't find it. What good are examinations any way? I've a good notion to leave it and not try it again; but then, suppose I don't get promoted. I wouldn't like *that*. Oh, dear!"

Her eyes fell upon the paper that was still lying at her feet. It looked very tempting. All would be easy then, and she had tried *so* hard.

"The others do it," thought Maidie. "They say it's no harm, and it's no worse for me than it is for them. Bob expected me to do it," and she glanced over at the boy, but now he was not looking towards her. "I know he thinks me a goose, but—" with a little sigh, "I'll be an honest one any way."

Just then the sound of some one singing came through the open window. It was a familiar tune, one Maidie often sang in Sunday school, and as she listened she thought of the words:

"Have we trials and temptations,
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer."

"I wonder if it would do any good to pray over this example," thought Maidie. "I don't see why it shouldn't. It's a trouble to me."

She leaned her head against her hand and from her heart went up this little prayer, "Lord help me to get this example right. I have tried and I cannot."

Once more she set herself to work, going carefully over each part, and this time she was successful.

"I have been saying nine nines are eighty-seven," she thought. "No wonder it wouldn't come out right. But why didn't I think to pray about it before?"—*Daisy Howard, in Christian Index.*

WHAT SHE COULD.

The relationship of all those united in Christ carries with it all the obligations of brotherhood. This is the significance of Christ's chosen title, the "Son of man." A very pertinent illustration is found in Mrs. Howard Taylor's book, *Pastor Hsi*. Mrs. Taylor writes:

"Among the Christians up there at the time of Hsi's visit was one old lady with whom he would feel thoroughly at home. As in the case of his own wife and mother, her baptism had been long delayed, and from a cause that must have especially appealed to him. Converted a year or two before, her love and faith and the consistency of her Christian life were undoubted. And yet she never asked to be received into the Church, and seemed distressed when the subject of baptism was mentioned. This puzzled the missionary ladies, who could not think of any reason why Mrs. Han should hold back.

"At length in a quiet talk one day the old lady unburdened her heart.

" 'Alas,' she said wistfully, 'if only I could be a true follower of Jesus, and be baptized!'

" 'And why not?' questioned the missionary, much interested. 'Is there anything to hold you back?'

" 'Me?' Why, of course there is,' exclaimed the visitor, sadly. 'How could I be his true disciple? I could never accomplish the work.'

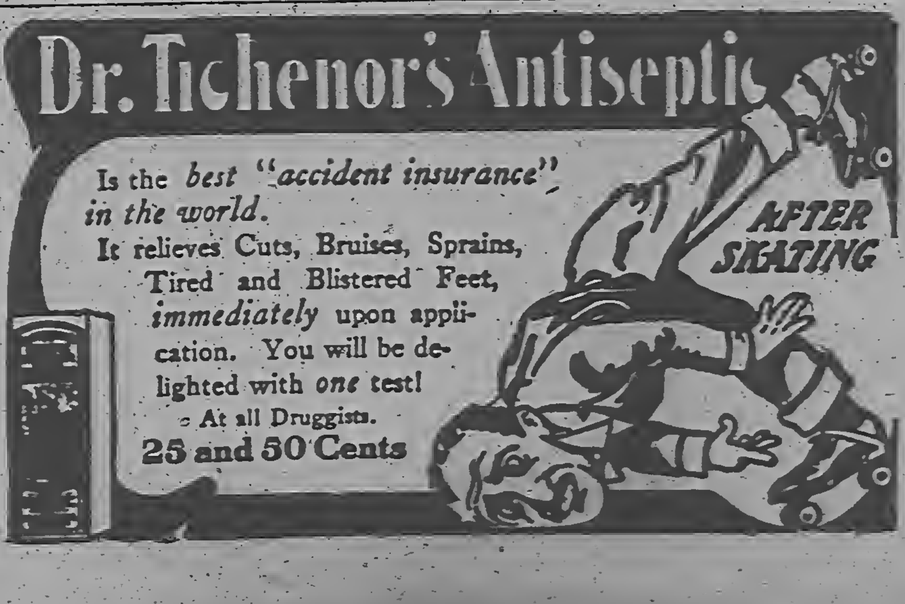
" 'But what work?' asked her friend, kindly. 'Did not Jesus do it all?'

" 'Oh, yes! and I do love him, and am trusting him alone for salvation. But I know that the Lord Jesus said that his disciples were to go into all the world and preach the gospel to every creature. Alas, I am not able to do that.'

" 'I do love to tell of him,' she went on, as her missionary friend seemed for the moment unable to reply. 'I have told my son and his wife, and all our neighbors, and in the summer time I can go to several villages near at hand. Oh, I am not afraid to tell of Jesus! It is not that. But I am old and very feeble. I cannot read. My eyes are growing dim. And I can only walk a little way. You see it is impossible for me to go to foreign countries and preach the gospel. If you had come earlier, when I was young—but now it is too late. I cannot be his disciple.'

"With a full heart, the missionary explained the meaning of the Savior's words, and spoke of his perfect sympathy and keen appreciation of every act prompted by love to him. He knew about the widow's offering; and said of another who was not able to serve him much, 'She hath done what she could.'

" 'What she could!' Was that what it meant? Oh, then, it might be after all! And the dear old lady could hardly wait till the following Sunday to be baptized. Full of joy in her new privilege, she was one of the brightest members of the little church, and her earnestness in doing what she could was a frequent incentive to others. She had rightly understood the meaning of Christianity and the gospel."—*Exchange.*



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NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

IN NORTH MISSISSIPPI.

After the close of the Winona District Conference we gratified a long-cherished desire to see the "lay of the land" around Montpelier—a village away out in the interior. We had heard much of the good people of that pleasant charge now looked after by Rev. B. B. Sullivan, whom we found to be in great favor with his people. We enjoyed the comforts of his home, as we did also those of the home of Brother and Sister Cross. Besides these, we made other acquaintances, and we trust friends, especially the aged parents of Brother Cross. The services of the Sabbath were very pleasant, and we hope profitable. We went across the country from Woodland on the Kansas City, Jackson and Mobile railroad, to Montpelier, a distance of eight miles east. Montpelier is a delightful place and in a desirable land, but to get there from Woodland—a new and growing town—is like going from Jerusalem to Jericho. There are no thieves on the way, but the road is rough. At Woodland, we enjoyed the hospitality of Brother W. B. Lewis, a near kinsman of our T. W. and E. S. Lewis, and father of Rev. E. D. Lewis, of the Gunnison Charge. It is worth going a long ways to meet two such souls as Brother and Sister Lewis. They are devout Methodists and have reared a fine family. We had the pleasure, on Monday morning, of baptizing Wiley Davidson Lewis, a grandson, a bright and pretty baby-boy. The trip reminded us of the long-time ago when we traveled large, country circuits. We enjoyed it much. And our fellowship with Brother Sullivan was delightful. We thank him for his many courtesies.

RESTATEMENT OF FAITH.

Many of our brethren have been anxious to know what the General Conference of the Methodist Episcopal Church would do with the overture from our Church in regard to the Restatement of Faith. The overture was respectfully received and referred to a committee of fifteen, headed by Dr. W. V. Kelley, editor of the *Quarterly Review*. The committee was in no hurry to report. The delay evidently occasioned some concern down South among the friends of Restatement. Dr. Winton who was on the ground for a while—looking at the great size of the body and the slowness with which it moved, and noting the absence of full and thorough discussion in the ADVOCATE of June 5, expressed the fear that some great matters would be settled hastily, and likely be settled wrong, as for example, "the matters involved in the retention or elimination of Paragraph 248 on worldly amusements." He says: "Yet the present indication is that it will be disposed of in just that way. Our overture for a Statement of Methodist Faith is in a way to be dealt with in a like inconsiderate manner." Thus Dr. Winton prepared his friends for an easy fall.

The Conference acted on the question at the afternoon session of May 29. The *Northwestern Christian Advocate*, from which we copy, gives the action of the Conference in full:

"The question of a Restatement of Methodist Faith, which has been agitating our own Church and the Church, South, received a positive settlement, at least for the present. The special committee, to whom the matter had been referred, was unanimous, and the Conference in accepting their report was equally unanimous. The report is worth preserving in full:

"Your committee have pondered with care the gravity of this important proposal and of its possible consequences. We remember with gladness, in this year 1908 especially, our common origin, our common traditions, and our common faith. We desire also to reciprocate most cordially every manifestation of fraternity.

"We are nevertheless compelled, in the presence of this overture to recall the earnest wish of our fathers that our articles of religion and our standards of doctrine should remain unchanged, and, having weighed the arguments in favor of it, we are not convinced of the necessity or the expediency of the proposed new statement of our doctrines.

"Accordingly, we unanimously recommend that this General Conference respectfully decline to take the action requested, at the same time renewing the expression of our fraternal love for the Methodist Episcopal Church, South."

The report was short and adopted without discussion, but it was not dealt with in an "inconsiderate manner." Our Northern brethren had two years to think on the subject, and the leaders, knowing they would be called to act, studied it thoroughly. Our own General Conference was taken by surprise—the question having been sprung upon the body without a moment's notice, and had less than ten days to think it over, and acted hastily.

"SUGGESTIONS FROM A LAYMAN."

The following "suggestions" from a "loyal layman of the Methodist Episcopal Church, South, printed in the *Christian Advocate* (*Nashville*) of June 5, are curiosities in the way of of proposed legislation. They are for the consideration of our next General Conference, and are presented in time that they may be read, studied and inwardly digested. Let all who expect to vote in the next session of the body take heed:

1. That after this General Conference the Annual Conferences that are held next after its adjournment and the Annual Conferences held every fourth year thereafter shall be composed of an equal number of clerical and lay members, exclusive of the Bishop who presides.

2. That on or before the second day of each such Annual Conference the Conference shall by ballot elect a presiding elder for each district that composes the Conference, and in said election each clerical and lay member shall have one vote.

3. That each presiding elder so elected shall be elected for a specific district of the Conference and for a term of four years next after such election, unless sooner removed by death, resignation, or good cause shown.

4. That after the election of presiding elders by the Conference the Bishop shall nominate and appoint the ministers to all the various charges; and these appointments and nominations, before being valid and made final, shall be submitted to the whole body of presiding elders for their confirmation or rejection; and that each minister and pastor, before he shall be confirmed to the place to which he is nominated and appointed by the Bishop, shall receive the vote of two-thirds of the presiding elders, and if all do not so receive the votes of two-thirds of the presiding elders, then the Bishop shall reappoint and renominate such as are so rejected, changing places with them until they shall be confirmed by the Board of Presiding Elders or entirely rejected by them.

5. That each minister or pastor when so appointed by the Bishop and so confirmed by the Board of Presiding Elders, shall have his charge for the full term of four years unless he shall be changed by death, resignation, or removed for good cause shown.

6. That the next three Annual Conferences next after the ones held every four years as aforesaid shall be composed only of the Bishop and the Board of Presiding Elders, and such chairmen of committees as the Bishop and the said Board of Presiding Elders may deem necessary; and these three Annual Conferences shall meet only to dispose of and take care of such business and reports as may of necessity need the action of the Conference.

7. The Bishop and Board of Presiding Elders shall have power to nominate and confirm by meeting or by letter any new appointments that may have to be made between the Conferences which may be caused by death, removal, or good cause shown.

8. That the Annual Conferences composed only of the Bishop and Board of Presiding Elders, and chairmen of the important committees shall have the power to take care of and pass upon all applications for admission and for passing from one grade to another; and shall have power to try all charges brought before them by appeal against any church member, preacher-in-charge, or presiding elder.

The good brother who offers these suggestions does so solely because he thinks the Bishops have "too much power." He is good enough to say that "they have refrained in the past from improperly using it in most instances," yet the power is there, and he wants "the possibility of the use of such power removed." But this is not the funny part. He calls for the Annual Conferences after the next General Conference, to be held every fourth year, and to be composed of an equal number of clerical and lay members. Just how the relative numbers are to be determined and the laymen provided for, he does not inform us. A little matter like that could be easily adjusted.

Then the Annual Conference that meets every fourth year shall elect a presiding elder for a specific district, and for a term of four years, and no appointment or nominations by the Bishop shall be valid or final until confirmed by a two-thirds vote of the Board of Presiding Elders. This arrangement would take the appointment of the presiding elders out of the hands of the Bishop and put it in the hands of the preachers, who in turn, would be in the hands of the presiding elders. Surely the brother does not know anything about our constitutional restrictions.

The Bishop and, presiding elders who will hold the three meetings between the Annual Confereence that meets every fourth year, with all the work of our Conference Boards, committees, gathering and compiling information for the Church, etc., would have their hands full. Indeed, they would be as busy as ten men working at a 500 horse-power saw-mill.

It is well enough that the brother says: "I offer the suggestions to be acted upon or not by the next General Conference of the Church as it may see fit."

A mountain in labor brought forth a mouse!

DEATH OF MRS. BISHOP WILSON.

The whole Church will sympathize with our Senior Bishop, A. W. Wilson, in the loss of his wife, who after a long illness passed away on Thursday, June 4. Mrs. Wilson for many years past was an active and efficient worker in the missionary cause. She was particularly efficient in the use of the pen, and often instructed and stirred her many co-workers in the cause.

PERSONALS.

The ADVOCATE would like present address of R. L. Ross.

Miss Dora Atkinson, sister of Rev. C. D. Atkinson, who has been living with him for several years past, will leave about the 22nd of this month for a protracted stay in Colorado. She goes on the advice of her physician for the benefit of her health.

Brother D. R. Rogers, writing from Sumner, Miss., says: "I always greet my paper with a deep pleasure. How can any loyal Methodist who loves his church above all other organizations, be otherwise toward his church paper?"

On acount of the poor health of his wife, Rev. J. H. Williams has had to leave his work in the mission field, at Durango, Mex. For a few weeks his address will be Slidell, La. If any of the brethren need help in revivals Brother Williams will be glad to serve them.

The work on the Greenville District is progressing favorably. The presiding elder, Rev. R. A. Meek, says: "I never saw pastors work more faithfully than those of this territory." We hope he will find time to give us some notes on the work and workers.

The Rev. I. W. Hickham, member of North Mississippi Conference, died May 31, 1908, and was buried June 1. He was occupying the superannuate home furnished by the Durant District. Revs. J. W. Raper, J. D. Simpson and Jno. W. Bell took part in the funeral service.

A note from Rev. H. R. Singleton, furnishes the following information: "Dr. Clarence B. Strouse, who was to assist in a meeting at Alexandria, in June, will come in the early fall, instead. While the new church will be opened June 14, it will not be fully ready for a meeting."

Rev. G. D. Parker, who has been at home on vacation for six months past, left last week for his mission field in Brazil. Brother Parker has hosts of friends in New Orleans, where he was reared, who bid him God-speed, and pray for his success. May he and his wife have journeying mercies!

All the nations of the world have been invited by the United States Government to send representatives to the World's Temperance Congress to be held at Saratoga Springs, June 14-23 next. Governors of all the States of the Union have been asked to appoint delegates, and already a large number of them have responded.

The several invitations to "our" birthday party at Rayne Memorial came to hand after the day had passed—too late to do any good. The silk sacks attached were too small to hold a penny for each birthday. We dare say, the good sisters of the Home Mission Society and the young folks had a nice time.

In a notice of the Montrose High School, a week or two since, we reported a graduating class of seventeen. This, we are informed, was a mistake. There were only eight. We made the mistake by counting the nine who were "promoted by certificate from the High School to the Collegiate Department."

An invitation to attend the Trinity College commencement exercises, and the unveiling of the Washington Duke Memorial Statue, Durham, North Carolina, June 7-10 is hereby gratefully acknowledged. The commencement sermon, preached by Dr. H. S. Bradley, of St. Louis, was on Tuesday, instead of Sunday.

In a note to this office Rev. R. H. Wynn says: "Rev. J. M. Davies, of Minden, brother of Rev. S. J. Davies, and formerly a member of the Louisiana Conference, passed away on Tuesday, May 26. Mr. C. E. McDonald, a leading attorney of the Minden bar, and also at one time a member of the Louisiana Conference, passed away on Saturday, May 30."

Owing to absence from the office, we failed at the proper time to note the programme of exercises at Whitworth. Besides the graduating exercises, there was the sermon on Sunday by Dr. F. N. Parker, an address before the Alumnae Association by Rev. T. W. Lewis, on Monday and the Baccalaureate address by Dr. E. B. Craighead, of Tulane University, on Tuesday.

Dr. W. F. McMurry, secretary of the Board of Church Extension, will be in Louisiana for a few days. Sunday he will be with Rev. H. R. Singleton at Alexandria, and preach the opening sermon in the new church. On Monday evening the 15th, he will be with Rev. C. D. Atkinson at Parker Memorial. We hope he will have a large hearing in behalf of this church which is striving hard to complete their new building.

Rev. J. W. Ramsey, is at this writing in a great meeting with Rev. L. E. Alford, South Side, Meridian. The services on Sunday last, were remarkable. Strong men gave their hearts and lives to God. Congregations are immense. The revival is sweeping over this section of the city and its influence is being felt in other portions of the city. Quite a number have already been converted and have come into the church. Brother Ramsey will soon join Rev. W. E. Dickens in a meeting at Chunky Station.

Brother W. D. Brock, of Brock, Miss., mourns the loss of his faithful wife, who died on the 5th of May, after an illness of about two years. She was about sixty-two years of age, and had been nearly half a century a faithful member of our Church. The funeral was conducted at the church by the pastor, Rev. W. L. Storment, and the body laid to rest at old Wheeling Cemetery. She is survived by her husband and four daughters and five sons, who, with numerous relatives mourn her departure. She rests in peace, and the bereaved ones "weep, but not as those who have no hope."

Dr. W. L. Weber, president of Centenary College, honored our office on Monday last with a visit. He is working in the interest of the college, and reports the prospect good for the opening in September. He was with the Second Church, this city, on Sunday last. The pastor, Rev. A. I. Townsley, says, "his address was full of delicate humor, uncommon common sense, and sound logic." By the way, the president has been engaged in evangelistic work. At Campti, he had his first experience in conducting a protracted meeting. The burden was laid upon him, and he preached eleven times in six days, and "heartily enjoyed it."

We had a pleasant call, this week, from Mr. R. E. Toal, member of Felicity Church, this city, who furnished us the following: "On Monday evening, May 14, 1908, the Felicity Laymen's Club held a very interesting meeting, at which all the committees recommended by the Chattanooga Meeting were appointed and are now ready for work, and the brethren feel sure much good will be done. They meet in the lecture-room of Felicity Street Church the second and fourth Mondays of each month, and would be glad to have members of other Laymen's organizations to visit their meetings, as well as other friends. Brother W. S. Felson is president."

Prof. E. H. Randle, of Hernando, Miss., sends us the following appreciation of a sermon by Rev. N. G. Augustus, preached at the recent session of the Sardis District Conference: "For emotional effect in lifting men out of their seats and standing them on their feet, I have heard it surpassed, especially by the sainted Dr. J. B. McFerrin, and by Dr. S. A. Steel, but for grandeur of theological conception and profundity of philosophical thought, I have never heard it surpassed, nor read its better. It was full of originality expressed in the clearest and most concise language, often beautiful and touching. I was by no means alone in my judgment of this sermon, and I think it is due that such merit should be noticed."

The faculty and senior class of Mansfield College cordially invited us to the commencement—May 22-27. A friend has furnished us this short note concerning the occasion: "The commencement exercises of Mansfield Female College were a great success, large audiences attended throughout the entire occasion and every day's exercises were gratifying. The student-body is of unusually fine character and made an excellent impression. Dr. Wray, of First Church, New Orleans, gladdened his hearers with an eloquent discourse on commencement Sunday, and Brother Shankle electrified them with a missionary sermon in the evening. Dr. Barrett, of Arkansas, delivered the annual address. Nine young ladies received literary diplomas; four, diplomas in oratory; three, diplomas in music; four, certificates in music. The occasion was pronounced one of the best in the history of the college."

SEASHORE CAMP MEETING.

The Camp Meeting time draws near. It is always a meeting of interest to those who have cottages on the ground, and also to the hundreds who attend for the double purpose of worship and rest. A tired preacher can find no better resting place. The devout worshiper can have the very best opportunities for spiritual improvement, and those who have gifts and grace for personal work may fully enjoy their time and talents. We have often wondered why every Methodist in reach, who is at all able to get away from home, does not embrace the opportunity to attend Seashore Camp Meeting. The meeting will begin this year on the eighth day of July and will continue more than a week. We trust hundreds of brethren and sisters will attend and give the leaders their prayers and hearty co-operation.

DR. RICE AT MANSFIELD.

Dear Dr. Boswell: You must pardon me for waiting so long to write you about Dr. John A. Rice's lectures. The pressure of commencement work, together with a somewhat run-down nervous condition, has caused me to neglect this pleasant duty. The Doctor spent nearly the entire week with us, much to our delight and enlightenment. His personality refreshed us and by contact with him in the college home we were greatly benefited. His studies in the book of Job, in Proverbs, Ecclesiastes and the Psalms contributed much to our souls—a real feast. He received from our unusually fine student-body a splendid response and we all feel profoundly grateful to him for his valuable services. We would like to have him again next year.

Yours, very sincerely,

OLIN S. DEAN.

ACKNOWLEDGMENT.

I have received a $50 check from a good lady of New Orleans, and a $2 check from Athens, both in response to a call for help for the rebuilding of our church at Amite. May others follow the good start.

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Epworth League

PRAYER-MEETING TOPIC.

June 14. The Father's Final Provision for His Children. John xiv: 1-17; Ps. xcvii. (Trinity Sunday.)

The world may give to you riches or poverty, honor and fame or oblivion; it may set before you smooth paths or rugged; you may be surrounded by friends or enemies; but whatever it gives you will not be for long. In childhood a week seems like an endless time; in old age life seems like a troubled dream. The absolute certainly that hangs over every life is that there is a definite limit, and that all men must travel the common road. While every healthy man should want to live as long as possible, yet to each of us comes the uestion concerning the unseen life that is yet to come.

1. The many mansions.

There is an abundance of room for the redeemed. There are many mansions in the Father's house. There are not enough mansions to go around here. Many of God's children are living in hovels and suffering for the things they should have, but there will be no lack over there. We do not know what the home will be like, the Bible does not tell us. It simply lets a light flash for a moment on some of the glories of the life to come, and then we are left to dream.

2. A prepared place.

We do know that the home for the child of God will be specially prepared for him. The Master has gone before for this purpose, and he knows our needs and our desires and he will make ready for us. The home will fit us and will be such as the redeemed man will enjoy.

3. The home for us will be the expression of untrammeled love.

Our Father in heaven loves us. The Christ gave himself for us. And now the unmeasured love that dwells in Father and Son are making ready our home. Here we are like children, easily spoiled. If the Father gave us half the things which we desire our lives would be wrecked. But over there we shall be free from the tempations and weakness of this life and divine wisdom will be free to plan and divine power to execute the things which will make us happy.

4. A perfect fellowship awaits the redeemed.

After all it is more than outward glories. The stories of heaven are told in types and shadows. We are certain that it is a good place, and that all sorrow and pain shall be banished from there. Of the details we may as yet know nothing, but this one thing we do know, we shall dwell with our Lord there. He has said that we shall abide in his presence. We shall be with those who delight in their Lord. There will be a very precious fellowship. Our hearts and our lips shall join in the songs of praise.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them which love him."

GET IT AND READ IT!

Rev. Fitzgerald Sale Parker, D.D., assistant Epworth League secretary, and assistant editor of the Era, has written a booklet for the Epworth League Institute on "Personal Work." It is just out, and I have read it. I have read many books on this subject, but no one so clear, strong, sensible and inspiring as Dr. Parker's little book. I quote two sentences: "The marvelous growth of the Church among the heathen in recent years, especially in comparison with the slowness of its earlier progress, is due to the personal advocacy of the gospel by converted heathen, themselves won by the slow hand-work of the few early missionaries. The bringing of a soul to Christ by every disciple within one year is a perfectly feasible work, and it would double the number of Christians."

Brother pastor, send for a few, a dozen or more, copies of this booklet, and get your people to read it. It will greatly aid you in your revival. It will be worth several of the best sermons you ever preached. It will help you to read it.

It will cost five cents per copy. Smith & Lamar, at Nashville and Dallas, will send them.

H. W. FEATHERSTUN.

The Monitor Florida is being used as a target to test the power of explosives, and the resisting power of armor. A twelve inch gun was fired at the turret at close range, and did not damage it sufficiently to have caused any delay if it had been in actual battle. A new military mast had a number of shots fired through it, and yet still stood firm. A vessel of an obsolete type may still be very valuable. The monitor would not count for much with the later types of battleships, unless they deliberately put themselves within its reach. But time of battle is too late to find out the powers and limitations of ships. Hence, the Florida plays the part of the martyr or the victim.

The hardest battles of the present legislature of Louisiana are being fought about prohibition and gambling. It would be a wise thing for every man to watch the attitude of his representative, and act accordingly in the future. There is little doubt that the liquor men and the gamblers will know their friends and enemies. How about those who oppose these things. Will we know who help and who hinder?

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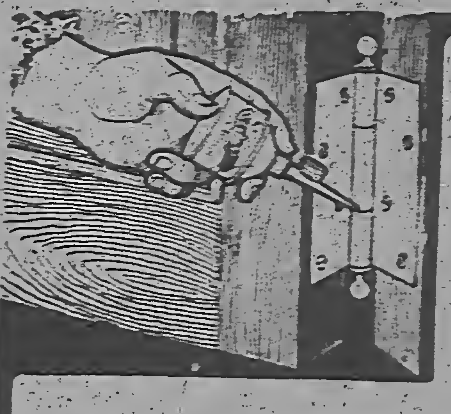
Birmingham is making big preparations for the annual re-union of the Confederate veterans, June 9, 10, 11.



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LUBBOCK, TEXAS A few years ago Lubbock, Texas, was unknown; to-day the "Lubbock Country" is the talk of the Southwest. Lubbock is growing rapidly and in a few years will be the Metropolis of the Great Plains Country. The Overton Addition to Lubbock lies just 1-2 mile west of the courthouse and is the residence part of Lubbock. Lots are selling at $50 caeh, $10 cash and $5 per month. These lots will increase in value very rapidly. Write for large map and illustrated folder. Address Dr. M. C. OVERTON, Lubbock, Texas.

A typhoon caused the death of over a thousand lives at Hankow, China, and a mining disaster caused the loss of nearly as many at Kwang Sa, where the mine caught fire. Yet after all, how calmly we read of great disasters in the Orient; it seems so far away.

MOXINE
Cures LAGRIPPE and Colds.

It is quite certain the secretary of war, Wm. Taft, will resign if he is nominated for the presidency. It seems to be equally certain that he will be the nominee of the Republican party. There is much speculation as to who will take the vacant place in the Cabinet.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

If one lacks heart impulse, let him cultivate the sense of duty. The pump will reach deeper than the surface spring.—Ex.

A man may be lowered in the opinion of men by the sins of others, but it is only his own sin that lowers him in the sight of God.—Ex.

The man who believes that the world is all wrong, and that he was born to set it right, will probably die with an unfinished job on his hands.—Ex.

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Henry G. Hawkins, A. B., Pres.

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SPLENDID cottage, Seashore Camp Ground; 4 bedrooms; facing beach; completely furnished; $100 from June until October. J. M. OLDHAM, 511 Hibernia Bank Building, New Orleans.

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Full Particulars at

City Ticket Office,
141 ST. CHARLES STREET.
Phone Main 3612.

MOXINE CHILL TONIC
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COALVILLE CHARGE.

We closed our first revival meeting for this year the 15th of May. The meeting was held at Coalville Church. The services were conducted by Rev. C. M. Crossley, of Utica, and resulted in twenty-three conversions and ten additions to the Church.

Brother Crossley is fine help. His work abides. He will never be forgotten in the hearts and minds of this people.

The laymen have organized at two churches on this work, and Dr. B. Z. Welch and Brother R. B. Bellew, our leaders, are at work. Dr. Welch, our leader at Coalville Church, has started a library, and has organized a missionary study class.

Our Woman's Home Mission Society, organized the first of March, is doing a good local work.

We have just closed a missionary institute for this charge. Brother H. M. Ellis led in this work. After preaching at Poplar Head Saturday night and Sunday, he came to Coalville Sunday afternoon and held forth until Tuesday. We feel sure that his efficient work will result in great good. He is filled with knowledge of and enthusiasm for the cause he represents, and we feel that could he hold an institute on every charge in our Conference great things would be accomplished for missions.

After his stirring message at Poplar Head Sunday, two consecrated, intelligent young ladies gave their names as missionaries. Mrs. E. H. Caraway, district secretary of W. H. M. Society, gave us a splendid report of the work done in the district, and Mrs. B. F. Lewis, Conference corresponding secretary, won all hearts with her address on "Home Missions."

The last day of the institute Brother M. L. Burton, our beloved presiding elder, favored us with an inspiring sermon on "Consecration."

We believe that our people are making progress in the religious life, and we are praying for greater things. Pray for us.

J. W. THOMPSON, P. C.

ECZEMA, TETTER AND SKIN TROUBLES.

Tetterine, the fragrant, antiseptic and healing ointment, instantly relieves and quickly cures skin and scalp diseases and tching piles. It is the finest prescription ever dicovered for these conditions. Apply after bath with Tetterine Soap. It s elegantly prepared by The Shuptrine Co., Savannah, Ga. If your druggist cannot supply you, send 25 cents in stamps.

PACHUTA CHARGE.

Dear Advocate: I am now well into the fourth year of my pastorate on this charge. In some respects the work seems to be moving on very well; in others, not so good. We have held our revival at Pachuta, which was the best that has been held since I have been here. Rev. Geo. D. Anders, of McComb City, did the preaching. Many hearts were strangely warmed, and the church strengthened. Our second Quarterly Conference was held May 22. Dr. Black was on hand and preached a good sermon. The attendance was small on account of the Conference being held on Friday. This is a country charge, in the main, and the farmers were busy. I, for one, do not like these week-day Conferences.

We have held three very fine Children's Day services which proved a great blessing to our schools. Our three Epworth Leagues are doing some good work. We will have several delegates to the Gulfport Conference.

We are praying for great things from God during our revival season.

Rev. H. M. Ellis is to be with me the 2nd, 3rd and 4th of this month in the interest of missions, which work is greatly needed. May the great Head of the Church send the life and power in the churches and make them the very doors of the kingdom.

L. F. ALFORD.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p. m.; Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 978.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito, Residence, 539 St. Ann St.; Mission Hall, 521 St. Peter St.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

R. F. Harrell, pastor, Mary Werlein Mission; also secretary Y. M. C. A., 815 St. Charles.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

The Aldrich-Vreeland bill becomes law. This bill provides for an emergency currency. It will probably give all the relief needed. It is not so much the amount of currency that is actually issued to cover the times of financial stress as the knowledge that money can be provided, that averts panic. The bill has a limited existence, and it is possible that before it expires the doctors of finance will have come together and agreed on permanent legislation.

BLOOD POISONING POSITIVELY CURED

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old-time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well.

A. A. BROWER, M. D.
San Antonia, Tex.

Ship-subsidies have been defeated for this session of Congress. There are a great many people who oppose ship-subsidies, who would like to see the merchant shipping set free from some of the restrictions that now hamper, though nothing should be allowed that will endanger the wellfare of the sailors under the American flag.

HELPED HER SISTER

Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headache, backache, sideache, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

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Stearns' Electric RAT and ROACH Paste
is guaranteed to rid the house, barn or store of cockroaches, rats, mice, water bugs, etc. Sold at druggists or general stores everywhere, or sent prepaid on receipt of price.
2 oz. box, 25c; 16 oz. box, $1.00.
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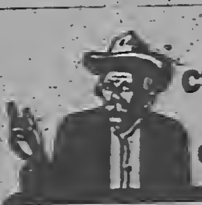

HIS CHANCE IS GONE
YOUR CHANCE IS HERE

The question is, are you qualified to hold a responsible position? Have you had a thorough commercial training? Bankers, Merchants, and Manufacturers want you if you are competent. Now is Your Chance. Two roads are open to young people. One requires no training and leads to failure. The other requires training and leads to success. We prepare young men and women and start them on the road to success by securing them high-salaried positions. Fine climate, board cheap. Write for illustrated catalog and further information.
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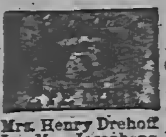

EYE DISEASES,
viz: CATARACTS, CORNIAL ULCERS and GRANULATED EYE LIDS for which we doctored for many years without success, have been cured by ARNTZ EYE CURE Mrs. Henry Drehoff and Mr. Peter Moscos, Des Moines, Ia.; Mrs. Josephena Mackill, Crookston, Minn. It cures Conjunctivitis, Pterygium, Pink Eye, Wild Hairs and Closed Tear Ducts—Testimonials free. 50c a bottle or 3, $1.25 at Druggists, Opticians and ARNTZ OPTICAL CO. 193 Sixth Ave., Des Moines, Iowa. and PEERLESS OPTICAL CO., Jobbers, Chicago, Ill.

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UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

FITS St. Vitus' Dance and Nervous diseases permanently cured by Dr. Kline's Great Nerve Restorer. Send for FREE $2.00 trial bottle and treatise. Dr. R. H. Kline, Ltd., 931 Arch St., Philadelphia, Pa.

MOXINE
Cures LAGRIPPE and Colds.

Programme

Mississippi Conference Epworth League.

GULFPORT, MISS.,

June 18-21, 1908.

Thursday, June 18.

8:00 p. m.—Address of Welcome on Behalf of the City, Hon. J. W. Tomas, Mayor.

Address of Welcome on Behalf of the Local League, Miss Laura Rankin, President.

Response—Rev. W. O. Sadler, Meridian.

League Social, under the direction of Miss Edith Reid, Third Vice-President, assisted by Mrs. A. F. Watkins.

Friday, June 19.

"PRESIDING ELDERS' DAY."

Sunrise Prayer-Meeting—On the Beach, conducted by Rev. E. W. Lipscomb, Hattiesburg.

9:00 a. m.—Devotional Talk, Rev. Rev. Robt. Selby, Natchez.

9:15 a. m.—President's Address. Appointing Committees.

9:40 a. m.—Address from each of the Presiding Elders.

11:00 a. m.—Address: "The Opportunities of the Epworth League and the Institutional Church," Rev. Felix R. Hill, Jr., Vicksburg.

Friday Afternoon.

2:30 p. m.—Devotional Talk, Rev. Robt. Selby, Natchez.

2:45 p. m.—Report of Officers and District Secretaries.

3:00 p. m.—Devotional Department (Round Table), conducted by Rev. H. M. Ellis, First Vice-President, Jackson.

4:00 p. m.—Music.

4:05 p. m.—"Charity and Help Department," (Round Table), conducted by Miss Lee Crittenden, New Orleans, La.

4:45 p. m.—Literary Department, (Round Table), conducted by Miss Edith Reid, Third Vice-President, Jackson.

5:30 p. m.—Address, "The Mission of the Church to the Minds and Bodies of Men," Rev. C. W. Crisler, Jackson.

8:00 p. m.—Address by Dr. Frank P. Culver, Birmingham, Ala.

Saturday, June 20.

Sunrise Prayer-Meeting—On the Beach, conducted by Rev. D. E. Kelly, Bogue Chitto.

9:00 a. m.—Devotional Talk, Rev. Robt. Selby, Natchez.

9:15 a. m.—Reports of Committees. Election of Officers. Selection of next meeting place.

9:25 a. m.—The Junior League, (Round Table) conducted by Mrs. T. B. Clifford, Junior League Superintendent, Meridian.

10:20 a. m.—Music.

10:25 a. m.—Address, "Training in Epworth League Methods a Necessary Part of the Work of our Colleges," Rev. H. G. Hawkins, President Port Gibson Female College.

11:00 a. m.—Address, "The Epworth League: the Ideal Evangelistic Agency," Rev. W. M. Sullivan, McComb City.

Saturday Afternoon.

1:30 p. m.—Trip to Ship Island by steamer, returning at 7:30, in time for the evening service. Lunch will be served on the return trip.

8:00 p. m.—Address, "The Boys' League," Dr. H. W. Featherstun, President of the League Board, Columbia.

Sunday, June 21.

Sunrise Prayer-Meeting—On the Beach, conducted by Miss Lee Crittenden, New Orleans.

9:45 a. m.—Sunday school.

11:00 a. m.—Annual Sermon, by Rev. W. B. Murrah, D.D., President Millsaps College, Jackson.

Sunday Afternoon.

3:00 p. m.—Fourth Department (Round Table), conducted by Rev. M. M. Black, Fourth Vice-President, Purvis.

3:35 p. m.—Address, "The Epworth League and the Layman's Movement," by Rev. M. L. Burton, Pass Christian.

8:00 p. m.—Grand Rally; Several Addresses and the Installation of officers.

THE JUNE HOUSEKEEPER.

The romance of the June bride is a living reality in the pages of The Housekeeper for June. "Her Wedding Gown," by Ada B. Rogers, is a clever bit of fiction with a delightful ending. "The Benediction of Service," by Emily Ruth Calvin, is another story of romance. The other stories and special articles are equally attractive. There is also a double-page of answers to the query, "Why Do People Not Want to Go to Church?" Needless to say the symposium will be read with interest. The usual departments are also as full and satisfactory as ever. The Housekeeper Corporation, Minneapolis, Minn. Sixty cents a year.

At the time of this writing the fight over the racing bill is on in the legislature. The outcome is not yet settled. Some race track men were overheard in conversation on one of the New Orleans street cars, and one remarked to the other "They had to let the bill pass the House so that it would be worth buying, but it will be bought off in the Senate." It is to be hoped that these gentlemen have underestimated the pressure of the public sentiment and the character of the men that compose the present legislature.

Ladies Can Wear Shoes

one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease is a certain cure for tired, sweating, hot, aching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

THE LOUISIANA CONFERENCE.

TO THE PASTORS.

Dear Brethren: Your Sunday School Board has had unusually large demands made upon it for free literature, and has spent for same since the last session of our Annual Conference, $164.53, with an amount now due Smith & Lamar, of $67.97, making a total of expense since Conference, of $232.50, whereas the treasurer of your board has only received one Childrens' Day Offering, from Rev. R. W. Vaughn, for the amount of $8.56. Therefore, we kindly request that every pastor hold Childrens' Day Services and send the offering at your earliest convenience to the treasurer.

Thanking you for your interest and co-operation in the great Sunday School work, and for your attention to this special matter, I remain, Fraternally yours,

W. H. COLEMAN, Treas.

Homer, La.

TAPE WORMS expelled alive with head. Guaranteed. No poisonous drugs. Free booklet. GLOBE REMEDY CO., Birmingham, Alabama.

General News

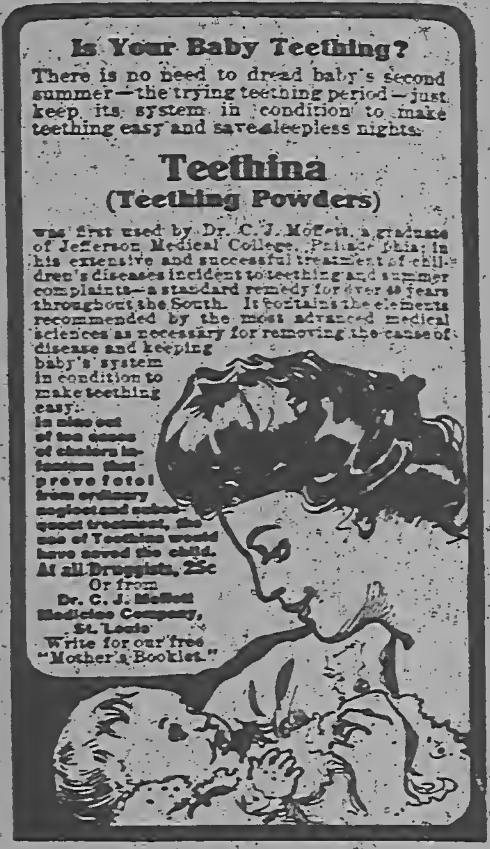
Persia is bordering on a state of anarchy. The Shah is unable to control his rebellious tribesmen, and there may be Russian intervention. This would be a reopening of the troubles that some months since threatened war, and that would possibly involve several nations.

* * *

On Thursday of last week, just at the close of exercises in the Pantheon, enrolling the name of Zola in its lists of famous men, Major Alfred Dreyfous was shot. This has caused intense excitement throughout France. A great variety of motives have been assigned. It seems to be a survival of the bitter feelings that attended the whole Dreyfous controversy.

* * *

The twenty-seventh delegated General Conference of the Methodist Episcopal Church has become a matter of history, the final adjournment taking place the night of June 1. This session was held in Baltimore, Maryland, where the first delegated Conference held its sessions.



Is Your Baby Teething?

There is no need to dread baby's second summer—the trying teething period—just keep its system in condition to make teething easy and save sleepless nights.

Teethina

(Teething Powders)

was first used by Dr. C. J. Moffett, a graduate of Jefferson Medical College, Philadelphia, in his extensive and successful treatment of children's diseases incident to teething and summer complaints—a standard remedy for over 40 years throughout the South. It contains the elements recommended by the most advanced medical sciences as necessary for removing the cause of disease and keeping baby's system in condition to make teething easy.

In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the use of Teethina would have saved the child.

At all Druggists, 25c

Or from

Dr. C. J. Moffett Medicine Company, St. Louis

Write for our free "Mother's Booklet."

The liquor men are raising their time-worn objection to prohibition, and trying to defeat it on the ground that taxes will have to be raised if prohibition passes in Louisiana. Undoubtedly there will have to be some other provision made for some things that are now supported directly by the saloon licenses, but the experience of all places where prohibition has had a fair trial is that ultimately it lowers the tax-rate.

* * *

The Morning World has ceased to turn its searchlight on things wise and otherwise. The courts refused to authorize the receiver to continue to publish it at a loss of $400 a day.

* * *

The British officer, General Buller, who was one of the central figures in the Boer war, died during the past week.

* * *

The English Equal Suffrage advocates have achieved a temporary success in the promise of the government to undertake at an early day a reform of the election laws, and that, when this work was begun the administration would not oppose a proposition for equal suffrage.

* * *

A famine is prevailing in the provinces of Agra Oudh and other districts of Central India, the total area affected being about 150.000 square miles, or more than two and a half times that of the State of Missouri. The population of the famine-stricken district is more than 50.000.000, and although contributions on a very large scale have supplemented the government's relief, the suffering is still acute.

Belmont College For Young Women Nashville, Tenn.

Prepares for colleges and universities. College post graduate courses leading to degrees of B.A. and M.A. Eleven schools comprise the college, and each school is presided over by a trained specialist. Music, Art, Physical Culture and Languages. Unrivalled in the South for location and environment. The college stands in a beautiful park of fifteen acres. Golf, tennis, hockey, horseback riding, and automobiling. Many Northern, as well as Southern families, realizing the benefits to be derived from such a location, and wishing their children educated under inter-sectional influences, are sending their daughters to Belmont. Of the total number of pupils registered last year, representing in all 32 states, 20 per cent. were Northern girls. Early registration is necessary. Catalogue on request. Rev. IRA LANDRITH, D. D., LL.D., Regent. Miss HOOD and Miss HERON, Principals.

Sunday School

By W. B. Campbell.

LESSON FOR JUNE 14.

THE RISEN CHRIST BY THE SEA OF GALILEE.

John xxi:1-25.

Golden Text: "Lo, I am with you always, even unto the end of the world." Matt. xxviii:20.

Back again in dear old Galilee, the place so dearly connected in the minds of the disciples, with so many of the Master's wonderful and most loving deeds; back where they had first known him; where he had called them, some of them, from being fishermen, to be fishers of men.

It may have been that they had become disheartened again, and had given up the work of the Lord and gone back to their old manner of livelihood. Some time had elapsed since they had seen the Lord, but they must learn to know and believe that, although he was not seen, he was always near them, for they were to preach that "He was not far" from every enquiring soul in the world. Every time he had appeared unto them he had come upon them suddenly and had left them in the same manner. It was in the early morning, and the fishermen had been toiling all night long, and now they were bringing their ship to the shore to rest from their unsuccessful work. There were seven of the disciples in the ship. Peter was there, and he is mentioned first. Does he who denied, with curses, all knowledge of the Lord, deserve such honor? Perhaps the incident related here is written to show how kind and merciful Jesus is, even them that cannot confess him among scoffers and unbelievers. We have heard some hard things said about Peter, but those who said them had much to learn of human nature.

Nathaniel was in the ship, the Israelite in whom was no guile. Thomas was also there, the man who henceforth was to be "not faithless, but believing." John, the disciple whom the Lord loved, and James; these were there with Peter, and if he had been unworthy they would not have allowed him among them. A man is known by the company he keeps. Peter had long since repented; it may have been that very night as he went out from the presence of the Lord, weeping bitterly. We once heard a good brother tell of the Christian conscience as so keen that it would take a flash of lightning to come between sin and repentance. We believe this is so generally true that it is sometimes mistaken for sanctification and perfection.

Jesus stood on the shore waiting until the ship came near, and called, "Children, have ye any meat?" "No," was the reply. "Then, try again on the right side of the ship," said the Lord. Obeying, they were not able to draw the net to the shore until another ship came up and help was given. Then they knew it was the Lord, for they knew his power from often seeing him exert it. John said to Peter, "It is the Lord." Then he, that had wielded the sword that cut off the ear of the high priest's servant, jumped into the sea and swam ashore. If the Scripture had not named him who could not wait until the ship landed, we would have known that it was none other than he, who having started, one time, to walk on the water, began to sink from failing faith, and was saved by the outstretched arm of the Lord. None of the fishermen asked one another about the person who had commanded them to cast their net again in the sea.

They had seen a fire burning, and it seemed a breakfast had been preparing, for fish and bread were cooking. "Come and dine," said the Master. Let us have the spiritual knowledge of Christ as to think of him now, after he has arisen, with a glorified body, as "the same Lord over all, who is rich unto all that call upon him."

After they had eaten, Jesus turned to Peter and began to draw a threefold confession from him, because Peter had three times denied him. Peter, you said once, that though all should flee away, deserting the Master, you would not. Now, do you love him more than these who denied him not? Peter said, "Lord, thou knowest that I love thee." God bless Simon, say we, for he has made it easy for us to say, "Jesus, Master, thou knowest." Look into my heart, and if there is not enough love there for thee, put it there, dear Lord.

Three times did he ask Peter the same question, and Peter, with genial heart, was taught that henceforth he was to be an under-shepherd, feeding the lambs of the flock of God. Thus should he work until the time came for his glorifying God by his death. "Follow me," saith the Lord; but it was not the same "follow me" as two and a half years before he had obeyed. He was to follow now, even to a cross; but many afflictions and persecutions were to be endured first. As the Lord had spoken of what was to come, and as Peter loved John as a younger brother, he wanted to know John's future. "Never mind about him," said Jesus; you must let nothing come between you and your pointed-out duty. John may remain here longer than you, but that does not come within your duty. So let us learn that we must let nothing come between us and the Master's service. Let us also learn from this forty days, from the resurrection to the ascension, that he is always near, as he has promised; and that we must feel that wherever two or three come together in his name, he will be there, "He whom, having not seen, we love."

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

It is very pleasant for those who are bound together by ties of blood to visit each other, but when the relatives happen to be members of the royal families of Europe it is very hard to convince the outsiders, or even absent relatives, that there is nothing political in the visiting. King Edward, of Great Britain is on a visit to Russia, and his German relatives are very anxious about it. The German politicians fear that Russia and England will agree on something detrimental to Germany.

Marriages.

On Sunday, April 12, 1908, 10:30 a. m., at the Wabash Hotel, Belzona, Miss., by Rev. H. M. Young, Mr. WADE H. EMBRY, of Belzona, Miss., to Miss MAMIE CAMPBELL, of Collierville, Tenn.

On June 3, 1908, 2:30 p. m., at the residence of the bride's mother, Mrs. E. Bishop, by Rev. H. M. Young, Mr. RALPH B. PARKINSON, of Memphis, Tenn., to Miss LUCY NELL BISHOP, of Belzona, Miss.

On May 28, 1908, at 8:30 o'clock p. m., by Rev. James E. Denison, Rev. SAMUEL WILLIAM BURROW CALVIN to Miss HARRIETTE EMMA PURVIS, both of Mangham, La.

At the Wabash Hotel, in Belzona, Miss., 10:30 a. m., by Rev. H. M. Young, Mr. WADE H. EMBRY, of Belzona, Miss., and Miss MAMMIE CAMPBELL, of Collierville, Tenn.

At the residence of Mr. Lege Leger, of Indian Bayou, La., May 20, 1908, by Rev. F. P. Moss, Mr. BIRDY TARVER and Miss VICTORINE FOREMAN, both of Indian Bayou, La.

CORINTH CIRCUIT.

Dear Advocate: I have just closed a good meeting at our Southside Church. Brother O. L. Savage, of Iuka, was with us and did all the preaching, except three sermons in the beginning, and he did it well. He is a good preacher, preaches a pure gospel in love. The meeting continued two weeks, beginning the 10th of May and closed the night of the 24th. Of course, we cannot reckon up the results of a good meeting—only eternity will tell.

We often felt that we were sitting together in heavenly places. Thirty-four members were added to the Church on profession of faith and otherwise, and more to follow. About $700 in good subscriptions has been secured on the church debt at Southside.

Brother Savage is a fine worker, and is a great help to the pastor that he labors with. I have received forty-three members up to this date, and have four other meetings to hold. The churches all have good Sunday schools.

I have three Epworth Leagues, one Junior and two Senior Leagues. I have sent my Domestic Mission assessment to the treasurer, and am raising my Foreign Missions now. Nineteen new subscriptions and two renewals have been sent to the New Orleans Christian Advocate; and the work moves on. The Lord be praised, and may his blessing be upon all the work. Your brother in Christ,

J. J. GARNER, P. C.

Love can lighten the weight of the suffering which it cannot remove, it can transform what it cannot destroy.—Bishop Westcott.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Exchange.

JELLIED VEGETABLES.

"Jellied vegetables are particularly suitable for a luncheon or supper dish to be served as an accompaniment to almost any kind of cold sliced meat," says Fannie Merritt Farmer, in Woman's Home Companion for June. "Remove the jelly to a serving dish, and surround with the slices of the meat overlapping one another; then garnish with celery tips. Cold meat needs to be very thinly sliced to be at its best, therefore, do see to it that the closet can boast of sharp knives, for without them the work cannot be perfectly done. Soak one tablespoonful of granulated gelatine in one-fourth of a cupful of cold water, and dissolve in one cupful each of sugar and vinegar, two tablespoonfuls of lemon juice and one teaspoonful of salt. Strain, cool, and when beginning to stiffen add one cupful of celery, cut in small pieces, one-half cupful of finely shredded cabbage and one and one-half canned pimentoes cut in small pieces. Turn into a mold, and chill thoroughly."

CONCEALING COLORATION.

What is announced as new light on an old subject, "The Concealing Coloration of Animals," will be discussed in the June Century by Gerald H. Thayer, based on the investigations of the artist, Abbott H. Thayer. It is claimed in this article that two main results have been reached by these investigations: "First, the revelation of the great principle of counteracted light and shade, with its corollary laws, by which almost alone the long recognized 'protective coloration' of animals is achieved; and, second, the discovery that most of the colorations which have always been called 'conspicuous,' are purely and potently concealing." There will be a number of reproductions from paintings and photographs illustrating the points discussed.

THE JUNE AMERICAN BOY.

The opening chapters of a splendid serial, "Bred in the Bone, or Born an Electrician," by Edwin J. Houston, one of the foremost authorities on electricity, is given, and promise to be both entertaining and instructive; "That Dillingham Boy" and "Four Boys on the Mississippi" are continued with increasing interest. Among the short stories are: "Boluf, the Wolf-Dog," telling of the trial and dramatic acquittal of a dog charged with attempting to kill a man; "Playing the Game," a baseball story, teaching boys to play always on the square, and "Pierson's Protege," showing how jealousy and crookedness fail of success. "The Boy Who Graduates" contains some wholesome and timely advice; "The Boys of Shakespeare's Time" compares the boys of that far-away period with those of to-day; "The Shortridge Senate" tells of an interesting institution carried on by high school pupils; "Our Flag" is a timely story of the birth of the Stars and Stripes, and how the flag is made; "The Youngest Policeman in the World" surely upholds his title, being only ten years old. One dollar a year. The Sprague Publishing Co., Detroit, Mich.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary and it will save trouble all around.

Mr. WILLIAM ROUSE was born in Jackson County, at the old Bowen homestead, near West Pascagoula, July 12, 1851, and died at his home near Ocean Springs, March 7, 1908, and was laid to rest in the Rouse Cemetery, near the head of Bluff Creek. He joined the Methodist Church when quite young, and lived a consistent member till death. This writer visited him while on his death-bed, and found that as he had been faithful in the past, he was still trusting in the Lord. He said he was ready to go. By his death the wife loses a devoted husband, the children a loving father, the Church a faithful servant, and the country a good neighbor. May the blessings of God rest upon the bereaved family, and, as he cannot come back to them, may they all make preparation to go to him.

ERVIN ROBERTS.
JEFF HAVENS.

Brother G. W. McREE, the subject of this sketch, was born Aug. 6, 1832, in Marion District, S. C., and died in DeSoto, Miss., March 21, 1908. When he was quite young his parents moved to Clarke County, Miss., where he spent the rest of his long life. Brother McRee was converted at the age of 22 at one of those great camp-meetings held in the early settlement of our country. He joined the M. E. Church, South, and those who knew him best testify that he was ever faithful and loyal. He spent four years in the Civil War and maintained his religious character during those trying times. Early in life he was happily married to Miss Carrie Bethea, who survives to mourn his departure. Sixteen children were born to them, nine of whom are still living. Brother McRee loved his Church, and was always at the services when able to get there. He loved his pastor, and it was a benediction to be in his home. In the last few months of his life his health failed rapidly and he felt that he was nearing the end, and often expressed himself as being ready to go. As his pastor for three years, I can truly say that Brother McRee was a good man and have no doubt that when the end came his soul went sweeping through the gates into the heavenly city. May the Father help the loved ones to meet him there.

L. F. ALFORD.

Mrs. NELLIE TURNER, wife of M. E. Turner, was born April 6, 1881. At the age of 12 years she was converted and joined the Methodist Episcopal Church, South, at Liberty Hill, near McCool, Miss. She was married to M. E. Turner in the year 1897. She died on April 25. 1908, leaving a hsuband and two children to mourn their loss. From her youth up she was a zealous, faithful working Christian, true in all of the relations of life, a devoted wife, an affectionate, anxious, loving mother, with a cheerful, happy disposition, a favorite, and beloved by all who knew her. Her sufferings in her last illness were intense and of long duration; but she bore them patiently, without a murmur. While dying she called her husband, two little girls, mother and sisters to her bedside, bidding them good-bye, saying, "Meet me in heaven;" at the same time clapping her hands, exclaiming that the gates of heaven were open unto her, and that loved ones were beckoning her to come up higher. Such a going is not death, but life eternal. Dear ones, live as Nellie lived, and you will meet her in the city above.

J. A. GOAD.

Miss LIZZIE J. ROBERTSON was born April 2, 1824, and died May 13, 1908, aged 84 years 1 month and 11 days. She was the second child and oldest daughter of Rev. John J and Jane Robertson, and sister of Rev. Ira B. Robertson, of the Mississippi Conference. Sister Lizzie was converted and joined the Methodist Church when a child and lived a consistent Christian life until her promotion to her heavenly reward. For many years she was a ministering angel to the sick. An excellent nurse, she was often called to visit the sick, and she never failed to respond to these calls of mercy. Sister Lizzie was noted for patience, purity of heart, and charity. She was never known to speak evil of any one and evidently suffered pain when evil was spoken of others in her presence. The last twelve years of her life were years of sore affliction to her. She was crippled by a fall, and for all these years she was unable to walk. Her aged brother, Rev. Ira B. Robertson, has cared for her and ministered to her faithfully and tenderly during her affliction. May God speak precious words of consolation to his aged servant in this hour of sorrow. As for our deceased sister, we grieve for her not as one without hope, for we are sure that she wears her crown of glory and bears palms of victory in the presence of her Redeemer to-day.

F. E. D. BALDRIDGE.

Rev. J. M. BARNES was born in the State of Georgia, Sept. 3, 1832; was married to Miss Samantha Gatlin 1857; was licensed to preach early in life in the State of his nativity, where he did some work as supply. He came to Western Alabama in 1868, where he remained three years, then came to Lee County, Miss. Brother Barnes was admitted on trial by the North Mississippi Conference, November, 1881, and served faithfully the following pastoral charges: Fulton Circuit, 1882-3; Buena Vista Circuit, 1884; Okolona Circuit, 1885-6-7; Shannon Circuit, 1888-9, 1890-91 and Louisville Circuit, 1892; Prairie, 1893-4-5-6;. After serving out his four years at Prairie he was returned to Buena Vista and spent 1897, Hebron, 1898-99; Tibbee, 1900-01-02. At the close of this year he felt that the weary wheels of life must rest, and was granted a superannuated relation, which relation he honorably sustained until the day of his death. He seemed to be unable to do but little preaching after his superannuation. The unsaddling of his horse, the setting down of his saddlebags were indeed the end of his active warfare, and on March 17, 1908, he calmly passed into that rest that belongeth to the people of God. He died in Nettleton, Miss. (Lee County), in the midst of his friends and family, his good wife preceding him to the glory land but a few days. After her death he seemed to be impatient to follow. He suffered but little. The candle of his life just slowly burned out. He was buried from the Methodist Church at Nettleton, a great concourse of people attending. The following brethren took part in the funeral service: W. S. Shipman, his pastor; J. H. Mitchell, his presiding elder; W. E. M. Brogan, our pastor at Aberdeen; T. J. Durrett, Nettleton Circuit; N. G. Goforth, of Shannon; Brother Alexander, pastor of the Presbyterian Church, and two noble laymen, his old neighbors and friends. Brothers Summer and Turner Clark, had many good things to say of this splendid old neighbor and preacher. He was also buried with Masonic honors, and laid away to rest in Nettleton Cemetery, amidst a wilderness of flowers and a shower of tears. His Nettleton friends loved him and cared for him with great tenderness. To many of them he was a father. One son and two daughters and a number of grandchildren mourn the loss of a good father. It was my pleasure and my profit to know Brother Barnes in the first year of my ministry. He seemed to take special interest in young preachers. He encouraged them to make the very best of their talents and opportunities. Although not a college-trained man himself, he encouraged young men to seek and obtain such training at almost any cost. "Prepare yourselves, my young brethren, for the very best and greatest fields of labor," was the spirit of his admonitions. His was a strong mental grasp which enabled him to analyze and preach comprehensively and strongly to his people. He loved his church and took great delight in defending her doctrines and polity, which thing he could well do. He loved his brethren and attended our annual Conferences with great pleasure, and our last Conference, which was held in the city of Columbus, was the only one he ever missed, and this was a sore grief to him. Talking with him just before Conference, after he had decided he could not go, he looked up at me, through a heavy mist, and said "Well, Shipman, tell the brethren that I cannot come, but I love them." Of course, I was soon to see him after my return from Conference. He wanted to hear from the brethren and the doings of the Conference, and it was on this occasion he told me something of his supply work in Georgia. After the close of the war he went to his circuit, which largely lay upon a fertile valley, and also in the path of Sherman's march to the sea, and the scene that greeted him when he entered that little valley, as far as the eye could see was ruin. The brick pillars upon which the splendid farm houses once stood were like the stumps of a denuded landscape, and the towering chimneys, like the silent monuments of the dead. Here he found his sad, but heroic people dwelling, amidst the memorials of glory and desolation, and their souls were hungering for the gospel of peace. Great results followed. He went to heaven believing and proclaiming the gospel as the power of God unto salvation to every one that believeth.

W. S. SHIPMAN.

KENTWOOD, LA.

Dear Dr. Boswell: I have just closed our meeting. We had Brother D. E. Kelly with us, and Brother J. W. Jelks, who conducted the music. We had a fine prospect of a great harvest, but the rains set in and shut us off, and by the time rains ceased the high school exercises began, so we had to conclude before finishing the work. There was much good on all lines accomplished. As it was, fifteen made application for membership, and the Church strengthened, some good conversions and reclamations. Brother Kelly is a good, faithful preacher of the gospel, and Jelks is a splendid singer.

I hope to get up that club of subscribers soon and send it in. We are getting along very nicely every way. With love and prayer, I am yours cordially,

S. L. RIGGS.

If the news from Russia is correct, the indications are that the deadlock between Russia and the Poles is to be broken after a hundred years. Ancient Poland is a dream of the past; it would be a great thing for both Poland and the rest of Russia, if her ancient love for liberty could work harmoniously for the liberty of all Russia's millions.

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THE SHREVEPORT DISTRICT MISSIONARY INSTITUTE.

The above Institute convened upon call of Presiding Elder T. J. Warlick, at Mansfield, May 18, and continued in session for two days, and proved an inspiration and general blessing to all who attended, a number of the preachers being absent for various reasons, and the lay attendance was not large. But the well-prepared programme was carried out and a number of the papers were good, and Brother R. J. Harp's on the "Mission of the Church" was an ecclesiastical state's paper, worthy of the supreme judge of our Louisiana Methodist Church court, who delivered it. Upon a request of the Institute, Brother Harp consented to prepare his paper for the editor of the New Orleans Christian Advocate.

Prof. Dean also kindly consented to allow his well-prepared and interesting paper, on the "Laymen's Missionary Movement," to be given the public through the columns of the Advocate. Another excellently prepared paper was a study of our mission work in Korea, by Rev. R. O. Weir.

Prof. Weber did good service in two lay sermons on mission subjects, and our missionary evangelist, Dr. Sawyer, filled an appreciated part on the programme. Our presiding elder proved an able leader for such a meeting, and was aggessive in his exhortations and plans for a forward move, the preachers all pledging their co-operation in circuit and station. Missionary institutes will be arranged by him for each charge of the district.

P. O. LOWREY,
Secretary.

ARKABUTLA CIRCUIT, MISS.

Arkabutla Circuit is on rising ground. I was appointed to this work over four months ago by our efficient and wide-awake presiding elder, W. M. Young, who visited my charge the last of March and preached us two logical and soul-stirring sermons; so much so that we were made to feel, like Peter on the mount of transfiguration, it was good to be there. We are anticipating with pleasure his return to us at Arkabutla on the second Saturday and Sunday in June, at which time I am praying and working to have everything in order.

Our first Quarterly Conference was a success spiritually; fairly good financially. $76.75 was paid us by the stewards and $565 assessed, and they assured us they would pay every cent, for which we will be thankful. I have a plan on foot by which I expect to get up all of my collections. Since I entered on the work prayer-meetings, Sunday schools, children's day, Advocate, family altars I have urged on the people all over the Circuit.

I am glad to report seven Sunday schools, all doing well, and one prayer-meeting well attended. We had one successful Children's Day and expect to have six more. My congregations are good and attentive. I have a few family altars. Last, but not least, I am trying to get 100 subscribers to our Advocate. God speed the day when it shall be read in all our Methodist homes.

J. W. HALL, P. C.
Arkabutla, Miss.

MEMBERSHIP IN NATIONAL RED CROSS.

Open to All Reputable Americans, Young or Old—The People, Not The Government, Furnish Red Cross Support.

It is true that the Federal government, in 1905, by act of Congress, reincorporated the American National Red Cross, and that it is under governmental supervision as to accounts and expenditures. This is a guaranty that all funds will be accounted for and properly applied. It is not true, as many suppose, that the government furnishes funds. It does not. There are few salaried officers and most of the executives give, not only of their time and service, but of their private means for the good of the cause.

Hon. William H. Taft, president of the American National Red Cross, has publicly urged the patriotic duty of membership. The Japanese Red Cross has 1,300,000 members and nearly $5,000,000 available funds. France, Germany, Austria, Russia and Italy are in like case, relatively, as to membership and finances. The United States (more prosperous and, on occasion, more generous than any of the forty-four nations signatory to the Geneva and Hague Red Cross Convention) has less than 10,000 paying members and practically no resources applicable for emergencies.

The Red Cross is the greatest humantarian organization the world knows, or ever has known. Its flag is the only one held immune from attack in time of war. It aims to avert, or to mitigate, suffering from war, pestilence, famine, earthquake, flood or fire, and its record makes one of the brightest pages in the history of civilization.

Membership in the American National Red Cross has been thrown open to all respectable Americans, irresponsive of age or sex. Thousands have already joined. Membership costs but one dollar and insures enrollment at Washington, a Red Cross badge, the Quarterly Bulletin—a magazine devoted to Red Cross interests—and the first year's dues. The yearly dues are one dollar. Life membership, $25.

If you send one dollar to Hon. W. H. Taft, 341 War Department, Washington, D. C., you will be enrolled at once as a national member and the badge and Bulletin sent you.

For further information, or a copy of the charter and by-laws, together with other explanatory literature, write to Mr. E. R. Johnstone, National Registrar, 341 War Department, Washington, D. C.

EDUCATION.

An old darky in Alabama called across the fence to his neighbor's son, who goes to school at the Atlanta University: "Look hyar, boy, you goes to school, don't yer?"

"Yes, sir," replied the boy.

"Larin' 'rithmetic and figgerin' on a slate, eh?"

"Yes, sir."

"Well, it don't take two whole days to make an hour, do it?"

"Why, no," exclaimed the boy.

"You was goin' to bring that hatchet back in an hour, wasn't yer? And it's been two whole days since you borrowed it? Now, what's the use of your eddycashun if you go to school a whole year an' den can't tell how long it takes to fetch back dat hatchet?"—Exchange.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven District—Third Round.
(In Part.)

Prentiss, at Bassfield	June 13, 14
Sumrall	June 14, 15
Hub, at Oakvale	June 20, 21
Silver Creek, at New Hebron	June 21, 22
Hazlehurst	June 27, 28
Crystal Springs	June 28, 29
McComb and Fernwood, at McComb	July 4, 5
McComb-Centenary	July 5, 6
Oloh, at Baylis Chapel	July 11, 12
Columbia	July 12, 13

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Shreveport, La.

THE EPWORTH LEAGUERS OF NORTH MISSISSIPPI.

The Epworth League Conference of North Mississippi will convene in the Methodist Church in Winona on Tuesday night, the 9th of June. The indications are for a great Conference.

The Epworth League Directory, which we have been working on for several months, is out and we trust that several copies have reached your League already. If your League hasn't received some already, write Brother Holder or myself, either, and we will see that you get them. The book is a complete Directory as far as we could make it so, and we trust will prove a source of great convenience to the Leaguers. We want each charge in the Conference to have some young people at the Conference in Winona, whether they have Leagues or not. Brother pastor, have some of the best young people of your charge to be at this training school of practical methods. We propose to make the Conference practical above everything else.

We are very fortunate in having secured Dr. Wainwright to be with us at the Conference, also three or four young ladies who recently graduated from Scarritt Bible and Training School, two of whom, Miss Kate Smallwood and Miss Julia Wasson, will go to the foreign field in September. Miss Smallwood is from New Albany and Miss Wasson from Kosciusko. We will have Miss Hartwell, from Watervalley, who recently graduated at the Training School and who purposes doing active work in the home field. We will have our own Dr. DuBose, Rev. T. W. Lewis, and, in fact, all the best League pastors of our Conference purpose being there, I think. The chorus choir will be led by Neblett and the book used will be Revival Praises, the new book gotten out by our own Publishing House. The quartette, led by J. T. Lewis, will be another attractive feature of the Conference.

Some of the Leagues are planning to have a dozen there. I am sure I can guarantee entertainment for all who attend. We are expecting all eight of the presiding elders to be there with their enthusiasm and co-operation.

Let no pastor plan a meeting during this Conference, because, brother pastor, you ought to set the example to your young people by being there yourself. Let all plan to be on hand for the opening session Tuesday night to hear the welcome addresses and responses and attend the social meeting and get acquainted. Select your delegates at once and let names be sent to J. B. Small, of Winona, as soon as possible.

The usual reduction will be given, one and one-third fare for the round-trip. Be sure to have certificate given you at purchasing point, so that the secretary of the Conference can sign same and thus enable you to get reduction.

Let each district secretary see to it that his delegation is a large one. Let the presiding elder see to it that his district is well represented. The Aberdeen District is planning to have a special car, and I hope other districts will do likewise. Lets make this a great occasion for our young people. The young people of North Mississippi must be trained to do active Christian work, and in such a Conference is a fine place for them to get enthusiasm, stimulation, information and training; so let's get them there. Yours for a great Conference.

ROBT. A. CLARK,
Pres. League Board, North Miss.

TWENTY-NINTH STREET, GULFPORT.

Mr. Editor: At our District Missionary Institute, held some weeks ago at Biloxi, there was a resolution adopted urging the preachers of this district to send in reports of their charges; and your worthy assistant urged the same thing at our recent District Conference. I would that all should do so, not only from this district, but from the entire territory covered by the Advocate. In this way, it seems to me, there would be created an interest in the paper not now felt by the membership at large; for it is local affairs, after all, that interest us most, especially if it is about ourselves. It is quite stimulating, as well as interesting, to know that people are being converted throughout the Church, and that the interest and zeal of the people called Methodists are not one whit behind that of any other Church. The people like to know what the Church is doing, and they have a right to know. This is the only way your paper can get the news.

After this little exhortation, I want to send you this, my first report, and tell you something about our great meeting recently held.

Brother Geo. D. Anders, of McComb City, came to us on the 11th of May and remained a little more than a week. Then Brother D. E. Kelly, of Bogue Chitto, came and remained about a week. Mr. Jas. W. Jelks, of Macon, Ga., came with Brother Kelly and led the singing. Mr. Jelks is a consecrated, competent young man, and his being with us added much to the meeting.

Brothers Anders and Kelly both came in the spirit of the Master, and were intensely in earnest from the very beginning and seemed to desire nothing but the salvation of souls. They could not be induced to take boating or fishing excursions, or anything of the kind. From the first service it was evident that the Holy Spirit was with us, and it seemed that each service was better than the last. People were hungering and thirsting after righteousness, and happy were they, for many of them were filled. At times it seemed that a modern Pentecost was at hand. The church was made to rejoice because of the scores of testimonies of salvation from sin and a renewing of consecration for better and more faithful service in the future. The Methodist altar seems to have been neglected in some of our churches, and its usefulness discounted, but not so in Brothers Anders' and Kelly's meetings. Here many broken-hearted sinners found Christ precious as a Savior, and here old-time power was manifested. The meeting resulted in thirty-three accessions to the Church, with more applications pending. We are so glad of the help of these brethren. They won the esteem and admiration of all the people, and the large congregation arose en masse when they were asked if they thought the meeting should be continued another week; but Brother Kelly was forced to leave us on account of his own charge and pressing engagements.

W. B. JONES, P. C.

Gulfport, Miss.

WINONA DISTRICT CONFERENCE.

The Winona District Conference met in Eupora May 26-28, under the presidency of Rev. E. S. Lewis, presiding elder. Brother Lewis had a well-prepared programme, which was carried out to the interest and profit of all.

All interests of the Church were carefully considered and they indicated growth in all departments. Souls have been converted, the material interests of the Church strengthened and a good per cent of the collections paid. Considerable contributions have been made in response to special calls.

The preaching during the session was done by John Ritchey, L. W. Pair, T. A. Hall and J. T. McCafferty. It was good and better, all due to the use of edification.

Helpful discussions were had. No one will object to my saying that the paper by Brother Hall, on "The Preacher and Literature," and one by Brother Ritchey, on "Methodism and Education," excelled.

Brother Williams represented the Orphans' Home and Prof. Sullivan Millsaps College. These brethren did themselves credit and their institutions and us good.

Our own G. W. Bachman did us good, as he does always and everywhere.

James Selwyn Duke was granted license to preach; and Charles T. Stepp was recommended to the Annual Conference for Elder's Orders.

J. R. Bingham, J. B. Small, J. J. Beck and T. G. James were elected lay delegates to the Annual Conference, with Rowan Thayer and Chas. T. Stepp as reserve delegates.

Resolutions of brotherly love for Brother J. R. King and Brother W. M. Johnson, who are not in robust health, were passed.

The hospitality of Eupora was abundant and delightful. Schlater, Greenwood and Drew were put in nomination for the next session of the Conference. The pastor at Schlater guaranteed an abundance of fish for all delegates, and Schlater was immediately chosen by an unanimous vote.

Dr. Boswell gained additional favor by his able presentation of the NEW ORLEANS CHRISTIAN ADVOCATE and by helpful participation in the discussions of the Conference. No man in our Zion is held in more affectionate regard than is Dr. Boswell, and nowhere is he held in higher esteem than in the Winona District. In his position of opposition to a "New Statement" he has just been sustained by an unanimous vote of the General Conference of the Methodist Episcopal Church. "In union there is strength." With this united putting on of the brakes and sitting back on the breeching the ark is safe, and the cause of "organic union" draws on apace. Or does it?

SECRETARY.

MONROE DISTRICT CONFERENCE.

The Monroe District Conference will convene July 7, at 9 o'clock a. m., in the First Methodist Church, Monroe, La., and continue until the business is finished. Let the preachers see to it that their Quarterly Conference records are kept up for examination. Let the leaders of the Laymen's Missionary Movement of the several charges be on hand that a district organization may be perfected.

COMMITTEES.

For License to Preach—S. J. Davies, W. H. Hatfield and B. H. Sheppard.

For Admission on Trial—J. R. Moore, H. W. May and H. G. Roberts.

For Deacon's Orders—J. O. Bennett, R. A. Davis and J. G. Sloan.

For Elder's Orders—J. J. Kelly, H. G. Davis and B. F. Fulton.

J. E. DENSON, P. E.

Monroe, La.

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REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, JUNE 18, 1908.

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VOL. 55—No. 25.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5404.

Glances at the World.

We copy the following from Bryan's *Commoner*: "Those who, as members of the Audubon Societies, are particularly concerned in birds will be interested in this story from the Kansas City *Star*: 'It is not generally remembered that the world-wide reputation of Audubon as a naturalist, incidentally, is due to his failure to establish himself permanently as a Missouri grocery merchant and dealer in the best brands of Kentucky whisky. In 1810 he and Ferdinand Rozier, of Ste. Genevieve, loaded a keelboat at Louisville, Ky., with 310 barrels of whisky and groceries and started down the Ohio and Mississippi to Ste. Genevieve to open a grocery store. The trip was made during the winter, and the streams were so full of ice that the boat was drawn up against the bank and winter quarters were established just below Cape Girardeau. When Ste. Genevieve was reached, after the opening of navigation, the firm of 'Audubon & Rozier' opened their store and did a prosperous business. But the business was done by Rozier, for Audubon preferred the woods to the counter, and devoted more of his time to sketching and stuffing birds than he did to marketing the 310 barrels of good Kentucky Bourbon, or any other groceries. This led to a dissolution of the partnership. On April 11, 1811, Audubon, convinced of his unfitness for business, sold out to Rozier and took up the work for which he was better fitted than any one who had lived before or who has lived since, and from a fourth-rate grocer became the great ornithologist.'"

* * *

The session of Congress just ended failed to pass some much needed laws, but it was reckless in the appropriation of public funds, as the facts, pointed out by the New York *World*, abundantly show: "It not only appropriated $1,008,000,000, but it has raised the total appropriations to $90,000,000 more than the aggregate expenditures for 1908, for which a deficit of over $70,000,000 is now assured. In the six years since 1903 there has been an increase of about forty per cent. in the expenditures, against an increase of only twelve per cent. in population. Taking the two items of the army and navy, which Mr. Roosevelt has used all his influence to have increased, the expenditures for the last six years exceed those for the six years from 1893 to 1898 by $416,000,000 for the army, or over 137 per cent., and by $428,000,000 for the navy, or almost 239 per cent. In six years Mr. Roosevelt has had about one and one-third billions of dollars to spend on the military and naval establishments, and is dissatisfied because he has not had more. Not less startling is the rapid increase in new offices. This year the number was 23,784, costing $16,156,000, and in the six years 1903-1908 the total number of new offices created, aside from many commissions, has been 99,319, entailing an additional expenditure of nearly $70,000,000. By comparison, during the six years of the Cleveland and McKinley administrations from 1893 to 1898 only 10,279 new offices were created, at an expenditure of $6,000,000." As a result of this extravagance "the government is brought within sight of a deficit which in the next year promises to wipe out all the savings of the United States treasury during the long era of unparalleled prosperity since the war with Spain."

* * *

The Washington *Star*, commenting on the vote in North Carolina which put the State under prohibition, says: "If a few years ago a political prophet had proclaimed that such commonwealths as North and South Carolina, Georgia, Kentucky and Alabama would bar their doors to liquor he would have been rated as a fantastic dreamer. Perhaps it may be said that in dry weather all signs fail, and certainly there is a great drought in the South. The prohibition movement, indeed, in that section of the country is one of the most striking phenomena in all the history of the United States. It is a revolution. It is an uprising against an institution from which the South has suffered tremendously for years, physically, morally, economically. Perhaps here and there will be a reaction, but ultimately there will be a great gain for better living, higher standards of citizenship, better business, better government. The country is in a state of adjustment in this matter of regulating the liquor traffic. That prohibition should be the immediate outcome to numerous communities is only a natural result of the license given to the liquor trade in the past. The South is just now awakening to the fact that many of its social evils are attributable directly to the failure to bring this traffic under reasonable restraint. It is impossible to estimate the benefit that will result from the reform, whether it continues on the plane of total prohibition or finally assumes the form of restrictive license. In most cities business standards are being raised so that temperance is expected from those who take part in the day's work. The demand that sobriety shall be the dominant characteristic is no longer viewed as a mere sensible precaution against disaster. This proposition is now inspiring the South to its work of reform and it is gratifying to find that it is carrying so far and so successfully in its appeal to the voters."

CENTENARY COLLEGE AND THE LEGISLATURE.

Mr. Editor: The following action of the General Assembly is of vital importance to the educational interests of our Methodism. The secular press has given but meager notice of it, and the fact of the introduction of this resolution is not generally known. I take this method of getting it before the Church.

"House Concurrent Resolution No. 17, by A. E. Miller: Be it resolved, That the House appoint a committee of two and the Senate a committee of one, who shall compose a joint committee for the purpose of looking into the records, premises, documents, statutes, etc., relative to Centenary College, located at Jackson, La., to ascertain what is the interest of the State of Louisiana in and to the grounds and buildings thereon and appurtenaces thereto belonging, of the said Centenary College of Louisiana, formerly College of Louisiana."

This resolution has passed both houses and has been signed by the Governor, and the following committee appointed: For Senate, E. L. Irwin; for House, A. E. Miller and C. A. Byrne. Members of the General Assembly recently drove over the College grounds; they are reported to have said that the property was abandoned, no one was in charge of it, buildings were open and exposed to weather and its contents made public use of by everybody. Indignation was expressed by some, it is said, at the shameful neglect of the property by its owners.

I have no reason to believe that the author of this resolution or the members of the committee intend any harm to the Church, but I think it is time for the Trustees and all interested in our claim to the historic grounds to bestir themselves.

Yours Respectfully,
E. K. MEANS.

Baton Rouge, La., June 16, 1908.

Christian Advocate.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

HIGHER CRITICISM AND SOME OF THE CRITICS.

BY REV. H. W. FEATHERSTUN, D.D.

No. IV.

One of the reasons given by these critics for their patchwork Pentateuch is the varieties of style observed. They contend that Moses could have used but one style; hence the change of style indicates a different author. The truth is, any one who does not write constantly is apt, on each occasion, when he does write, to use a style peculiar to the occasion, the mental stress or the emotions of the hour, rather than to the man. The learned Dean Kirkpatrick, himself something of a higher critic, says: "That the difference of style is incompatible with unity of authorship is by no means certain." He is replying to the contention that chapters vi and vii of Micah could not have been written by that prophet because the style of these chapters was so different from that of the rest of the book. Dean Kirkpatrick adds: "There is nothing in the contents of the passage which might not have been written by Micah." These higher critical gentlemen find themselves compelled to make patchwork not only of the Pentateuch, but even of some of the minor prophets, in which there obtain perfect unity of narrative and plot and consistency, because, forsooth, there are changes of style. Thus error runs into absurdity, and consistency proclaims folly.

The contention of these higher gentlemen that the books of Pentateuch, and indeed about all of the Old Testament books, were written at dates much later than those so long claimed for them is based on the excellence of their style—too fine, they say, *for the early times claimed for them.* They say, for instance, that "the language of Joel plainly bears the character of the latest period of Hebrew literature;" and yet the setting and local color of the book indicate clearly that it was written about 837 B. C.—half a thousand years, at least, too early for these gentlemen. Joel's book deals with current conditions, and yet it does not mention the exile. Why? Simply because it had not occurred when the book was written. Even the higher critic, Dean Kirkpatrick, confesses: "It is extremely difficult to see how Joel can be fitted into any part of the period after the return (from the exile)." But some of these higher gentlemen can see things that reasonable men cannot. If they will apply the same rule to Milton and Shakespeare they will put them into the nineteenth century. They seem not to have learned that "style, if we may judge from modern instances, depends at least as much upon the individual as upon the age."

Why is it that these men of the Polychrome Bible are forced to contend that all of these fine things we find in the Bible must have been written quite recently? Why cannot they concede that there were "holy men of God *who* spake as they were moved by the Holy Spirit" in that olden time, and wrote it down as we have it? Is it that they are so wedded to the theory of the evolutional descent of man? Are they afraid that to concede anything suggestive of a golden age, even of inspired literature, might be to throw a shade of doubt upon their pet theory? Must we, perforce, agree that every century backward places our race a cycle nearer to savagery—at least a hundred years nearer to the monkey time? I, for one, shall demur. I believe that Moses in "the land of Midian," some thirty-five centuries ago,

"Far from all the noise of cities—
Far from all their idle mirth,
Where God's voice is heard in whispers,
And the heavens are near to earth,"

got such high visions of truth and beauty that he wrote a matchless epic, and we call it the Book of Job, which James Anthony Froude has declared to be "unequaled of its kind * * * far away above all the poetry of the world." Moses may have been more of a monkey than are the men of to-day, but he wrote, I am sure, what none of us could write. He must have been in a very real sense inspired. I have not yet accepted the monkey-ancestry dream.

Concerning all of this matter of a Polychrome Bible, patched from Genesis to Malachi, Prof. W. H. Green, the learned Princeton Hebraist, says: "There is something clearly wrong in a 'Critical Process' which can take a history that in itself is quite consistent and entirely credible and sunder it into distinct documents mutually repugnant and irreconcilable. A purely literary analysis on grounds of diction, style and modes of thought, cannot impair the truth of what is otherwise credible. * * * The fundamental vice in the whole process is that they quietly assume what they undertake to demonstrate."

But in our contempt for these critics who violate all the canons of criticism, and all the laws of logic, and all the dictates of common-sense in upholding their darling theory of a monkey-descended race, and a patchwork Bible, let us not forget that there are others. "Those critics who, by proper literary and historical tests, are trying honestly, reverently and prayerfully to ascertain the exact text of the Holy Scriptures" should have our approval and sympathy. There is nothing wrong with higher criticism; but some of the critics are sadly deficient.

Let it be understood also that the question of authorship is not *always* a vital one. Job, Esther and Ruth are set down as anonymous. Some one other than Moses wrote Deuteronomy xxxiv, which tells of his death. Malachi may not have been any man's name. The word means My Messenger, and may have been assumed by the prophet modestly hiding himself behind God's message which he delivered. Some of the Psalms do not claim David as their author, although the book is frequently called The Psalms of David. The first thirty-nine chapters of Isaiah deal with current conditions and are carefully dated. The remaining twenty-seven also deal with current conditions at least one hundred and fifty years later. Whether Isaiah forecast the years and wrote, as if he were present, the things talked of in these last twenty-seven chapters, or some one else living at that later time wrote them, is not a vital question. But when I read in the Pentateuch Moses' emphatic declaration that he received the law from God on Sinai, and wrote it down, and then I hear some so-called higher critic declare that Moses did nothing of the kind, but that the law "just growed," like Topsy, and was written down a thousand years after Moses' time, there is something vital involved. Was Moses a myth and his claims utterly false? or is our critic a graceless blunderer, as void of modesty as he is of common-sense?

Fads are generally foolish and short-lived, and therefore not very dangerous; but it is pitiful to see the fads sowing folly in the brains of our fellows.

THE PERSONALITY AND OFFICE OF THE HOLY GHOST

BY REV. S. D. HOWARD.

"Howbeit when he, the Spirit of Truth, is come he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come." St. John xv: 13.

The first thing we notice is the *personality* of the Holy Ghost, for the personal pronoun "he" is used six times in the foregoing text, and you will find that the sacred writers always address him by the personal pronouns "he" or "him;" they never speak of him as *"it,"* but speak of him as *"he"* or *"him."* Some people have a very poor conception of the Holy Ghost and seem to think that he is a kind of a mystical something, a mere influence, floating in the air. But this is very erroneous, for if we consult the Bible closely we will find that he is one of the persons of the Godhead. "For there are three that bear record in heaven, the Father, the Son and the Holy Ghost, and these three are one." We could give many passages to show his personality, but deem it unnecessary, as the foregoing is exceedingly clear. Let us always in our prayers and sermons recognize his *personality.* We now come to consider his office work in the scheme of human redemption.

First, let me say by way of introduction, that Jesus Christ, by the grace of God, tasted death for every man, and now the Holy Spirit operates co-extensive with the atonement wrought out through the death of the Lord Jesus Christ, and that there is a time in every one's life when salvation is possible. The first office work of the Holy Ghost is to reprove or convince. St John xvi:7-11:

"Nevertheless, I tell you the truth: It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you. And when he is come he will reprove (or convince) the world of sin, and of righteousness and judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." The Holy Ghost convinces men and women of sin, of righteousness and judgment and makes them realize their true condition. Now conviction is not conversion or regeneration, neither does it mean coercion; but it is the work of the Holy Ghost whereby men and women are made conscious of their true condition and see sin in all of its blackness and realize that they are guilty before God. Conviction must precede repentance and faith.

The next office work of the Holy Ghost is to *regenerate;* for he is the agent in regeneration as seen from many passages in the Bible, and most especially the language used by Christ to Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." St. John vi:8.

The next office work of the Holy Ghost is to bear witness, and this he always does in the regenerated heart. "For the Spirit himself beareth witness with our spirit that we are children of God." (Romans viii:16.) The Holy Ghost is the living, abiding witness within, testifying with our spirits that we have passed from death unto life, and are *now* the *sons* and *daughters* of the *Lord.*

Another office work of the Holy Ghost is to help our infirmities. (Romans viii:26): "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered."

An infirmity is either a *physical* or *mental malady*. Old age, weakness, sickness, may cause infirmities; our dullness of divine truth may come under the head of an infirmity. Infirmity alone is not a sin; otherwise the Spirit would not help it. And it is said that "he helpeth our infirmities." Therefore, it must either be a physical or mental weakness, for the Apostle tells us: "We know not what we should pray for as we ought; but the Spirit maketh intercession for us with groanings which cannot be uttered."

Another office work of the Holy Ghost is to comfort John xvi:16: "And I will pray the Father and he shall give you another Comforter, that he may abide with you forever." In conviction the Holy Spirit made you, as a sinner, feel mean and loathsome. Now, as a Christian, he comes into your heart and brings joy and peace and sunshine. Yea, he floods the soul with joy and gladness.

Another office work of the Holy Ghost is to teach: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring to your remembrance whatsoever I said unto you." (St. John xiv:26.) It is a fact that he teaches all that will allow him, and he can tell you more about yourself and the Word of God than you can learn from any other source. I don't mean that we are to ignore human effort, for we must do our best to obtain knowledge in order to be in an attitude to be taught by the Holy Ghost.

Another office work of the Holy Ghost is to remind: "But the Holy Ghost will bring to your remembrance all things whatsoever I have said unto you." (John xiv:26.) It is a scientific truth that, strictly speaking, we never forget anything, and if we should, the Holy Ghost would remind us. Neglect your duty on any line and see if he won't remind you of it. He is ready to remind and reprove us if we fail to do our duty, or do *anything that* is wrong. Again, he aids us in preaching the Word of God by bringing to our remembrance the things that Christ has said unto us.

Another office work is to guide into all truth, as seen in the first text of John xvi:13. He will guide into all truth. How glad we ought to be that in this age of skepticism we have a faithful, ever-living, abiding guide to direct us into all truth, and to help us understand the Word of God. The Holy Ghost is the source of spiritual power as seen from many passages. God promised the baptism of the Holy Ghost 800 years before the day of Pentecost. (Joel ii:28-29.) "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out of my Spirit." The promise was made to the Church, for the baptism of the Holy Ghost is for the Church, and the birth of the Spirit for sinners. We must always discriminate between the birth of the Spirit and the baptism of the Spirit. This promise was reiterated by John the Baptist and Jesus Christ, and literally fulfilled on the day of Pentecost. John says: "I indeed baptize you with water unto repentance; but he that cometh after me shall baptize you with the Holy Ghost and fire." Matt. iii:11. Mark, Luke and John say the same thing.

Jesus says: "And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke xxiv:49.) Again, in Acts i:8, he says, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and unto the uttermost part of the earth." We see from the above-named Scripture that the Holy Ghost is the source of spiritual power. What are our songs without him? What are our prayers without him? Yea, what are our sermons without him? Almost failures, if not altogether; but some one says there has been no baptism of the Holy Ghost since the apostolic age. Hold, my brother, my sister—not so fast, for there are several places in the New Testament teaching that disciples received the baptism of the Holy Ghost after the apostolic age, and besides, St. Peter said on the day of Pentecost, "For the promise is unto you, to your children, and to all them that are afar off, even as many as the Lord our God shall call." (Acts ii:39.) The promise comes right on down to us, and we can have him in baptismal power any time we will meet the conditions. Who is it that needs him? I hear some one say the preachers need him. Yes, they need him, and the stewards and elders and deacons need him. The choir needs him. Yea, every Christian needs him. Let us seek him in prayer and consecration until he finds us with his hallowed presence and lifts us above the storms of life to where we can preach and pray and sing and shout and do efficient spiritual work for him who loved us and gave himself for us:

"Come, Holy Spirit, heavenly dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.
In vain we tune our formal songs,
In vain we strive to rise;
Hosannahs languish on our tongues,
And our devotion dies."

Eunice, La.

A QUESTION ASKED.

Dear Dr. Boswell: Please allow me to ask a question through the ADVOCATE, and any information on the subject will be appreciated.

The question is this: What is the difference between a sinner that does not claim to be a Christian and a Christian that claims to sin every day? It has always bothered me to know how these things could be when we read in 1st John ii:1, "My little children, these things write I unto you that ye sin not; and if any man sin we have an advocate with the Father, Jesus Christ, the righteous." This seems to mean that Christ does not intend for us to sin, but if we should sin by mistake or unintentionally he will forgive us. I believe it is our privilege to live above sin by the help of Christ, being obedient to his will. I think that to teach people they will sin every day, and that they cannot help it, is one of the worst beliefs, and doing more to damn the souls of men than any other doctrine on earth; and the sad part of it is that we have ministers who endorse this kind of doctrine, and refer you to Romans iii:10: "As it is written, there is none righteous; no, not one." Why? Because they are sinners and know nothing of God's love. Read Romans iii:11-17, and see what it says. There we have some saying they "cannot keep the ten commandments." To all such please read 1st John ii:4, which says: "He that saith, I know him and keepeth not his commandments is a liar and the truth is not in him." What are we going to do about these facts? No wonder our churches are run down spiritually! There must be a line drawn by our leaders and they must hew to it. You go to a man outside of the church and talk to him about his soul. What will he say? Simply that he does not see any use of going into the church; that he is as good as those in the church (and he tells the truth). Of course, there are some good people in all churches; but there are some men in the church (and some of them official members) who swear, get drunk and dance; and some do worse things than these that I would hate to mention.

I was talking to a preacher not long ago along this line. He said he knew these were facts. Then I asked him "why he did not condemn these things." He remarked, "if he did they would starve him out." Afraid they would not pay! If I were a preacher I would preach the truth, if I had to plow six days every week to support myself and family.

It means something to live as God intended his people to live. There are only two sides to this question. We are either saved or we are not saved; or, in other words, we are Christians or sinners. "Doth a fountain send forth at the same place sweet water and bitter?" (James iii:11.) "Can the fig tree, my brethren, bear olive berries; either a vine figs; so can no fountain both yield salt water and fresh." (James iii:12.) Here is the trouble with us: When we do wrong we try to justify ourselves, instead of acknowledging that we have done wrong. James v:16: "Confess your faults one to another and pray one for another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." We also read in 1st John i:9: "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "And she shall bring forth a Son and thou shalt call his name Jesus, for he shall save his people from their sins." (Matthew i:21.) Now, if Christ does not save people from sin he does not save them at all.

T. M. BOYD.

FASHION NOTES.

It has been a self-evident fact for a number of years that "dame fashion" is pursuing a backward track, but until quite recently we little dreamed that her research would extend all the way back to the Garden of Eden. Our American people are said to be "equal to any emergency," and since the "boll weevil" promises to render "cotton growing in the South unprofitable," we predict that "fig culture" will soon be "the fad."

We presume that the twentieth-century Adam's plea in defense of his "track suit" would read something like this: "The woman thou gavest me wore bodiless jackets without any sleeves" till I felt justified in adopting the same with elbow pants, minus socks.

There is one point of difference, however: The first pair were "ashamed and went and hid themselves," while their descendants proudly put themselves on exhibition, with a "gate fee" attached. Verily, diseased nature sometimes breaks forth in strange eruptions. Moses said: "Thou shalt not follow a multiple to do evil," but if it can be said of a thing these days "everybody does," that settles it with both saint and sinner, parent and teacher. "O, Lord, open thou the eyes of thy servants that they may see."

MRS. ALICE CARY MCKINNEY.

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REV. ABNER POTTS SAGE.

Rev. Abner P. Sage, son of Travis and Rachel Sage, was born in Middle Tennessee, Nov. 19, 1827. While he was yet young, the family moved to Marshall County, Miss. Here Abner grew to manhood on a farm, engaged in farm labors, receiving such education as his own diligence and the common schools could afford. At the age of sixteen he was converted at Salem Camp-ground, in Tippah County, Miss. At a Quarterly Conference of the Holly Springs Circuit in 1853 he was licensed to preach, and in October of that year, being then about twenty-six years old, he was admitted on trial in the Memphis Conference at Grenada, Miss. Two years later he was received into full connection and ordained deacon by Bishop Kavanaugh at Memphis, Tenn.; and two years thereafter, in 1857, was ordained elder by Bishop Paine at Holly Springs, Miss.

In those early years of his ministry, before the war, he served the Chulahoma Circuit, Commerce Mission, Concordia, Island and Randolph Circuits. In 1862 he joined the Confederate army and was commissioned a lieutenant in the Twenty-first Tennessee Regiment. Health having failed, he was discharged from the army, and in '63-'64 served the Chulahoma Circuit. The next year he was supernumerary. This year of ill-health he lived with his brother and sisters in Cockrum, Miss. About this time he was married to Mrs. Cotton, a cultured, saintly woman. With the exception of feeble health, she was an ideal wife for a Methodist preacher, a constant source of help, a living inspiration to her husband. In 1866 Brother Sage was for the third time pastor of Concordia Circuit, 1867-68 served Ebenezer and Coldwater, 1869-70 Senatobia and Luxahoma.

At the end of this year, by change of Conference boundaries, he became a member of the North Mississippi Conference. In this Conference he served the following stations: Sardis, Kosciusko, Corinth, Durant, Winona and Carrollton, Vaiden, Senatobia, Batesville, and Wesley, Verona and Tupelo, Wesley Chapel (Watervalley) and Clarksdale. About the year 1887 occurred his marriage to Mrs. Lizzie Cook. This union was felicitous, but lasted only a few years, when the wife died.

From 1888 to 1905 Brother Sage was appointed successively to the following circuits: Lewisburg, Tibby, Starkville and Columbus. In 1896 he was in charge of the Booneville Station. The two years following, 1897-98, he finished his itinerant labors on the Starkville Circuit. Since then he has been superannuated. Forty-two years of effective work.

Some five or six years ago our brother was happily married to Mrs. Shell, of Houston, by whom he is survived. This excellent lady has been the mainstay and comfort of his declining years. Most of the time he has been a confirmed invalid, and most faithfully and conscientiously did she perform her duty in nursing and caring for him. The end came peacefully on the 21st of May, 1908, in Houston, Miss. The span of life was eighty years, six months and three days. From all the information we have, and this is largely from personal acquaintance, we must say that from his youth to the end he was truly honest, sincere, conscientious. He was deeply pious, a man of faith and prayer. Abner P. Sage was a true man. Above medium size, built for endurance, mind clear and comprehensive, he was a vigorous thinker, of decided convictions and fearless in the defense of what he conceived to be right. He was a strong preacher, a faithful pastor. Too bluntly honest to be always popular as a preacher, his sincerity was never questioned. The nobility of his nature commanded respect everywhere. In the cemetery at Starkville he awaits the resurrection of the just.

W. S. Harrison.

COMMENCEMENT AT MERIDIAN COLLEGES.

The Meridian colleges have closed the most successful and satisfactory session they have had since their beginning. Nearly 1000 students have been enrolled in the two colleges from about thirty States, also from Cuba, Mexico and Canada. The student-body has been better in quality, having more mature, earnest students than usual. The class-room work has excelled other years in thoroughness and in extent.

The commencement sermon was preached by Dr. Gross Alexander, editor of the *Methodist Review.* It was a blessed message on the beatitudes, and went to the hearts of students, teachers and visitors. We all fell in love with Dr. Alexander. He is such a fine type of a true Christian gentleman. He was a blessing to us and was kind enough to say that his stay in the college was both a revelation and a blessing to him. He promised to return and give us a series of lectures on Greek exegesis of the New Testament, a subject he taught so well for eighteen years at Vanderbilt University.

The college pastor, Rev. Joseph H. Smith, delivered the commencement address. It was a great address and expressed the high standard of true education for which these colleges stand.

The recitals by the graduating classes in piano, voice and expression exhibited not only fine talent, but most excellent training. The oratorical contest was interesting, the medal being awarded to Mr. Gillespie, a student from Canada. The Ready Speaker's medals were won by Marvin F. Beeson and Aden P. Williams.

Pentecostal services were held each afternoon, and a great under-current of spirituality was felt throughout commencement. A Sunday School Normal Class programme was given in the afternoon to great profit; and the Missionary Rally Sunday night by the students was an excellent feature of commencement.

The temperance programme Monday morning, the Alumni address by an old student, Mr. Homer Breland, on "Righteous Ambition," and the rendering of the oratorio "St. Paul," added to the already highly spiritual atmosphere. In fact, the spiritual tone of all the programmes made them so unlike the ordinary commencement occasions that it would hardly have been recognized as such by those accustomed to the average commencement. We are praying and striving that nothing shall ever emanate from these colleges that will be antagonistic to the highest that is spiritual. This standard is not a hindrance to the highest intellectual attainments. In proof of this is the fact that a graduate of the male college was the only candidate for the Cecil Rhodes scholarship of Oxford, England, who passed a successful examination in this State this year, though several tried from other colleges.

An A. B. graduate from the Woman's College took her degree in Master of Arts this year in Columbia University in one year this June, the work of this college being accepted the same as from Harvard, Yale, Princeton, Columbia, etc. These instances prove that a highly spiritual atmosphere is not a barrier, but a help to high intellectual development.

These colleges believe the words of Christ when he said: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." They are striving to put first things first, and are trusting him for the added things.

J. W. Beeson, President.

A REMARKABLE RECORD.

I am on the eve of taking my departure out of this State to my old home in Kentucky to live my days out in this life with my children there.

I have been employed as engineer, and have been in the employ of M. L. & T. R. R. and Southern Pacific Company for the past twenty-seven years and eleven months on passenger run between Lafayette and Alexandria, La. I have now reached 70 years of age, and have been retired on a pension. God has dealt very kindly with me; not many wrecks have I had, not a passenger has been killed, nor one been injured under my care while on the engine. Neither a rule nor an order have I disobeyed to be called to account for. I have killed a few old and young cows and mules, which suddenly, after having been killed, have been discovered to be of "royal blood" and immense value—that's all.

So, Doctor, as I said, I am about to go to my old Kentucky home to be with my children, who live there. Yours in Christ Jesus.

F. H. Gregory.

Lafayette, La.

"Dat aint no Angel!
BUT, hit's de bodiment ub goodness jes de same. Ah tells you, when you gits a taste ub dat dar LUZIANNE COFFEE you feels moughty close to de Good Place sho'."
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GREENVILLE DISTRICT CONFERENCE

The Greenville District Conference for 1908 convened at Cleveland, Miss., May 27-29, and was well attended by both preachers and laymen; 17 out of 21 preachers were present (not counting visitors), and about twenty lay delegates.

The Conference was preceded by a Sunday school rally, interesting and profitable, on Tuesday night, in charge of the secretary of our Sunday School Board, Brother R. P. Neblett.

On Wednesday morning, at 9 o'clock, our pesiding elder, Rev. R. A. Meek, called the Conference to order, and after devotions led by himself organization was effected. Extended verbal reports from the pastors of the district were called for. The reports were encouraging and indicated progress at almost every point; but the Cleveland Circuit, under the pastorate of Brother R. I. Collins, is evidently the banner charge of the district in spiritual life and enthusiasm. He reported 25 family altars, a fine childrens' prayer meeting, and that at his regular prayer meetings, which are largely attended, nearly everybody prays. Where is there another charge, even in the hills, of which such a report can be made? Greenville Station also reported a very gracious revival, with over one hundred conversions, and great spiritual uplift to the Church. Brother Cogdell has met also with noteworthy success on his new charge, Coahoma and Dubbs.

T. W. Lewis, W. W. Woollard, W. M. Williams and O. S. Lewis were welcome visitors; the three first-named addressing the Conference concerning the interests which they respectively represent. Reports of the preachers indicated that Brother Williams' Orphans' Home plan is being generally adopted throughout the District. We are looking for Brother Lewis' plan, by which all due but unpaid subscriptions on the Millsaps Endowment Fund can be promptly collected.

Grenada College was heard from encouragingly through a communication from the president of its Board of Trustees, Brother J. R. Bingham; and regret was expressed that there was no representative of the college in person to address the Conference. A communication was received also from Dr. Murrah, regretting his absence, and sending greetings.

Only two sermons were preached during the Conference, by Brothers Wasson and Honnoll, our connectional brethren having been called upon at the other hours of service. Brother Wasson's sermon on "Ye search the Scriptures, for in them ye think ye have eternal life," was able and forceful; and Brother Honnoll's warning against demanding too great educational qualifications for admission into the ministry was strongly put. It was suggested, as a compromise measure, that whether all preachers should be highly educated or not, all could agree that every preacher should be studious.

Lay delegates were elected as follows to the Annual Conference: Percy Bell, J. H. Johnson, J. D. Barbee, C. R. Smith. Alternates: J. H. Sherard and W. M. Connoll. J. H. Sherard was elected Leader of the Layman's Movement for the Greenville District. Mrs. E. D. Lewis addressed the Conference concerning the work of the Woman's Home Mission Society.

Clarksdale was chosen as the place of meeting for 1909. On Thursday night the Conference adjourned, after addresses by Brothers Countiss and T. W. Lewis, with "Blest be the tie that binds" and the benediction by the presiding elder.

THOS. H. LIPSCOMB, Sec'y.

SARDIS DISTRICT CONFERENCE.

The thirty-eighth session of the Sardis District Conference, held at Batesville, Miss., May 27-31, proved to be one of the most interesting ever held in the history of the District.

With the exception of one, all the preachers and a large representation of laymen were present. Brother T. W. Lewis, representing Millsaps College; Brother G. W. Bachman, the Publishing House; and Brother R. P. Neblett, the Sunday School Board, were present and presented their special claims, which added no small feature to the interest and profit of the occasion. Brothers J. H. Ritchy, of Ruleville, and J. R. Roberson, of Toccopola, were present also and took part in the proceedings to the delight of the brethren.

The ladies' meeting on Wednesday was well attended. The various phases of their work—both Home and Foreign—were ably discussed and no little enthusiasm aroused. Thursday morning was devoted to the interest of Sunday Schools and the afternoon to missions. A programme had been carefully prepared and the speakers showed that they had the respective causes on their hearts and had made careful preparation.

Friday morning, the regular business of the Conference was taken up, which was not finished till late Saturday afternoon. The several charges of the District are in excellent condition, as indicated by the pastors' reports. All the reports had a triumphant ring and expressed anticipation of greater success during the Conference year. Presiding Elder Young is no novice in holding District Conferences, as was evidenced by his executive ability and excellent manner in dispatching business. There was not a single session when the interest was lagging but always a demand for more time.

The preaching was done by Revs. O. W. Bradley, N. G. Augustus, R. M. Evans, S. A. Brown, T. W. Lewis and W. J. O'Bryant. All their sermons were strong presentations of Gospel truth and contributed a large part to the deep spirituality of the entire Conference.

This report would not be complete without making prominent mention of the speech in the interest of the Layman's Movement by Mr. T. B. King, of Memphis, who is Leader of the organization in the State of Tennessee. As he presented the different phases of this wonderful movement and told of the enthusiasm and earnestness with which the laymen are rallying to the cause of Christ, we caught new visions and saw new signs in the religious skies. An organization for the District was effected and Dr. A. S. Yarbrough was elected District Leader. All who heard his speech Saturday afternoon can testify that his heart is in the work. We are expecting great things of the laymen of the District under his wise leadership.

Brothers Wildroy, French, Callicott and Houghston were elected delegates to the Annual Conference.

That there was not a single application for license to preach or recommendation to the Annual Conference for admission on trial was the only regretable feature of the occasion.

The people of Batesville provided royal entertainment. Apparently everything else was forgotten in their eagerness to serve their guests. This writer partook of the hospitality of Brothers Price, Vance and O'Bryant. The delegates came away, each boasting, it seemed, that Brother Moss had assigned them to the best home in the town.

The next Conference goes to Coldwater.

While we missed you, Doctor, we assure you the interest of the ADVOCATE was well looked after.

V.

NOTICE.

To the Churches of all Denominations that have Suffered from the Numerous Cyclones this Year:

We are willing to donate one $60 scholarship to assist every church that was injured in any way during the recent cyclones. If any pastor can use one of these scholarships he can secure same and information in regard to it by communicating with us. We are very cordially,

HARRIS BUSINESS UNIVERSITY.

Jackson, Miss.

SEASHORE CAMP MEETING

From July 8th to 15th, 1908.

SPECIAL RATES.

No Admission Fee at the Gates of the Grounds During the Camp Meeting.

The management announces the Thirty-seventh Annual Camp Meeting, Seashore Camp Grounds, commencing Wednesday, July 8, and continuing until July 15. The cottages and grounds have been put in thorough order, and other improvements made, looking to the comfort and convenience of those who attend this meeting.

The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle Grove, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the grounds are not only cordially invited, but are expected to attend.

LOCATION.

The Seashore Camp Ground is located on the Mississippi Sound, seventy-nine miles from New Orleans and sixty-two miles from Mobile, on the Louisville and Nashville Railroad, and is one of the most beautiful places on the Gulf Coast. It enjoys a railroad service that is unexcelled for comfort and convenience. Magnificent new Artesian wells furnish cool and life-giving water. By a perfect system of water works the cottages and hotels are furnished with this water direct from the well.

The Grounds are Lighted by Electricity.

A pier twelve hundred and forty feet in length, with a Summer house on the end, extends out into the Gulf, and offers positively the most delightful advantages in the South for a promenade. The bathing is unexcelled by any other point on the gulf. All parties residing on the grounds have the privilege of the bath-houses. Good board can be secured at the restaurant, which is in charge of a competent chef, and in private houses at reasonable rates. The comfort and convenience of all visitors will be carefully looked after.

All Methodist preachers will be admitted into the Grounds and provided with board and lodging free of charge during Camp Meeting.

Persons wishing to secure accommodations before the rush of opening of Camp Meeting should address communications to R. G. Price, Keeper Seashore Camp Ground, Biloxi, Miss., or any of the undersigned officers.

Dr. E. L. McGehee, President, New Orleans, La.,
Sam Meyer, Financial Secretary, New Orleans, La.

SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

The ninth session of the Seashore Assembly for Christian Workers (formerly the Seashore Epworth League Assembly) will open Thursday evening, July 25, at the famous Seashore Camp Ground, Biloxi, Miss., and will conclude Sunday evening, August 2. The Assembly offers to Epworth Leaguers, Sunday School workers, and all others who desire to equip themselves for Christian work, courses in systematic Bible Study, Home and Foreign Missions, Epworth League Methods, and Personal Work. Devotional meetings will be held every morning in the Tabernacle and every evening on thqe Beach. The forenoons will be given to study, the afternoons reserved for recreation, and the evenings for inspirational lectures.

Lodging will be provided in the Epworth Lodge, owned and managed by the Assembly, for as many advance applicants as the Lodge will accommodate at $2.50 for the ten days of the session. Board can be had at restaurant or private table at 75 cents to $1 a day.

For further particulars address F. S. Parker, President, 810 Broadway, Nashville, Tenn., or C. D. Atkinson, Secretary, 734 Nashville Avenue, New Orleans, La.

CROWLEY DISTRICT CONFERENCE.

The Crowley District Conference met at Jeanerette, La., on Friday, May 29. The opening sermon was preached that night to a good congregation by Rev. W. W. Drake, of Crowley.

After devotional services Saturday morning, the Conference was called to order by Presiding Elder J. M. Henry, and organized by electing John Sholars secretary. The call of the roll was answered by sixteen pastors, two local preachers and five laymen. At the afternoon session two more pastors and eleven laymen answered roll-call, a total enrollment for the session of thirty-six members.

The Conference held four sessions and transacted much business. Some of the delegates went home before the close of the session, and this occasioned a protest from the presiding elder against such delinquency, particularly in the case of the preachers.

The devotional spirit of the Conference was strong. Besides the devotional services proper, eight sermons were preached. Not one of them was an indifferent effort, and the most of them showed much thought and ability. The congregations were large, attentive and appreciative. From the presiding elder and the venerable pastor at New Iberia came two deliverances designed mainly for the preachers—the one upon "Apostolic Preaching," the other upon "The Great Commission." Both were of a nature in matter and delivery to evoke thought, consecration, hope and courage.

THREE GREAT QUESTIONS.

Three of the great questions of the day chiefly claimed the devoted enthusiasm of the Conference. These may be stated thus: "A Cleaner and a More Righteous Moral Life for Louisiana;" "Missions—Home and Foreign;" "A Purer and a More Exalted Spiritual Life for the Church."

The question of better morals came before the Conference in the form of two resolutions, one of them offered by Rev. Robert W. Vaughan as a solemn protest of the Conference against the emasculation by House Judiciary Committee "B" of the Louisiana General Assembly of the Hunsicker bill, aimed against miscegenation, and memorializing the General Assembly to enact "a clear-cut anti-miscegenation bill in the interest of race purity," under the conviction that "the white men and the white women of the State of Louisiana will be satisfied with nothing short of such enactment."

This resolution was unanimously and enthusiastically adopted and was signed by twenty-four members of the Conference, and, thus signed, was immediately transmitted to the General Assembly. The next day it was read upon the floor of the House at Baton Rouge and evoked much enthusiasm. It was also immediately wired to the *Times-Democrat* and was printed. Along with similar protests from other parts of Louisiana, it was worked into a strong editorial by the *Times-Democrat*. It bore righteous fruit and had its just share in creating the influence that caused the withdrawal of the emasculating substitute bill from the House calendar back to Judiciary Committee "B."

That other cause of moral agitation in Louisiana—the liquor question—came before the District Conference in the report of the Temperance Committee, read by Hon. A. P. Holt, of Crowley, and, after discussion, was unanimously adopted. The Temperance Committee was composed of three prominent laymen.

This report, a copy of which is herewith transmitted to the ADVOCATE for full publication, clearly, properly and fully denounces whisky and all its evils and evil influences, and declares:

(1) For the complete abolition and prohibition of the stuff and its traffic from the whole borders of Louisiana.

(2) If this is not now practicable, it declares for absolute prohibition in the State, exempting New Orleans.

(3) The third section in full is as follows:

If it is impossible at this time to secure such a law, then we advocate the most stringent measures of regulation and restriction of the liquor traffic and the perfection of our local option law, particularly in the following respects—

(a) Making it the duty of the constituted authorities to order a local option election on the petition of a certain proportion of the qualified voters, say 25 per cent.

(b) Providing that whenever an election results in favor of prohibition, another election shall not be called within at least two years.

(c) Prohibiting the shipping of liquors into "dry" territory.

Concluding, the resolution declares its aim to be "the ultimate banishment of the liquor traffic, with all its attendant train of evils, from our fair State."

The Conference ordered a copy of this resolution forwarded to each senator and representative from the parishes in the Crowley District. This has been done.

The discussion of "Missions—Home and Foreign," took more of the time of the Conference than any other one question, and produced more information, instruction, enthusiasm and hope.

Rev. John T. Sawyer, D.D., Conference missionary secretary; Mrs. E. R. Kennedy, Conference president of the Woman's Home Mission Society, and Mrs. A. P. Holt, district secretary of the Woman's Foreign Missionary Society, were present and addressed the Conference. Rev. Martin Hebert and his assistants in the French Mission fields of this district were present with every manifestation of consecrated devotion to their work and with reports which were most encouraging.

Rev. W. W. Drake, chairman of the Committee on Missions, had arranged a programme for a missionary rally, which was held on Sunday afternoon. Before this meeting he read the report of his committee, a copy of which is herewith appended. Rev. Martin Hebert and his helpers all spoke. Mrs. A. P. Holt reviewed the work of foreign missionary societies in the district, and Brother Charles O. Chalmers, of the ADVOCATE, who had been in the Laymen's Convention at Chattanooga, delivered a very bright and instructive address on that subject. The enthusiasm aroused by this meeting caused the members of the Conference, for their charges and individually, to subscribe and pledge two hundred and fifty dollars to sustain and help the workers under Brother Hebert in the French Mission.

In her charming address, Mrs. E. R. Kennedy showed that there are eight Home Mission Societies in this district with 200 members, who have raised in the past year $1326.03. Of this amount $487.70 has been forwarded to the Conference treasurer, and $838.33 expended within the district.

The report of Mrs. Holt, district secretary of the Woman's Foreign Missionary work, shows that there are now four adult auxiliaries, one juvenile auxiliary, 141 members, two life-members, 104 subscribers to missionary papers, one scholarship supported. Receipts from all sources for the year past were $624.07.

A significant mark of increasing activity was the licensing and sending forth of four new preachers.

Rev. F. J. McCoy was added to the Sulphur charge as junior preacher.

The characters of the following local preachers were passed: A. C. Huntley, R. P. Howell, I. O. Berwick, G. W. Reeves and W. B. Pilley.

The characters of the following local preachers were passed and their licenses renewed: Ed. Stine, Julius Beedle and A. W. Hoffpauir.

The character of Rev. J. C. Duplantis was passed, his license renewed, and he was recommended to the Annual Conference for admission on trial.

The following were licensed to preach: Robert E. Martin, Samuel R. Henderson, William V. Falcon, Thomas Hoffpauir, Josiah P. Henderson, and Brothers Martin, Falcon and Samuel Henderson were recommended to the Annual Conference for admission on trial.

The committee reporting favorably, the Conference, by ballot, recommended Rev. Judson W. Lagrone, from the Methodist Episcopal Church, to the Annual Conference for recognition of his orders as a local deacon.

The presiding elder announced the following standing committee:

The Licensing Committee—J. M. Henry, presiding elder; C. C. Miller, R. W. Vaughan, J. I. Hoffpauir and W. W. Drake.

Committee on Missions—J. M. Henry, presiding elder; W. W. Drake, W. L. Doss, Jr. and R. W. Vaughan.

Inquiry elicited the information that the aggregate of debts on churches and parsonages in the district is about $3100. In addition to this there is a debt of $1600 on the district parsonage at Lafayette. The presiding elder was authorized to take collections to reduce this and the pastors were requested to assist him.

The following delegates were elected to the Annual Conference—Henry N. Pharr, A. P. Holt, A. M. Mayo and J. Van Carter.

The following alternates were elected—R. W. Beedle, R. W. Freeman, W. L. Doss and Rev. Julius Beedle.

The following visitors were introduced to the Conference—Rev. M. H. Brown, pastor of the Jeanerette Presbyterian Church; Rev. D. T. Brown, agent American Sunday School Union; Rev. C. C. Weir, agent Louisiana Orphanage, and Brother C. O. Chalmers, publisher of the NEW ORLEANS CHRISTIAN ADVOCATE. These three last named represented their work before the Conference.

The work of the American Sunday School Union was formally endorsed.

Brother A. M. Mayo, of Lake Charles, was elected keeper of archives for the Conference.

Jennings was unanimously chosen as the place of next meeting.

After the usual resolution of thanks, referring to the great kindness and hospitality of the people of Jeanerette, the Conference adjourned sine die on Monday afternoon, June 1.

JOHN SHOLARS, Secretary.

REPORT OF COMMITTEE ON MISSIONS.

The impulse and exercise of imparting the gospel are essential elements of vital Christianity. In the plan of the Master this missionary instinct is inseparably bound up with life in the kingdom of God.

It is as impossible to repress this missionary impulse or neglect its active exercise without impairing spiritual vitality as it is to suppress any natural function of the bodily life without physical suffering and loss.

If the Church is not genuinely and earnestly missionary, she is bound to lose in spirituality and power. This statement is borne out by the historic fact that the non-missionary ages, when the Church has spent her energies upon her own selfish life, have uniformly been the periods of stagnation and corruption.

In reviewing the causes of weakness and lack of spirituality in the churches represented by us, it is well to inquire if one of the chief difficulties may not be found in the absence and repression of the missionary spirit.

In making the inquiry as to our interest in missions, the first question is: To what extent are we expressing in service and sacrifice our desire for the evangelization of the world.

Last year this district contributed forty cents per capita for Foreign and Domestic Missions combined. The contributions for Foreign Missions were less than for either of the two preceding years, which is probably, in part, accounted for by the general financial stringency.

Meanwhile, the collections for Domestic Missions increased nearly thirty per cent, owing to a considerable increase in the assessment. Taking the two items together, there has been a small increase, about five per cent, in our missionary contributions in two years.

Another fact, interesting but not gratifying, is that only three charges last year paid their missionary assessments in full, viz: Lake Charles, Lafayette and Patterson, against twice that number the previous year.

In the twenty pastoral charges of the district there are, so far as we can learn, in actual existence, four Foreign and eight Home Mission Societies among the women, which indicates that in half the pastoral charges the women, who are the spiritual front row in our churches, have not enough of the missionary spirit to look beyond the horizon of their local church.

These and other facts indicate that one of the pressing needs of the district is the cultivation of a missionary conscience and an intelligent missionary enthusiasm.

While the inner need of our spiritual life thus calls for the encouragement of missionary zeal, there is no lack of outward opportunities which appeal loudly to every lover of Christ and his kingdom. Aside from the developments of recent years which have made every non-Christian land offer a pressing invitation for immediate evangelization, our own district, at the present time, offers peculiar opportunities and wide-open doors of invitation which ought to stir every heart.

At our last District Conference provision was made for extending the work of our French Mission where the way seemed to be open. Our missionary, by the assistance provided for him, was able to organize a church in Lafourche Parish with a membership of forty-five, besides a number of probationers. This society, with the aid of the Church Extension Board, has erected a neat house of worship where a successful Sunday school is being operated. Another Sunday school has been organized in the same section. Pressing invitations come to our missionaries from many neighborhoods, some of which have never heard the Word of God read or expounded, and large congregations of eager listeners hear them whenever they are able to go.

We desire to express our appreciation of the work being done by the American Bible Society through the labors of their colporteur, Brother Martin, a member of our mission and licensed to preach by this Conference, who has, in two months, visited 572 homes and sold 223 copies of the Word of God. We recognize the fact that the general distribution of the Word of God is the necessary foundation for our missionary work.

We rejoice likewise in the work of the American Sunday School Union in this field in organizing Sunday schools for the study of God's Word.

We appreciate the interest of the Louisiana Conference in this mission expressed in a liberal collection taken during its recent session for the temporary support of our missionary.

We note with pleasure the fact that the General Board of Missions has undertaken for the future the support of our French missionary, Brother Hebert.

Another opportunity involving grave responsibility is found in the fact that a large number of Italians and some of other nationalities have settled in the bounds of this district out of the vast tide of immigration which is constantly reaching our shores. We cannot afford much longer to neglect the evangelization of these people.

Our brethren in New Orleans and in other places are beginning missionary effort among them, which must be followed in the near future by active work in our bounds.

We beg leave to present the following resolutions for adoption by the Conference:

Resolved, first, That we urge upon our pastors their responsibility for the cultivation of the missionary spirit and conscience by frequent instruction from the pulpit, by the circulation of missionary literature, by the organization and maintenance of Woman's Missionary Societies, both home and Foreign, in every charge where it is possible, and by the enlistment of our laymen in the new "Laymen's Movement" for organized and intelligent service.

Second — That we suggest to the presiding elder the employment of as many helpers as may be available in the French Mission work.

Third — That this Conference raise by pledges and subscription not less than $250 to be employed in the prosecution of the French Mission work under the direction of the presiding elder, with the advice of a Mission Committee of three, to be appointed by the presiding elder.

Fourth — That we recommend to that presiding elder and the Mission Committee to study the possibility of initiating work among the Italians of the district in connection with the work being enterprised in New Orleans.

W. W. DRAKE, Chairman.

Following are the Committee on Missions— J. M. Henry, presiding elder; W. W. Drake, W. L. Doss, Jr. and R. W. Vaughan.

DURANT DISTRICT CONFERENCE.

The Durant District Conference was held in Kilmichael, May 21-24. The attendance was not large, some of the preachers being kept away on account of sickness, and the continued rains kept a number of laymen away.

Our beloved presiding elder, Brother S. M. Thames, presided with his usual grace and ability—the only programme being the plan given in the Discipline. The business moved along smoothly; every interest was carefully attended to, and we were through in good time without rushing or slurring over anything.

Kilmichael was delighted with the Conference, the only disappointment being the small attendance, and the Conference was delighted with Kilmichael. The spiritual interest was fine—it was good to be there, and this writer never knew the reports from the charges on the work generally to be better.

The cause of Christ and of our beloved Methodism is growing in our bounds. The next Conference will go to Louisville. The delegates elected to the Annual Conference were—W. M. Commander, J. B. Streater, F. A. Howell and Dr. T. L. Wilburn. Yours in the work,

J. H. SMITH.

WINONA DISTRICT CONFERENCE.

Our efficient secretary will likely give the readers of the ADVOCATE a full account of the recent session of the Conference, but a word from the undersigned will not be out of place, I trust.

One thing I can say of the preaching done during the session, it was up to high-water mark. Three of the preachers were absent, all for good cause. The attendance on the part of the laymen was not large, but quite a number of elect women favored us with their presence.

I gathered these facts from the reports: There are sixty Sunday schools in the district; our work in this department was never in a more flourishing condition than at present; in some places, notably Itta Bena, the Sunday school membership exceeds the church membership; there are ten or twelve Leagues, six Woman's Foreign Missionary Societies, and twenty-two Woman's Home Mission Societies.

One young man, James Selwyn Duke, was licensed to preach. He will assist Rev. L. W. Cain, of the Itta Bena charge, during the summer, preaching at Morgan and Cude.

The new brick church at Mahen is going up rapidly. Eighteen months ago the whole town was storm-swept, many of our people sustaining heavy losses. Our congregation there is an heroic little band, and they are building a house that will be a credit to them.

Sandy Bayou Church, on the Ruleville charge, was totally destroyed by a storm on the night Purvis was such a great sufferer. The house was worth about $1000. They propose to build a better house this time, costing about $1500. They will build a new house at Salem on the Winona Circuit, costing $800 or $1000. A good delegation wos chosen to the Annual Conference: J. R. Bingham, J. B. Small, J. J. Beck and T. G. James.

J. R. Bingham was chosen district leader of the Laymen's Movement.

It was noted that a number of good meetings had been held, some by the pastors themselves and three by the Conference missionary evangelist, Rev. W. S. Lagrone. At no place was there a large increase in membership, but the work was reported as solid and sane.

Among the celebrities present were Dr. J. W. Boswell, Dr. J. M. Sullivan, Rev. W. M. Williams and Rev. G. W. Bachman. All these brethren were welcome, and none more so than the editor of the ADVOCATE.

The next session will be held at Schlater, on the banks of the beautiful McNutt Lake, celebrated in story and tradition, but the best days of this lovely country are in the future, and not in the past. Schlater's genial pastor will see to that.

E. S. LEWIS.

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REV. H. WHITEHEAD, Ass't Editor.
CHAS. O. CHALMERS, Publisher.

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LOUISIANA CONFERENCE—Rev. W. W. Drake, Rev. N. E. Joyner, Rev. J. M. Henry.
MISSISSIPPI CONFERENCE—Rev. M. L. Burton, Rev. W. H. Lewis, Rev. C. W. Crisler.
NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

THE DULL SEASON.

The dull season is again upon us, and the ADVOCATE will soon begin to feel its effects—that is, in money matters. We have everything else just now that we need. We ask the brethren not to forget us. We cannot expect any preacher at this time to do a great deal in the way of securing cash subscribers, but every one can do a little, and especially those in the country, who from now until way in the Fall will be engaged in revival meetings, which not only offers good opportunities to see the people, but, according to our experience as a circuit preacher, is the very best time to canvass for church enterprises. If not the best time to obtain cash, it is to secure promises, and our people generally pay what they subscribe. We beg the preachers to secure us subscribers—and get the money, if possible.

Any amount of help during the hot months will be greatly appreciated by the publisher, who is the burden-bearer of the office. Knowing from experience what he has to bear, we plead his cause. THE EDITOR.

THE PROHIBITION BILL DEFEATED.

The bill before the Louisiana Legislature calling for the submission of the question of prohibition to the voters of the State was defeated in the lower house last Monday evening. It was lost on a motion for indefinite postponement by a vote of 58 to 47. The prohibitionists made a strong fight, but we suppose only the most ardent and enthusiastic entertained any hope of winning at this session of the Legislature, the liquor business, with headquarters in New Orleans, being too strongly entrenched. Twelve months ago there appeared no hope at all—the only thing expected being the winning of a parish occasionally through the efforts of the Anti-Saloon League. Now there is hope, and the fight will be renewed with energy. In the contest just ended there were two bills before the law-makers: the one calling for submitting the question to the people, and the other a high-license bill with stringent regulations. This last measure was voted on first and was supported almost solidly by the prohibitionists, who preferred that measure to nothing. It appealed loudly to the house because it proposed large revenue and better control of the saloon business.

The great interest in the cause of prohibition now being manifested throughout the State, and the strong anti-liquor vote in the Legislature, serve notice on the whisky party as to what they may expect when the people again go to the polls to choose their lawmakers.

The prohibitionists are not discouraged.

SPEAKER CANNON AND THE LIQUOR INTEREST.

We are not prepared to affirm that Mr. Cannon, Speaker of the House of Representatives at Washington, is dominated by the brewers and distillers, but his attitude towards their business is one of protection. He persistently and doggedly stands between the people and the enactment of any measure which he supposes will injure the liquor traffic. It might be more charitable to say that Mr. Cannon poses as the champion of "personal liberty," but it does not look that way to us. But allowing that he is, and that he is perfectly sincere in his opinions, it does seem that, in the interest of fairness, he would allow measures for the relief of the people who have voted the liquor trade out of their towns and counties and States to come before Congress for discussion and settlement. This he will not do. This is saying much, for it implies a vast amount of power in the hands of the Speaker. But it implies the possession of no more power than Mr. Cannon actually employs—legally, or merely assumed, we undertake not to say.

Judged by the manner in which he presides over the House he is as much of a despot as the autocrat of Russia ever was. He recognizes whom he will, and those who fail to meet his favor must keep their seats. It is his province to appoint committees, and it is charged that matters to be considered which he does not favor he places in the hands of men he knows will fail to report, or report unfavorably.

Mr. Cannon presumes not only to pass judgment on the merits of proposed measures, but also on their constitutionality. At the late session of the General Conference of the Methodist Episcopal Church a committee was appointed to go to Washington to urge the Speaker to allow certain bills before the House, having for their object the protection of prohibition territory against the liquor traffic, to come up for action. This committee was composed of men of the highest standing, and undertook their work in a becoming manner. Dr. Levi Gilbert, of the *Western Christian Advocate*, says Mr. Cannon received the committee "none too courteously." Instead of giving audience and a dignified reply, such as a committee from a large and honorable body, representing more than two millions of citizens, was entitled to, he entered into a discussion of the questions, and declared to the committee that the bills they desired enacted into law were unconstitutional. In this he utterly ignored the fact that other men quite as intelligent, and holding office quite as high, entertained a different opinion.

We can come to but one conclusion: Mr. Cannon is a friend of the liquor business as conducted in the United States. And Mr. Cannon is a candidate for the Presidency!

THE PASTORAL TIME LIMIT.

The several memorials before the late General Conference of the Methodist Episcopal Church praying for the restoration of the pastoral time limit were referred to the appropriate committee, but for some reason the committee made no report. This is declared to be "a distinct misfortune to us of the Methodist Episcopal Church, South." It is said that as "We must soon face the question of the abolishment of the pastoral limit, we ought to have the benefit of the opinion of the most judicious observers among those who have already tried the experiment."

The reader will infer from the above quotation that the Methodist Episcopal Church, South, has never faced this question. The General Conference of 1866 faced the question rather boldly, and along with several other aggressive actions, one at least of a revolutionary character, the time limit was abolished in our church, and would have been given a trial, but for the earnest protest of Bishop Pierce. In deference to his wishes, especially, the action was reconsidered, and the limit fixed at four years instead of two.

At least twice since 1866 our General Conference has faced this question without dodging. The last time was at Birmingham, when a decisive negative vote was recorded—this, too, after our Northern brethren had been operating without a limit, six or ten years. At the General Conference in Los Angeles, four years ago, the effort to restore the limit was about as general and determined as it was at Baltimore, and for the same reason—its unsatisfactory working under an itinerant system. The members of our General Conference at Birmingham, perhaps, never heard any speeches by Northern men on the subject, but they read the papers and had through them the benefit of the opinions of the most judicious observers among those who had tried the experiment, and they voted intelligently on the question.

THE PARKER MEMORIAL CHURCH.

Dr. McMurry, Secretary of the Board of Church Extension, was at Alexandria last Sunday where he formally opened the new church for worship, no notes of which have yet reached our office. From Alexandria he came to New Orleans in the interest of the Parker Memorial Church, which, with a building in process of construction, is without money to proceed further, and burdened with a debt of fifteen hundred dollars. Dr. McMurry, as Secretary of the Church Extension Board, proposes to aid in the work, but asks the church to first wipe out the existing debt. To this end nearly half the amount was secured at a meeting on Monday evening, the 15th. Dr. McMurry's visit greatly encouraged the Parker Memorial brethren. They deserve success, and ought to have the sympathy and help of all the Methodists of the city. As the conditions in New Orleans are peculiar, we are decidedly of the opinion that the Church Extenesion Board should make an exception of the work here, and aid liberally in building this house of worship.

PERSONALS.

Mr. R. L. Ross is no longer an agent of this paper, and we will not be responsible for any money he may collect, or subscriptions he may take, *after this date.*

Rev. J. E. Cunningham, of the Oxford District, will spend a few days at Harrison, Ark., in the Ozark Mountains. His wife, who has been sick for some time past, is there, hoping to recuperate.

The address of Rev. J. B. Randolph is Nashville, Tenn., R. F. D. No 6. Brother Randolph is serving one of the suburban charges at Jordonia. He will spend one more year in the Biblical department of Vanderbilt University.

The meeting at South Side, Meridian, conducted by Rev. J. W. Ramsey, closed last week. The *Meridian Dispatch* speaks in high terms of Brother Ramsey's preaching, which was acceptable and successful. About forty persons were added to the church.

Rev. H. M. Ellis, Missionary Evangelist of the Mississippi Conference, is doing some excellent and profitable work. In his addresses he uses maps and charts with great effect. He has recently been with Rev. J. L. Reil, of Eucutta, and Rev. L. F. Alford at Pachuta. With both the brethren, he held profitable Missionary Institutes.

We had the pleasure on Monday last of meeting Dr. Jos. W. Repass, President of Centenary College, Cleveland, Tenn. Dr. Repass is canvassing in the interest of his school which has just closed a very successful term, awarding diplomas to nine young ladies in the various departments. See advertisement in this issue of the ADVOCATE.

The present address of Rev. Walter G. Harbin is Seashore Campground, Biloxi, Miss. Brother Harbin has made our hearts glad by a large list of subscribers from Haynesville, La., and from other points, and he is meeting with success in revival services. At Haynesville sixty-four joined the church; at Aberdeen, Miss., forty-four, and at Shubuta, Miss., up to June 10 there were eleven. Brother Harbin is now with Rev. N. G. Augustus at Como, Miss.

Rev. R. W. Tucker, of the Baton Rouge District, reports everything "as going well." The preachers and delegates are preparing for the District Conference which will be held at Ponchatoula, beginning the first day of July.

The *Century Magazine* favors us with the following personal note: "Andrew Carnegie's early business life in America, beginning at 14 years as a messenger at a monthly wage of $11.25, will be the subject of a personal sketch by David Homer Bates in the July *Century*. Mr. Bates, who is the author of 'Lincoln in the Telegraph Office,' has filled his narrative of 'The Turning-point of Mr. Carnegie's Career' with many anecdotes of homely and significant interest."

The Woman's Home Mission Society of the Carrollton Avenue Methodist Church, this city, held a public meeting on the evening of June 12. A large congregation was on hand. Mrs. D. J. Bryson presided, and interesting talks on the work of the Society were made by Mrs. S. A. Montgomery, Miss Lee Crittenden, Miss Ethel Jackson, Mrs. D. C. Worrell, Mrs. Jacob Cohen and Mrs. J. H. Carter. After the meeting the congregation repaired to the lawn, where a reception was tendered their pastor, Rev. H. T. Carley, and wife in honor of their first wedding anniversary. Brother Sam Stone explained the purpose of the reception, and, on behalf of the ladies, presented the pastor and his wife with fitting tokens of love. After a feeling response by Brother and Sister Carley, refreshments were served, and those present spent a profitable hour in a social way.

MILLSAPS COMMENCEMENT.

Believing most heartily in the theory that publicity will always be serviceable to a good cause, I write these few lines to tell the Advocate readers about Millsaps College commencement. The orations and speeches of the boys were up to high-water mark. Dr. W. F. Tillett said to a friend that he had never heard better speeches on any commencement occasion than was delivered by the Millsaps boys. On Sunday Dr. Tillett gave us a great sermon on "God's Method of Making the Perfect Man." At night Dr. Alonzo Meek pleased a great audience as he preached on "Fidelity Plus Crowns."

A class of eighteen were graduated from the literary department, and a class of twenty-one from the law department. Dr. Tillett delivered the annual address, his subject being "Ethics and Altruism."

This has been a very successful year; 296 pupils have been enrolled, and we have reason to believe that we will have 350 or more next year. Already the names of 120 new boys have been sent in.

The Board of Trustees had a satisfactory meeting. They increased the salary of the President of the College to $2,500 per annum, and the salaries of each of the professors to $1,500 per annum.

Our endowment fund now amounts to $203,000, exclusive of scholarships, and we have every prospect to hope that $22,000 will be added to this amount within the next year. It was reported that the Agent had an uncollected subscription list of $37,000, and that $4,000 was due now. If all our friends will rally to the College, we can collect sufficient funds to secure an additional $50,000.

The vacancy in the Chair of Mathematics, caused by the death of Dr. J. A. Moore, will be filled soon. An assistant to Profs. Ricketts and Huddleston in the preparatory department will be employed at a salary of $1,000.

We begin the year under the most hopeful conditions. While the past of our existence is full of satisfactory recollections, the future is bright with great promise. Let it be remembered that in the fourteen oratorical contests participated in by the four colleges of the State Millsaps' representatives have received the highest mark on manuscript in every contest. Please read the foregoing sentence again. Let our Methodist people inform themselves concerning their own College, and not only be able to silence all criticisms, but to give good and substantial reasons for patronizing it.

It is earnestly desired that the Alumni shall be brought more vitally into contact with the progressive plans of the College.

Rev. J. R. Countiss gave us an admirable address on "The Monk, the Minister, the Man," as illustrating the various phases or conceptions of life.

T. W. LEWIS.

FOR GILLIAM CHURCH.

Dear Dr. Boswell: Please give me space to acknowledge a gift of $50 for Gilliam Church from Mrs. Ella Christian Keener, of New Orleans, which will be sent at once to J. T. Means, Ida, La., who was designated by the pastor to receive these moneys. I thank Sister Keener in behalf of a cyclone-stricken people. "The love of Christ constraineth her."

Yours in Christ, H. S. JOHNS,
Chaplain State Penitentiary, Baton Rouge, La.

BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference will convene at Ponchatoula, La., at 8 p.m., July 1. The opening sermon will be preached by Rev. J. P. Haney on Wednesday night, at 8 p.m. Let all come expecting and praying for a gracious revival. We can have it, brethren, if we will. R. W. TUCKER, P. E.

COLUMBUS DISTRICT CONFERENCE.

Dear Doctor Boswell: Our District Conference will convene at Mathiston, July 1, and continue through three days. Programmes have been mailed to all the pastors, who will please distribute them to their respective delegates and members of District Conference, and the pastors will also please call the attention of members to the time and Conference and urge them to come. Let every pastor do his utmost to get a full attendance from his charge to the District Conference. If our District Conferences are to accomplish more for the church, we must get more of our people there.

Brother Goudelock writes me that he is having no trouble providing homes and can get homes for 85 people. The good people at Mathiston have their hearts and homes open for all who will come. Let us have a record-breaking and epoch-making Conference.

Prominence will be given to the spiritual and religious feature of the Conference. Let us make it a great spiritual power in Mathiston. Let all come with prayer and faith.

The Layman's Missionary Movement will have special attention and will be projected by organization:

COMMITTEES:

License to Preach—J. E. Thomas, T. H. Dorsey and Q. A. Oats.

On Orders—Dr. J. W. Shoaff, T. C. Wier and A. P. Leach.

Admission on Trial—D. W. Babb, S. L. Pope and W. V. Connell.

General State of Church—J. A. Poe, W. H. Carter and W. R. Goudelock.

Sunday Schools—T. J. Hopkins, John C. Golden and J. A. Watson.

Epworth League—W. C. Galceran, J. L. Nabors and W. C. Gunter.

Education—R. H. B. Gladney and Prof. Dabney Lipscomb.

Missions—T. M. Brownlee and T. H. Hopper.

In order to have a full attendance on opening session, Wednesday morning, July 1st, it will be necessary for all to come the day before. So Brother Gladney will preach opening sermon on Tuesday night, June 30th. Let pastors urge their delegates and members to come.

L. M. LIPSCOMB, P. E.

TO PASTORS OF COLUMBUS DISTRICT.

Please urge all your delegates to attend the District Conference at Mathiston, July 1. We have made ample preparation for entertainment of all

W. R. GOUDELOCK, P. C.

VICKSBURG DISTRICT CONFERENCE NOTES.

A good friend furnishes us with the following notes and personals from the Vicksburg District Conference which met in Bolton, Miss., June 10-13:

Rev. W. J. Ferguson preached the opening sermon. The attendance was not large, but a fine spirit of harmony and progress prevailed. Brother Bachman was early on the ground with his excellent books. The special interests were about all represented. Rev. T. W. Lewis, Educational Commissioner; Rev. H. M. Ellis, Missionary Evangelist; Rev. Robert Selby, Conference Secretary of Education, and Rev. T. J. O'Neil, representative of the Trustees of the Conference Endowment Fund, all were accorded hearty wecome and ample opportunity to deliver their messages. It is practically assured now that the Vicksburg District will take care of the salary of Miss Nell D. Drake, the splendid young lady who went out from Port Gibson of that District last year to the work in China. The faithful presiding elder and pastors are almost to a man determined to bring the District up to the full payment of all assessments this year, regardless of the financial situation, and plans are on foot to cover the deficit of any lagging charge. A delightful feature was the presence of Dr. S. A. Steel, enjoying a vacation from his work in Brownwood, Texas, who delivered to a large and delighted audience his magnificent address on "The Pioneers of Methodism."

NOTICE LEAGUERS.

Delegates and preachers coming to the North Mississippi League Conference will please send me their names and addresses at once. J. B. SMALL,
Winona, Miss.

PREACHER WANTED.

I want some one to fill a Charge of six appointments with a small parsonage, situated on railroad in town of about one thousand people, which is one of the six appointments; will pay right man from now until Conference, $325.00. Would be glad to correspond with any one that could fill the Charge.

J. H. MITCHELL, P. E.,
Aberdeen District.

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Fifth—The Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

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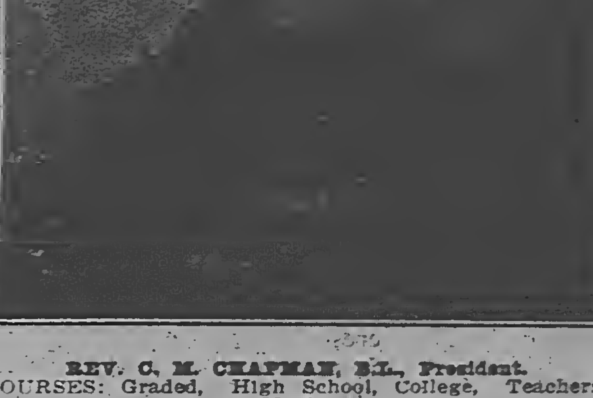

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Sunday School

By W. B. Campbell

LESSON FOR JUNE 21.

REVIEW.

Golden text: "But these things are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing ye might have life through his name." John xx:31.

Our own belief that Jesus Christ is the Son of God is beyond any question. It seems that we have always thought of this great truth as such a sublime fact that no doubt has ever presented itself to us. Our time of doubt is when we wonder if such a saving faith reaches to poor unworthy me. During these seasons, when our souls are disturbed within us, we search for Scriptural assurance that we, ourselves, are included when the words, "whosoever—all," appear in the promises recorded in the holy Word of God.

Notwithstanding this, there is a continual disturbance between the full assurance of faith and a fear lest at any time we let slip the good word of God that we have tasted. It is the greatest of blessings that we can learn from one who leaned upon the breast of the Lord, and there learned the perfect love that casteth out all fear. Having lived so close to the Lord, John learned the lesson of love that ran through all he ever afterwards wrote or spoke. It is said that when he became an old man, too feeble to walk, that he was carried to where the people were assembled, and his sermons often were only the words, "Little children, love one another;" as that was the message of Christ, so he could only repeat it over and over, for the gospel is founded on love.

The Lord said, "I am the door." Many are trying to go to heaven some other way, some other door of entrance; but the word "Jesus" is the pass-word, and the gate will open at none other. He is the good shepherd that cares for the sheep while in the world, thus preparing them for entrance into the eternal fold. He gave demonstration of his power in bringing back Lazarus from the grave, so that his words, "I am the resurrection and the life," should be proved to us before his great and final call to "all that are in their graves and will hear his voice." In one passage connected with a past lesson he tells us that he was with the Father before the world was. His deity is also shown in the wonderful way in which he overcome his enemies by the word of his mouth. The Christian can use the same means today in overcoming all evil, for the "sword of the Spirit is quick and powerful." He was and is truly the Son of God for in him is all Scripture of prophecy fulfilled. He was God because only God can vanquish death and break the bonds of the grave. No merely human writer could write of the Christ that lived and moved among the people, going about doing good, from the beginning of his ministry until the time of his being offered up as a sacrifice for sin; then write of him as the risen Christ that moved among them for forty days in his risen, glorified body. No human mind could conceive an arrangement of acts that prove, beyond a doubt, his resurrection. It is the Holy Spirit that is not only the author, but also the finisher of this foundation of our hope of eternal life. As he came to a doubter, Thomas, and gave proofs to him singly and alone, so to any doubter, honest doubter, will he come now and make it all plain that he is the Christ, the Son of God.

Everything that heaven can do has been done that faith may abound in the world. The call to repentance, with loving pardon, fills all time. Angels desire to look into and help the heavenly Father show the world that he is not willing that any should perish, but that all should come to repentance. It was not an angel, but the Son himself that left his Father's throne and came into the world to make a way for all the sheep to be gathered into the fold. John's message to the world is the divinity of Jesus of Nazareth, and our hearts burn within us as we read his words, thanking our Father for such a Savior. While he is the Savior of the whole world, yet the thought that "he is mine, and I am his," and the sweet personal relationship between him and each of us, make him doubly dear. We will follow in his steps, while it is his will that we remain; so that when we are called to stand before the bar of God to give an account we take courage to look in the face of our Judge, when, behold! the Judge is none other than he who drew us to him when he said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

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The only preparation for the morrow is the right use of to-day.—Rowen.

Character of the divinest sort can always be built with tools right at hand.—Exchange.

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TYRO CHARGE.

We had our second Quarterly Conference last Saturday and Sunday, and it was, in some respects, the best I ever attended. The financial report was good for the time of year, but the feature that most impressed me was the fact that some of our laymen made speeches in favor of world-wide missions. Ten years ago very few of our laymen seemed to feel any interest whatever in foreign missions, a large per cent positively opposing missions. The Conference appointed a circuit leader of the Laymen's Missionary Movement, besides the Sardis District leader is a member of this charge.

This was the first visit of our presiding elder, Brother Yonng, to Tyro community. He expressed himself as well impressed with the church and community, and I need not add that the people were highly pleased with him and his preaching. May God make him a benediction to every community he visits, as we feel that he was to ours.

We reported about $100 worth added to improvements and furnishings of parsonage, and a similar amount to Tyro Church for carpet, stove, lighting outfit, etc.

Prospects are bright for sweeping revivals at all churches, and full payment of all regular assessments by the end of the year.

One Woman's Home Mission Society has been organized this year, and it is doing good work. To it is due the credit for the new carpet in Tyro Church.

With best wishes for you and the Advocate.

E. E. LANGFORD.

Tyro, Miss.

ARGO, ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO, ARGO.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

A GREAT DAY AT BYHALIA, MISS.

Dear Dr. Boswell: Yesterday was a great day with the Methodists of Byhalia. Mr. Thos. B. King, Memphis Conference leader of the Laymen's Movement, spoke to a large congregation at 11 o'clock, and again at 3 p. m. He is a consecrated layman with large business interests. His presentation of this great movement is most felicitous. At the conclusion of the afternoon service the Church Conference elected four lay leaders from Byhalia Church and the pastor appointed the circuit leader. Our laymen are aroused and enthused. We will organize at the two country appointments this round, and thus take our places in line of "onward, march."

Surely, God is leading his Church into greater usefulness and more fruitful joys.

The Children's Day service last night attracted the largest congregation we have yet seen here. The programme was followed to the letter. How could it be improved? The children beautifully presented to us Faith, Hope and Love. Truly, we had a glad day of worship and fellowship.

S. A. BROWN.

June 8, 1908.

BLOOD POISONING
POSITIVELY CURED
Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old-time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D.
San Antonia, Tex.

MOXINE
Cures LAGRIPPE and Colds.

DENHAM SPRINGS, LA.

Dear Dr. Boswell: We are making some progress on the Live Oak Circuit. We have received two members, and two have made application for membership. We are painting the church at this place and arranging for a new fence around the parsonage. Denham Springs is taking on new life. The new railroad coming through here has been a great help to this point. About a dozen new dwellings and new stores are going up, and business of all kinds is opening up. It is a beautiful location, fine water, both artesian and springs; beautiful shade-trees, good land and fine timber.

Our church is weak, but good people are moving in here, and some of them are Methodists. Our camp-meeting begins July 10, and will continue to the 19th. Rev. W. D. Bass, of Corinth, Miss., will lead in the preaching, and Brother R. N. Jeffries will lead the singing. We are looking forward for a great meeting. Yours faithfully,

F. N. SWEENEY.

Argo Red Salmon is sold everywhere by reliable grocers.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p. m.; Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 978.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton aveuue and Elm street; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito, Residence, 539 St. Ann St.; Mission Hall, 521 St. Peter St.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

R. F. Harrell, pastor, Mary Werlein Mission; also secretary Y. M. C. A., 815 St. Charles.

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TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

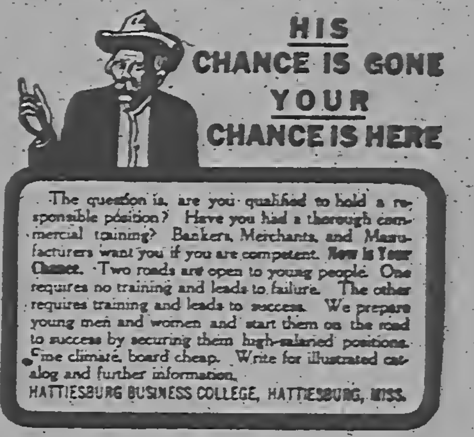
Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use.
Try Cardui.

Drives 'Em Out Of House To Die

Get a box of
Stearns' Electric RAT and ROACH Paste
If you are troubled with rats or mice. It is sure death, driving them out of the house to die. Easy to use and gives quick and sure results. Sold for 30 years, and never yet failed to kill off rats and mice. Also for cockroaches, water-bugs and other vermin. 2 oz. box, 25c; 16 oz. box, $1.00. Sold at druggists and general stores everywhere, or sent direct prepaid on receipt of price.
STEARNS' ELECTRIC PASTE CO. Buffalo, N.Y., U.S.A.



The question is, are you qualified to hold a responsible position? Have you had a thorough commercial training? Bankers, Merchants, and Manufacturers want you if you are competent. Now is Your Chance. Two roads are open to young people. One requires no training and leads to failure. The other requires training and leads to success. We prepare young men and women and start them on the road to success by securing them high-salaried positions. Fine climate, board cheap. Write for illustrated catalog and further information.
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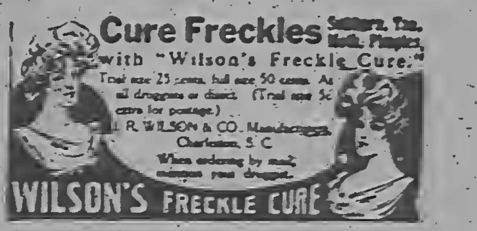

Sunburn, Tan, Moth, Pimples, with "Wilson's Freckle Cure." Trial size 25 cents, full size 50 cents. At all druggists or direct. (Trial size 5c extra for postage.) T. R. WILSON & CO., Manufacturers, Charleston, S. C. When ordering by mail mention your druggist.

MOXINE
Cures LAGRIPPE and Colds.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. BADGLEY died May 24, 1908, in her 84th year, and her life had been devoted to her church and family. The funeral services were held at the residence of her daughter, Mrs. J. C. Aust in Aust, Vidalia, Miss., conducted by the Rev. Mr. Lewis, who spoke of her long, useful Christian life of nearly four score years coming to such a peaceful end, surrounded by daughter, grandchildren and great-grandchildren, and of the sweet, angelic expression of her face, which gave them blessed assurance that her soul was at peace with her Savior. She was a Methodist for seventy years. A friend.

LAURA L. CHEVALIER.

Mrs. N. B. GILBERT (nee McRae), sister of Dr. McRae and second cousin of Governor McRae, died on April 25, 1908, from a wound received from a flying piece of timber during a cyclone the day before, from which she never regained consciousness, making her death inexpressibly sad. She was born in Wayne County, Miss.; joined the Church of her faith early, and lived a loyal, consistent member; always kind and charitable to the poor. Her remains were interred at Philadelphia Cemetery, surrounded by a large concourse of relatives and friends. Sweet words are a legacy, but the memory of a beautiful life is dearer still. The sweet expression on her face told all was well. May her influences abide with her loved ones always. God bless them and help them to look forward to that happy reunion in heaven.

A FRIEND.

Mrs. SABRA COWART, widow of Dr. N. W. Cowart, died Feb. 22, 1908, at the home of her sister, Mrs. Lucy Fairley, of Basin, Miss. Mrs. Cowart had been an invalid for nearly a year before her death, and had passed through the severe ordeal of having an operation performed on her at an infirmary in Mobile a few months previous to her death. Through all her painful illness she bore her afflictions without murmuring and with a Christian fortitude that revealed a strong and beautiful faith in the supreme divinity of God's will. She had learned the great lesson so hard for many of us to learn: to suffer and be still. She was stricken in the prime of life, but, unmurmuring, surrendered all this life could hold for her, and with a calm, sweet faith, waited patiently for the final summons home. In an interview with her pastor a few days previous to her death she said all was well with her spiritually, that she was prepared to go and did not dread death. She leaves to mourn her two sisters and three brothers, besides many nephews and nieces and a host of friends. Her niece,

ANNIE DAVIS.

HENRY SKIPWITH HARPER—At the home of his grand-parents, Mr. and Mrs. Henry Skipwith, Baton Rouge, La., May 6, Henry Skipwith Harper, only child of Robert Henry Harper and Edna Skipwith. Surely, never, it seems to us, has death sped on a sadder mission than when he took our little darling from us. Only seventeen happy months was our little Henry permitted to gladden the home where he was as the bright sunshine is to the earth, and which is now so desolate without him. Seventeen months! How short the time, and yet long enough to entwine himself so deeply in our affections that he has torn his way out of our hearts, and left them bruised and bleeding. Could skilful physicians, devoted nurses, the love and prayers of devoted parents, grand-parents and a large circle of loved ones have availed, his precious life would have been spared. But it was not to be: "only God knew that he needed home and life's early close." And his little life, so brief, had its mission of tenderness and love; we are all better that he lived, and now that he is gone from us, we have only "sweet memories" of the little sunbeam that has vanished from our sight. Over and over in thought will we live his little life. How hard to go on our way without him; hopes that reached out through the years withered and dead; the "happy circle broken" here; but another "precious tie" on the other shore, and for the hope of seeing again a little golden head, we go forward, the way lovelier, but the desire to reach the city stronger. Grieve not mother; weep not father; he whom you so fondly loved is now "safe in the arms of Jesus." As we left the little flower-covered mound in the City Cemetery for our distant home we thought, "Of such is the kingdom of heaven." May God help us to bow in submission and say, "Thy will be done."

"Fold him, oh, Father, in thine arms
And let him ever be
A messenger of love between
Our human hearts and thee."

GRANDMOTHER.

Mrs. REBECCA BOWEN, wife of Rev. John Bishop Bowen, died May 21, 1908. Her maiden name was Rebecca Millsaps. She was the daughter of Reuben Millsaps and his wife, Mattie Lauverna Clower. These latter were married Aug. 28, 1828, and to them were born nine children, to-wit: William G., a prominent minister in the M. E. Church; Reuben Webster, John Jackson, Rebecca, Purity Ann, Benjamin Franklin, Sarah Eliza Columbia and Louvenia. All these have acted their part and passed away except Major R. W. Millsaps, who lives at Jackson, and Mrs. Johnson, at Harriston. Mrs. Bowen was born March 30, 1838, and her childhood days were spent at the old homestead in Copiah County. Here in early life she made profession of faith and united with the M. E. Church, South. She was married to Brother Bowen June 3, 1856, and was the mother of eleven children. Of these five are living to-day, all of them mothers, training up a goodly number of boys and girls in the way they should go. It is pleasing to put on record a notice of Mrs. Bowen, for she was a true mother in Israel. The tender spirit of Jesus Christ was manifest through all her life. She was modest and unselfish. Life eternal was hers, but in deep humility she claimed no merit of her own. Her trust was wholly in God.

"I'm a poor sinner and nothing at all,
But Jesus Christ is my all in all."

The labor of her heart and hand was ever employed in the service of others. In her tongue was the law of kindness and her price was far above rubies. In her young womanhood Brother Bowen was engaged in the itinerant ministry, and the service made exacting demands upon the minister's wife. Mrs. Bowen measured up nobly to all these demands. She was a good home-keeper, and with wise economy she managed her household and taught all her daughters the tender virtues of family life. In her home there was always the prophet's room, and on her table the prophet's bread was served, and when ministering brethren came and ate of that bread they felt that they had been with the King's children and carried away with them memories of blessing. During the last days of her life, when her strength of body was gone and she had to stay in her room, and later on remain in her bed, her faith and hope grew brighter and stronger, and we all knew that with her dying would be going home. There was no ecstasy nor rapture in her experience; it was the calm victory of faith and trust in Jesus Christ. She was born into the kingdom by faith. She walked by faith and in faith she died. The Spirit of God gave her assurance of things not seen by mortal vision, and so she takes her place in the great army of witnesses, a rain-drop in the mighty cloud. It was fitting that her burial should take place the day that the Quarterly Conference of the old Scotland Circuit was in session. The presiding elder was present. The Presbyterian pastor spoke from the words of King Solomon: "Favor is deceitful and beauty is vain, but a woman that feareth the Lord she shall be praised. Give her of the fruit of her hands and let her own works praise her in the gates." The minister in charge read the tender burial service at the grave, and by the side of her husband, who had been asleep nearly two years, we laid the body of his faithful wife. Close around repose the ashes of many friends, and we look forward with expectant hope to the coming day when their long-silent dust shall burst with shouts of endless praise.

Union Church, June 4, 1908.

C. W. GRAFTON.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven District—Third Round.

(In Part.)

Prentiss, at Bassfield	June 13, 14
Sumrall	June 14, 15
Hub, at Oakvale	June 20, 21
Silver Creek, at New Hebron	June 21, 22
Hazlehurst	June 27, 28
Crystal Springs	June 28, 29
McComb and Fernwood, at McComb	July 4, 5
McComb-Centenary	July 5, 6
Oloh, at Baylis Chapel	July 11, 12
Columbia	July 12, 13

GEO. H. THOMPSON, P. E.

Jackson Dist.—Third Round.

Thomasville, at Forest Hill, 11 a.m.	June 27, 28
Brandon, 8 p.m.	June 28, 29
Jackson, Capitol St., 11 a.m.	July 5,
Jackson, First Ch., 8 p.m.	July 5,
Fannin, at Holly Bush	July 7,
Seminary, at Rawls Spgs.	July 11, 12
Collins	July 17,
Magee, at Pleasant Hill	July 18, 19
Sharon, at Soule's Chap.	July 22,
Canton	Aug. 2, 3

The pastors are requested to give especial attention to Questions 17 and 22, and in both cases to present written reports. A. F. WATKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Hollandale, at Arcola	June 24,
Shelby and Merigold, at S.	June 25,
Greenville	June 28,
Leland	July 5, 6
Boyle, at Skene	July 11, 12
Benoit, at Malvina	July 14,
Clarksdale	July 19, 20
Lula, at Lyon	July 20, 21
Coahoma, at Dundee, 8 p.m.	July 21,
Tunica, at Austin	July 26, 27
Alligator, at Duncan	July 27, 28
Rosedale, at Deeson	Aug. 2, 3
Hillhouse, at Gunnison	Aug. 3, 4
Cleveland Ct., at Lakeview	Aug. 8, 9
Cleveland Station	Aug. 12,
Friar's Point, at Sherard	Aug. 15, 16
Jonestown, at J.	Aug. 17,
Robinsonville, at Pop. C.	Aug. 19,
Glen Allan, at S. Greenv'le	Sept. 13, 14
Shaw, at S.	Sept. 16,
Delta Mission	Sept. 19, 20

R. A. MEEK, P. E.

Oxford Dist.—Third Round.

(In Part)

Grenada	June 7, 8
Oxford	June 9,
Holly Springs	June 11,
Water valley, Main Street	June 13, 14
Water Valley, First Street	June 14, 15
Water Valley Ct., Pine F.	July 11, 12
Randolph Ct., Sarepta	July 18, 19
Toccapola Ct., Tula	July 25, 26

J. E. CUNNINGHAM, P. E.

Winona Dist.—Third Round.

(In Part)

Itta Bena	June 21,
Greenwood, 8 p.m.	June 21,
Carrollton, at Valley Hill	June 27, 28
Winona Station, 8 p.m.	June 28,
Eupora, at Maben	June 30,
Schlater	July 3,
Indianola	July 5, 6
Winona Ct., at Salem	July 11, 12
Moorhead, at Baird	July 19, 20
Belzoni, at Sky Lake	July 25, 26
Webb, at Webb	Aug. 1,

E. S. LEWIS, P. E.

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Conservatory of Art, Music and Expression. Commercial Department. High Curriculum. Officers and Teachers, 22. Students, 225. Next session begins Sept. 23, 1908. Address,

WHITWORTH COLLEGE.

Healthy Happy Babies

Mother, you know the summer will be a trying time for your teething baby,—a period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething easy.

Teethina
(Teething Powders)

The prescription of Dr. C. J. Moffett, graduate of Jefferson Medical College, Philadelphia; contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the timely use of Teethina would have saved the child.

At All Druggists, 25 Cents
Or from
Dr. C. J. Moffett Medicine Co., St. Louis, Mo.
Write for our free "Mother's Booklet."

HEISKELL'S OINTMENT

is the one infallible remedy for all skin diseases. Relief is instant. The cure, quick and permanent. It quickly cures the worst case of

ECZEMA

Use Heiskell's Medicated Soap for bathing the affected parts. Heiskell's Blood and Liver Pills tone up the liver, purify the blood. Ointment, 50c a box; Soap, 25c a cake; Pills, 25c a box. Sold by all druggists or sent by mail. Testimonials free.

Johnston, Holloway & Co.,
531 Commerce Street,
Phila.

DAISY FLY KILLER placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Absolutely harmless. Can not spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents.
HAROLD SOMERS
149 DeKalb Ave.
Brooklyn, N. Y.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans District—Third Round.

Mary Werlein	p.m.	June 17
Parker Memorial		June 21
McDonoghville, at Wesley		June 28
Slidell, at Talley's Chapel		July 4
Seashore Camp Ground		July 12
Plaquemine		July 19
Donaldsonville, at Plattesville		July 26
Algiers		Aug. 2
Louisiana Avenue		Aug. 9
Felicity Street		Aug. 16
First Church	a.m.	Aug. 23
Epworth	p.m.	Aug. 23
Rayne Memorial		Aug. 30
Covington, at Fitzgerald		Sept. 5
Second Church		Sept. 13
Carrollton Avenue		Sept. 20

F. N. PARKER, P.E.

Arcadia Dist.—Third Round.

Homer	July 2,
Haynesville, at Colquitt	July 4, 5
Benton, at Benton	July 8,
Simsboro, at P. Grove	July 11, 12
N. Bossier, at Emma	July 14,
Houghton, at Alberta	July 15,
Bienville, at Bocruk	July 18, 19
Arcadia	July 25, 26
District Conference, at Bienville	July 28, 31
Gibsland, at Mt. Moriah	Aug. 1, 2
Jonesboro	Aug. 4,
Vernon, at Oakridge	Aug. 5,
Minden	Aug. 8, 9
Lisbon, at Tulip	Aug. 11,
Winnfield	Aug. 13,
Bernice, at Summerfield	Aug. 15, 16
Ruston	Aug. 18,
Ringgold, at Gr. Bayou	Aug. 22, 23
Lanesville, at Brushwood	Aug. 25,
C. Valley, at Sp. Hill	Aug. 29, 30

BRISCOE CARTER, P. E.

Shreveport Dist.—Third Round.

Keatchie, at Bellham	July 4, 5
Gr. Cane, at Keithville	July 11, 12
LaChute, at Taylortown	July 18, 19
Pleasant Hill	July 22, 23
Pelican, at Bethel	July 25, 26
Coushatta, at Lake End	July 28, 29
Wesley, at Holly Spgs.	Aug. 1, 2
Many, at Ft. Jessup	Aug. 8, 9
Zwolle, at Lowering	Aug. 12, 13
Mooringsport	Aug. 15, 16
Ida, at M. Chapel	Aug. 19, 20
Mansfield Circuit, at Sloan	Aug. 22, 23
Mansfield Station	Aug. 23, 24
Hornbeck	Aug. 26, 27
Leesville	Aug. 29, 30
Bon Ami	Sept. 5, 6
De Ridder	Sept. 6, 7
Shreveport—First Ch.	Sept. 9,
Noel Tob.	Sept. 10,
Texas Avenue	Sept. 13, 14.
Provencal	Sept 15, 16
Greenwood	Sept. 19, 20

The District Conference will meet at Grand Cane July 7 at 9 a.m. Every preacher and delegate is expected to be present at the beginning and to remain to the close.

T. J. WARLICK, P. E.

Baton Rouge Dist.—Third Round.

(In Part)

Ponchatoula, at P.	July 4,
Hammond	July 5,
Wilson, at Pine Grove	July 18, 19
Clinton	July 19, 20
Ethel, at Tunica	July 26,
Baker, at Deerford	Aug. 1, 2
Zachary and Slaughter, at Slaughter	Aug. 2, 3
St. Francisville	Aug. 8, 9
Jackson	Aug. 9, 10

The District Conference will be held at Ponchatoula beginning July 1.

R. W. TUCKER, P. E.

ARGO RED SALMON being firm in texture and deep red in color, makes the most delicious salad. The recipe is given in the Argo Cook Book.

The sin of detraction is eminently the offense of excellent people.—George Hodges.

Marriages.

At the Methodist parsonage, Marietta, Miss., June 9, 1908, by Rev. L. T. Sargent, Mr. J. M. BURNETT, of Bristol, Tenn., to Miss LOU. NABORS, of near Kirkville, Miss.

At the Methodist parsonage, Blairstown, La., Feb. 27, 1908, by Rev. J. W. Harper, Mr. J. F. CROWDER and Miss HATTIE FLETCHER, both of Livingston Parish, La.

At the residence of the bride's parents, Gilead, La., on April 29, 1908, by Rev. J. W. Harper, Mr. K. L. KNIGHTON and Mrs. ANNA DONEGAN, both of Gilead, La.

In the Methodist Church, Lake, Miss., June 3, 1908, by Rev. C. McDonald, Mr. J. L. ATKINS and Miss FANNIE BELLE McCRACKEN.

FROM BAKER, LA.

Dear Dr. Boswell: Everything moves along well with us on the Baker work. Have taken in several members since Conference. The Baker Church raised the assessment for ministerial support. There is also an increase in the general assessments. For all purposes, we have an assessment of something above $1400, which is about $100 more than has ever been assessed against this charge. But we feel that we shall have a full report at Conference, if crop conditions are favorable.

This is a good work. One country church (Deerford) has only one Sunday in the month, and gives the afternoon of that day to another church, and pays $325 to ministerial support, and her pro rata of the collections besides. I suppose this is explained in the fact of this being the place where the presiding elder lives.

I have been with two of the brethren in this district in meetings this year—at Port Vincent with Brother Murphy, and Second, Baton Rouge, with Brother Purcell. At the latter place we had a most excellent meeting. We had some twenty-five accessions and some bright conversions.

I leave to-morrow for Bon Ami to be with Brother Brown in a two-weeks' meeting. In July I go to Brother Crossley on the Utica work in Mississippi, and in August to J. A. and F. L. Alford. Will have five on my own charge.

I like the Advocate and am trying to do some work for it this year. God bless you, Doctor, and all the brethren. Yours in Christ,

J. M. ALFORD.

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"Of course," said the tourist, "you know all about the antidotes for snake bites?" "Certainly," replied the explorer. "Well, when a snake bites you, what's the first thing you do?" "Yell."—Exchange.

"I tell you Green is a true friend." "Why do you think so?" "He borrowed money from me and paid it back when I asked him for it without insulting me." — Detroit Free press.

"Before I give you my answer," said the heiress, "you must tell me about your debts." "O," replied the count, "why discuss worldly matters? Let us talk love for the present."—Chicago Record-Herald.

Epworth League

By Rev. H. Whitehead.

GOD'S PROTECTION OF HIS CHILDREN IN PERIL

Lesson for June 2, 1908—Missionary Biography.

The thought of our lesson for this week is that God is not only able to deliver his children, but that we are continually being protected by him. We cannot always see the hand that guards, but we may in many places realize this protection. The writer of these lines followed a good preacher who had angered a rough crowd of young men. One Sunday night they arranged to rock him as he left the church. The crowd were ready with the stones, and this pastor walked out into the dark and through the midst of the crowd unharmed. The ringleader of the company confessed to the whole thing after his conversion, but said none of the boys could ever tell why no stones were thrown, as they were desperately in earnest. The good pastor probably never knew of his escape.

We will illustrate this protection by two illustrations from widely different mission fields:

Qung Te-ts'ang was for many years a student in a boys' school at Peking, and during his course engaged actively in various forms of Christian work. After graduation, contemplating a theological course, he first undertook a year of evangelistic work in the country. When the Boxer massacres began, he fled to a village in the mountains. He narrates his experience as follows:

"I climbed over a mountain and to the top of another. Then I went northeast alone, with a sad heart and weeping incessantly. I prayed, 'O, Lord, keep us until we meet again.' Going on northeast I met a farmer named Li, and arranged with him to begin work. When I laid down my hoe and went to the house to retire for the night, I suddenly met a number of men face to face. One of them asked me, 'Are you an erh mao-tzu?' In his hand he held a long scythe ready to strike me. I said, 'I am a seeker for work. If you do not believe me, ask the farmer in yonder house.' As if he had not heard, he kept saying, 'I'll knock you over, and take your money and your life.' Among the men were some who said, 'Let him go;' but the one named Chang was unwilling to release me, and exchanging his long scythe for a large knife, kept flourishing it right and left above my head, all the time reviling me with his tongue. Suddenly a stroke of the knife on my head felled me to the earth. All the time I was quite at peace in my heart, and had no fear, just as if I were in the Lord's bosom.

"The next day, the people being many, their minds changed, and they proposed to take us to the district city, Chi-chou, and turn us over to the district magistrate to be killed. When I heard this I was still more troubled, and said, 'Better still, kill us outside the gate, and save those forty miles of travel.' Though I did not pray audibly, yet in my heart I felt very near to the Lord. We had gone only part of the way when they said:

"'Give us your money and your clothing, and we will release you and let you escape for your life.'

"I said, 'If you do so, please leave me a little road money, lest I starve to death.'

"So they untied the ropes which bound me, and we sat down and talked. While we were talking it grew late, so we lay down together and slept.

"Early the next morning one of the company led me by a round-about way among the mountains. All day I fled.

"After much suffering and many adventures, I started toward Peking, but, when seven miles from the city, I met three men with sharp spears, who knocked me down, kept my leather boots, and let me go. When I had entered the city, I went first to the mission. When I saw the desolation, I was overwhelmed with sorrow. On inquiring, I learned that the missionaries were living west of the Chien Gate, where I arrived in the evening and greeted my old friends. David said, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.' I have received God's unparalleled mercies, have been at peace in my heart, and have believed that God would protect his children at Peking from utter destruction. His greatest goodness is in keeping me, in the hour of pain and peril, from denying him by kowtowing, burning incense, or sacrifice."

In "Soo Thah," by Alonzo Bunker, is told a tale which brings one back to Bible times; it reads like an Old Testament story. It reveals to us how the genuine reliance of the converted Karen upon God as a Shepherd led him out of trouble.

Soo Thah, a native Christian minister, was preaching among a tribe of Karens in Burma. As the prosperity of this tribe increased by right living, the heathen tribes about grew envious and angry. They decided to attack the Christians, and suddenly one morning the heathen rushed through the Christian village and carried off two little boys, who belonged to Christian parents.

The issue between the Yuah (the Karen of God) of the Christians and the gods of the heathen was thus clearly drawn by the heathen themselves. "Which would win?" This was the great question among the native Christians.

"You see," said Soo Thah, "if we could gather our clans with arms in our hands, we could face ten times our number of these heathen; but now we must just be still, pray, and love our enemies, and wait for Yuah to appear in our behalf."

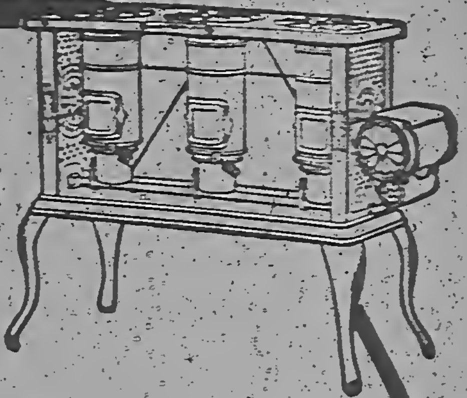
They wrote letters and sent them to all the pastors among the hills, asking them to come to Ho-Wee's village, and help them pray for the deliverance of the boys.

When the time came a great multitude arrived at the appointed place, for the interest in this spiritual battle was very great and widespread. Finally a committee was chosen to go and demand the release of the children.

They not only failed to get the captives, but were driven out of the village in shame by the old chief, who led this attack upon the Christians.

At last the old chief sent word that if the chief of the other village and the parents of the children would come to him he would return the boys. Some thought this was merely a trap to catch them, but Soo Thah and several of the Christians volunteered to go. Armed with a Bible and hymn-books, they started on their errand. When they reached the village the dogs barked and the war-drums sounded. The people in terror ran away. The old chief rose and stood among his armed followers. Soo Thah opened his hymn-book and then the Christians all sang together, "Father, I stretch my hands to Thee." Then Soo Thah prayed earnestly, beseeching Yuah to give back the children. Then he commanded them all to be seated and he preached a sermon. While he was talking the old chief drew nearer and nearer to the speaker, listening intently to him. His face softened, his whole bearing changed, and when the doxology had been sung he arose, facing Soo Thah, and said with a smile, "Take them, take the boys." The chief gave up the boys and received the pastor's present in return.

Plan for Summer Comfort



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REVIVAL AT FAYETTE, MISS.

Dear Dr. Boswell: The following account of a revival recently held in this church will be of interest to some of your readers. The meeting began on the first Sunday in April and closed on the third Sunday. Rev. W. G. Harbin did all of the preaching, and Rev. C. N. Guice led the singing. The unanimous verdict was that it was one of the best meetings ever held in Fayette. Thorough preparation for the meeting had been made before the services began. Committees had been appointed and were at work, circulars had been distributed, a house-to-house canvass of the town by the pastor had been made, and special prayer for a revival had been offered. For two or three months the meeting was kept before the minds and on the hearts of the people, and the entire membership of the Church were together in the movement.

Before the preacher arrived on the ground every merchant in town had signed a written statement agreeing to close their stores during the hours for service throughout the meeting. Everything was ready for work when Brother Harbin arose before the audience on the first day of the meeting. The congregation was so large that the Sunday school room had to be thrown open in order to seat every one who came. The meeting started off enthusiastically and continued so to the end. The visible results were forty-three conversions, thirty-two accessions (one to the Baptist, four to the Presbyterian and twenty-seven to the Methodist Church), seventeen family altars were set up, several new subscribers to our Church papers secured, and the Church generally revived.

Brother Harbin is a splendid revivalist. He is a strong preacher, an energetic worker and a polished Christian gentleman. He did fine work here.

I heartily endorse Brother Guice as a competent leader of song. He was quite an attraction in our meeting here. He readily secured the co-operation of the choirs in Fayette, and succeeded in getting the congregation to sing. His solos greatly delighted and edified our people.

All who read the Advocate are requested to pray for us that the good work begun in this meeting may continue until every sinner in this town shall have been saved.

Since the meeting was held a destructive tornado swept through this charge and completely demolished old Bell Grove Church. The membership is small and weak, but we are going to make an effort to rebuild. No appeal has been made to the outside for help, but if any one should feel disposed to assist us their contribution will be highly appreciated.

It is our purpose to have the church building here in Fayette dedicated in the near future. A more extended notice will be given later.

D. SCARBOROUGH, P. C.

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COUSHATTA AND CAMPTI.

Dear Dr. Boswell: Perhaps a few notes from our charge will not be out of place. I spent twenty-one days indoors and in bed with lagrippe just after I reached my work; but God, in his goodness, gave me back my health and I took hold of my work with all the energy I had.

We are making some advances. There has been six accessions to the Church at Coushatta, and our Sunday school has more than doubled in numbers; our prayer-meeting is reasonably good, and we expect to hold a revival meeting here soon.

We sold the old church at Campti, and have built one of the prettiest churches in Shreveport District in a much better and more central location. We have a Sunday school department, preacher's study and all modern improvements. We organized a Sunday school the first of the year at Campti, which is now permanently domiciled in our new church. The school has a roll of sixty-five members, and is growing constantly in size and good works.

I began a protracted meeting in our new church the third Sunday in April, ran four days and was called away on account of my mother-in-law's sickness and death. There had been sixteen accessions and many were seeking salvation at that time. We resumed the meeting with our second Quarterly Conference the second Sunday in May. Our presiding elder preached us several strong sermons, and Dr. Weber, president of Centenary College, preached for us, to the delight of all. The rest of the week we had some old-time power and services. We have had thirty-eight accessions and baptized eight children up to date. To God be all the glory.

C. F. STAPLES.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address:

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ROCKY SPRINGS CHARGE.

We reported at our second Quarterly Conference $90 paid on our $146 Conference collections assessment; $22 paid on Children's Day fund; and seventeen members added to the Church. The preacher and presiding elder have almost one-half paid on their assessment. We lead the circuits of this district thus far. These are excellent and generous people that we have the pleasure of serving this year. May God greatly bless them in material and spiritual things for their good deeds.

We could write many more good things of our people, but modesty causes us to decline, and only say: their lights are not out, but are shining with a Christian splendor. Cordially yours,

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MISSISSIPPI CONFERENCE.

DELAYED GREETINGS.

The following letters from our dear young missionaries should have reached Mrs. Watkins in time to be read before our Conference in Brookhaven, but for some cause were long on the way.
MRS. CLARA B. DRAKE,
Supt. Press Work.

Soochow, China, Jan. 28, 1908.

My Dear Sisters: Last year your meeting was held several months earlier, which prevented my sending you a letter. I am sure you did not miss it with all the delightful visitors you had, but I was sorry to miss the pleasure of writing, and all the year I have felt there was something lacking. I saw a copy of the Minutes, however, and read with a deep interest all that you did.

This year your meeting is to be in Jackson, I understand. I send a loving, prayerful greeting from this side of the world. We do not forget the dear women at home who make the unseen sacrifices that the work may be carried on, and the thought of that and your trust in us tends to make us humble and anxious that we may be faithful.

Of course, Miss Drake's coming has been a great blessing to us. And she comes so well-fitted to do the kind of work the Laura Haygood needs. And then she brings a sweet spirit of helpfulness, of sharing both the hopes and responsibilities of the school, which makes for her a warm place in our hearts.

Next year Miss Pyle will be in America, and I hope she can attend your meeting, telling you more fully of the school.

We are having our Chinese New Year vacation now, and this gives Miss Drake and me more time to put on our language study. She is making good progress. The girls went away to their homes last week after our commencement exercises. They are so bright and responsive: it is a privilege to be among those who direct their minds and thought, and, consequently, their lives. Miss Pyle found them sitting up talking together the last night. They begged permission to "talk things over," and wanted her to stay with them. She told us next morning of their conversation. They were speaking of the great difference in the lives of the Chinese women now and in the past, and of how they used to be almost as slaves in their husbands' homes.

And then they said: "When we first came to this school and you talked to us about *love* we did not know what you meant, but now even the outside people are preaching love." Sometimes our Father lets us get a glimpse behind the scenes, which reveals to us what the gospel is doing in China. I am sure you are praying for us here. You have invested too much time, thought and money in the work of the Laura Haygood to fail to remember us in prayer.

Miss Drake and I speak often together of you, and we will be thinking of you during the meeting. It will not be so very long before I come back.

With many good wishes for you in the meeting and the service of the year, your missionary,
JANIE H. WATKINS.

Soochow, China, Jan. 30, 1908.

My Dear Friends: This time last year I was making my plans to go to our Conference to be with all of you. To-day I am representing you in China, and I feel sure that you are praying for me.

I remember with so much pleasure the time I spent with you last year. All of you were so kind to me, and you made me feel that you were so interested in the work that I am trying to do.

Of course, I am glad to be here, and to feel that I am beginning to have a little part in the work. I spend three hours and a half a day studying the Chinese language. I find it difficult, of course, but it is also interesting, and I hope, by patiently persisting, I may learn to speak it after a while. I have two teachers, neither of whom can speak English. We have quite an amusing time occasionally trying to understand each other.

I also teach a portion of the day, and this is the pleasantest part of my work. The girls are so sweet and attractive, and very ambitious. Only sixteen of them are Christians, but we are praying for the others and we hope the daily study of God's Word will convince them of the truth of the message we bring. Some, I think, already believe, but are afraid to confess, fearing persecution in their homes. It means much more to a Chinese girl to disobey her parents than it does to American girls. If they are driven from home they have nowhere to go.

Miss Watkins and I are so glad to be together, and we often speak of our Conference and our mutual friends. She is doing such a good work, and the girls love her very much. Her heart and soul are certainly in this work.

I know that you will pray for us during the meeting, and that you will also pray for "our girls."

Praying God's blessings on each one of you, I am sincerely your friend. NELL D. DRAKE.

A JOINT MEETING.

Dear Dr. Boswell: By previous arrangement between the secretaries of the two Societies and Rev. E. S. Lewis, the presiding elder of Winona District, the Woman's Home Mission and the Woman's Foreign Missionary Societies met in District Conference at Eupora, May 28, at 3 p. m. The district secretaries, Mmes. W. C. Harris and T. H. Bingham, presided in joint session. The devotional service was conducted by Miss Fannie Willingham, followed by a solo by Rev. Mr. Duke.

A most fitting welcome address was given by Miss Ellie Willingham. It was responded to by Mrs. Neblett, of Grenada College.

The roll was called and reports from the auxiliaries of the Home and Foreign Societies were made by delegates present. Mrs. Arnold, of Eupora, read an instructive paper on "God's Tenth." Eupora is the banner auxiliary of the district on tithing, every member being a tither.

"The Alabaster Box," a paper written by Miss Ritchie, of Ruleville, portraying the beautiful work done by the Home Mission Society, was read by Mrs. Staneill, of Drew.

Mrs. Trotter, the Conference president of the Home Mission Society, read an instructive paper on "The Home Mission Work."

Mrs. T. H. Bingham made a strong plea to the preachers and representatives present for the organization of more auxiliaries in the Foreign Missionary Society, there being only six at present in the district, while there are twenty-six adult auxiliaries in the Home Mission Society.

Rev. E. S. Lewis made an urgent appeal to the ministers to interest themselves in behalf of both societies, calling attention to the benefits accruing to all other church work from the influence exerted by their work.

Rev. J. T. McCafferty spoke in behalf of the official organ of the Woman's Home Mission Society, "*Our Homes,*" calling special attention to the May number. He advised every one, both ministers and members of the Society, to subscribe for it.

It was decided by vote, after discussion, to hereafter hold the meetings of the Societies separate from the District Conference, for lack of time to give the work that consideration commensurate with its importance.

After adjournment the members were given a pleasant reception at the home of Mrs. DuBerry. Mrs. Bingham grasped "opportunity by the forelock" and organized a strong auxiliary at the reception.

At the evening service a collection was taken and the proceeds were divided between the two Societies.

The hospitality of Eupora was abounding and hearty. Each one felt that she had been under the influence of a spiritual atmosphere and expressed herself as having a delightful home. All left for home asking blessings on the town where they had been so happily entertained.

Sincerely, MRS. W. C. HARRIS.
Rome, Miss.

W. H. M. S.

NORTH MISSISSIPPI.

The 17th Annual Meeting of the North Mississippi Woman's Home Mission Society convened in Clarksdale May 16-20.

The members were accorded a royal welcome by the citizens of this Delta town, where the Conference had never been entertained before, but where they were made to feel such true hospitality that no doubt they will want to go again.

The addresses of welcome and response were the order of the first evening service.

Rev. J. A. Hall, of Winona, preached the Annual Sermon. It was a masterly effort. Services for the children were conducted Sunday afternoon by the third vice president, Mrs. Walter Price, assisted by Mrs. E. D. Lewis and Miss Head, the associate secretary of the Woman's Board. Her various talks during the time of her stay were very instructive and claimed the strict attention of the audience.

The citizens showed great interest. No set of delegates ever manifested greater interest or were more regular in their attendance on every session.

A splendid reception was tendered the visiting body on Tuesday afternoon at the elegant home of Mrs. Cutrer. These Clarksdale people are big-hearted and know how to entertain. One of the sweetest features of these annual meetings is the genuine hospitality that characterizes their entertainment wherever they go.

The election for officers was held on Tuesday afternoon, so that the full strength of the delegation might be obtained before the members began to scatter to their homes. There were a few changes in the personnel of the officers. Much regret was expressed at losing the retiring officers, but the system of itinerancy obtains in this, as in other departments of work in Methodism.

Reports showed gratifying progress along all lines of work. Fifteen new auxiliaries were the result of the year's work, with a membership of more than two thousand.

Six auxiliaries have been added since January, due to the efforts of the Sardis district secretary, who received as a token of appreciation of her services a call to a higher position where her energies will have a wider field.

Much interest was added to the proceedings by the presence of the young graduate from the Training School, our "Lily of the Valley"—Miss Lillie Hartwell, of Watervalley—whose utterances were an inspiration to old and young.

The Scholarship was awarded to a young girl from Clarksdale. May this call be from the Lord. It is hoped the local auxiliary will safeguard her until she enters the sacred precincts of Scarritt.

The Treasurer's report showed that the financial pressure had not seriously affected the purses of the devoted members.

The deep spiritual feeling that pervaded the entire session was received at the first noontide devotional service, which was one of personal testimony and reconsecration.

Invitations for next year were received from several places. The lot fell upon Corinth.
MRS. A. C. YEAGER.

NEW ORLEANS
CHRISTIAN ADVOCATE

Millsaps Co

REV. JOHN W. BOSWELL, Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, JUNE 25, 1908.

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VOL. 55——No. 26.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5405.

Glances at the World.

Gov. Hughes, of New York, after a heroic struggle on his part and others got his anti-gambling measure through the legislature. In the regular session his measure was lost by a tie-vote—one member having died. But a special election was ordered to fill the vacant seat, the governor canvassing the district in favor of his man, and he was elected. When the day appointed for the vote in the extra session arrived, one of the supporters of his measure was at home, sixty miles away, having undergone an operation for appendicitis. But notwithstanding his weakness, he traveled to Albany and answered "yea" when his name [illegible] vote saved the day and Gov. Hughes triumphed. But the work does not seem to be complete. The race-track gamblers continue their work and have determined to test the law. Every device known to gamblers will be resorted to to get around the law, and every technicality that can be discovered by shysters will be urged in opposition. So the issue is to be determined by the courts. In the hands of judges righteous enough to ignore quibbles the law will triumph. If not, it will be "knocked out." In either case, the matter will probably go to the supreme court of the State.

* * *

Some years ago, in White County, Ark., about three miles from Searcy, there was gathered a crowd of fanatics, men and women, who daily looked for the end of the world. They were duped by an intelligent and educated villain. A citizen of Searcy, prompted by curiosity, went out to see what was going on. The crowd caught hold of him; an old woman brought an ax and they cut his head off and put it on the gate-post as a warning to others who might intrude. The leaders were arrested, tried by a jury, and cleared on the ground of "emotional insanity." Now comes a report from Ft. Smith, Ark., to the effect that one Skaggs claims to be Elijah, "come to destroy the second death." He likewise has folowers; among them a woman who has just sworn out a warrant charging Skaggs wise has followers, among them a woman who hung that he might rise from the dead. But at the trial the woman swore that the assault was not physical, but spiritual, and Skaggs declared that he had assaulted the woman only in his heart, which made him guilty, and therefore he ought to be hung. The woman was committed to jail under the charge of perjury. The man will be set at liberty, the judge charging the jury to ignore the testimony given at the preliminary trial, and to consider only that given before the court. In a frenzy of fanaticism a man can commit many innocent crimes (?).

* * *

Colored men and women in New York, it is announced, have effected an organization for "the sole purpose of liberating the race from all political troubles resulting from slavery, war, and reconstruction." This means, if it means anything, that these colored people and all others who will co-operate with them, have made up their minds to break loose from [illegible]trol, at least to such an extent as to make them the willing tools of the party. That very many have shown themselves friends of the negro by helping them in their religious and educational work cannot be denied. But the politicians have not helped them. They have simply used them for their own advantage. Not one in a thousand of the negroes, though they have been faithful to the party, has ever received any good at their hands. It is time they were breaking away, and seeking to ally themselves with men who have no Federal patronage to distribute. These men down South, though they have no offices to give out, and can make no promises, can reward the negroes by helping to establish better relations between the races. This would be a distinct advantage both to white and black. We shall watch the development of this organization with some interest. We can expect but little, however, until the excitement of the presidential canvass has passed away.

* * *

A correspondent of one of our *Advocates* gives the following facts in regard to one of the great daily papers of New York, which recently celebrated the twenty-fifth anniversary of the present management: "The spacious office-building had been recently enlarged and now covers an entire block. The anniversary edition contained 300 pages—in it 900 columns of advertising; it consumed 900 tons of paper, or 1,552 rolls, requiring forty-five twenty-ton cars to transport it from the mills and 141 six-ton trucks to haul it to the press-room. Paper enough used for one day's paper run in a strip twenty-one and one-half inches wide, the length of a page, this edition would make a path wide enough for one man to walk on 17.878 miles long, or more than half-way round the world. To cover this, twenty tons of printing ink were used, equivalent to 3.200 gallons—enough to paint 300 ordinary houses, and equal to covering a printed surface of six square miles. The enlarged building has a floor space of 136,000 square feet. These figures are amazing and the reader must be astounded at the revelation. The paper referred to has a daily circulation of 800,000." Is it any wonder that the forests of the country are being consumed in paper-making, and that paper-making timber is growing scarce, and that publishers are calling for the removal of the tariff on paper pulps? The above daily is only one of many, besides the thousands of weekly papers, that is using hundreds of tons of [illegible]

late been a matter of interest to the public. Leading secular papers have taken special pains to put before the public the fact that Cardinal Gibbons, the leading and most influential prelate in the United States, and Archbishop Blenk, the head of the Church in Louisiana, openly espoused the cause of high license. This is equivalent to saying that these dignitaries favor the saloon under strict regulation. Naturally, the people take it for granted that this is the attitude of Roman Catholics generally. But this is not the attitude of the Church. "A Catholic Layman" in the *Times-Democrat* of June 14 sets forth what he takes to be the position of the Church. He tells us that the third Plenary Council of the Church in the United States, held in Baltimore in 1884, discussed the liquor evil fully and made a deliverance which was submitted to the Pope and approved by him. In the report to the Pope the Council said: "It is with sorrow that we make known to you the many miseries which our people are suffering from the effect of the liquor traffic, and we admonish with all the authority that we possess all Catholics in this country who are engaged in the liquor business to give up such a calling as being most dangerous to themselves and to those depending on them, and to take up some less dangerous and more honorable way of making a living; and we further order that this letter of warning be read in all the churches in the United States for three successive Sundays." That is a fair deliverance, but the great mass of Roman Catholics in the country never paid any attention to it, and to-day the great majority of saloon keepers in the cities are members of that Church, and "Catholic Layman" says "we do not hear one word of warning from those in authority as to what the Church has said in regard" to quitting the business and going into a "more honorable way" of making a living.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us and we will make it right. Papers will be continued unless subscribers order otherwise.

HIGHER CRITICISM AND SOME OF THE CRITICS.

BY REV. H. W. FEATHERSTUN, D.D.

No. V.

The Babylonians and other pagan peoples of antiquity have left us grotesque stories of Creation, and the Fall, and the Deluge. Some of the so-called higher critics place these stories on a level with the records of the great events they shadow, which we find in Genesis. There lie before me various translations of the Babylonian and Chaldean stories, and the one thing about all of them that is most striking is their grotesqueness. They are evidently patched up from various sources, very "primitive," as we say—more properly *very crude*—utterly wanting in consistency. The Hindoo stories covering the same field are quite as silly and senseless. The stories of old Greece were only a little better. The stories we find in Genesis, on the other hand, are consistent and perfectly [illegible] and would class them along with the Assyrian and Babylonian, Hindoo and Chinese cosmogonies must be mentally deficient. It would be as reasonable to put Mother Goose's rhymes and Milton's Paradise Lost in the same category. Some of them suggest also that the creation story found in Genesis i. and that in chapter ii. are contradictory. It is hardly necessary for me to take time to prove, as can easily be done, that such a contention indicates an inability to comprehend simple English, to say nothing of ancient Hebrew. For such a man to assume to be a higher critic and proclaim himself blind to the beauty of the stories in Genesis and deaf to their mighty melody is to advertise his marvelous obtuseness.

It is the fashion among these gentlemen to assume that these pagan stories of Creation, Eden, the Fall and the Flood are older than those found in Genesis, and that the Genesis stories are simply later versions of the others, borrowed from them. Now, what is the ground for this contention? Simply this: The Hebrew literature—meaning the Pentateuch specially—came into existence long after Moses' day, and the others are known to have been written earlier. The late origin of the Pentateuch has been shown to be a mere dream, as false as it is baseless; but, if Moses and his compeers should be shown to be false witnesses, and that he did not write the books he claims, even yet the other contention remains unproved. It is generally understood that Moses found among his people these stories of Creation, Eden and the Flood, then between two and three thousand years old, and under the guidance of a divine inspiration put them into the Pentateuch, where we find them. They were doubtless in some written form. He may have translated them—may have edited them, cutting down or enlarging to suit his purpose. No one supposes that he invented them. It would be as wild to suppose that he constructed them out of the grotesque and utterly senseless Babylonian versions. Is there any reason at all to suppose that the Hebrew stories are not as old, at least, as the Babylonian? Why not contend that the Babylonian are degenerate and distorted versions of our Genesis stories?

Why should not any thoughtful critic conclude that the chronology worked out of the hieroglyphs on the ruins and from the uncertainly translated clay tablets of old Babylon and Nineveh should be more accurate than that we deduce from the Pentateuch? Here we have an unbroken genealogy that runs back to Noah, and over the flood back to Adam. The scrappy literature of Babylon, or of Egypt, or of Persia, or of any other people presents us nothing of the kind. We may not know just how to read with utmost accuracy these old Hebrew genealogical tables. We know far less about translating correctly the fragments we have of the writings of the Babylonians. Why should we throw away our Pentateuchal chronology and history and build theories to contradict them on the uncertain Babylonian fragments? Is such a course at all reasonable? It seems that these gentlemen do not care to be reasonable. Faddists are never reasonable.

Let it be distinctly understood that when we speak of the *stories* of Genesis, we do not mean myths or legends, but true stories—histories. There is a difference between a myth and a legend. Canon Rawlinson says: "The myth is pure and absolute imagination; the legend has a basis of fact, but amplifies, abridges or modifies that basis at its pleasure." A tradition is a story or statement unwritten and passed down from generation to generation. The stories of Creation, Eden, the Fall, and the Flood, as we have them in Genesis, may have been at one time traditions; but I think that there are evi- [illegible] there is no real evidence of any element of legend in them. Most assuredly they are not myths. Let us be accurate. A mythic Genesis is unthinkable—a dream without a single suggestion of basis in fact. Any system of criticizing which can relegate it to the realm of myth must, to be consistent, rob us of about all of the history we have, and leave us a past wrapped in Egyptian darkness.

INDIVIDUALITY.

BY HON. W. A. BELK.

Individuality makes leaders of men. No man can be a leader without individuality. Emerson has well said, "I must be myself." It was he who also said, "Imitation is suicide."

Men often lose their own individuality by not cultivating that particular faculty and by copying from and imitating others. A young man in starting out in public life too often borrows, at his own expense, too freely from other sources. It were far better that he deliver an ordinary address, or preach an ordinary sermon of his own make, than to make a great show on borrowed capital. Let him depend upon himself and do his own thinking and in a short while he will surprise himself at his ability at originality. His efforts at first may be poor, but they are his own. Just let him continue along that line and it will not be long before he will be a leader.

So much has been said and written on any and all subjects that the temptation to borrow is great. By referring to our library, we can relieve ourselves from hard study, and make a magnificent show. It must be understood, however, that we are not condemning good libraries, nor the constant use of the same, but the point we are trying to press is that there is great danger lest we depend entirely upon what we read from others and not enough on what we can think out ourselves.

No one in this day can ever become learned without being a student. He must read, but he must also think. What he reads, when once read, becomes his own, and he may use it legitimately, but it is not legitimate to use it to his own injury. No two men can look alike nor walk alike, neither can they act alike. God has set his "ear marks" upon us all. Each was intended to be himself. There is a place for each to occupy. The blade of grass never assumes to be an oak, but is content at being a successful blade of grass. It fills the place for which nature intended it. All men cannot be be judges, governors, nor Bishops; but each man can be "himself." Let us study other men. But let us not study them to ape them. Pope has well said, "The proper study of mankind is man," and it has always occurred to us that the "man" to be studied is ourself. "Know thyself" is good advice. So let us then not forget to be ourselves. We will thus last longer, go further and wear better.

Holly Springs, Miss.

THE FAITH ONCE DELIVERED TO THE SAINTS.

BY E. B. PARTIN, M. D.

In the Epistle of Jude, 3, we are exhorted to "Earnestly contend for the faith that was once delivered to the Saints."

In every denomination there have been those who were leaders and promoters of standards of doctrine based upon the teachings of the Bible. They were men of deep piety, great learning and thorough consecration to the service of God. Especially was this true of John Wesley, the founder of Methodism. He was a man of [illegible] of his powers to the service of God. So that we might truthfully say of him that he was one of the saints of God. I do not suppose that there was ever any one, excepting the apostles themselves, who lived any nearer his Lord than did Wesley. Evidently the Lord raised him up to accomplish the great work which he did. The manner in which he learned the truths that he taught, as given in his preface to his sermons, ought to be read by his critics of to-day, and let them ask themselves the question, "Do I thus study the Word of God?" He says in the preface to his sermons, p. 5: "I have thought I am a creature of a day passing through life as an arrow through the air. I am a spirit come from God; just hovering over the great gulf; till a few moments hence, I am no more seen; I drop into an unchangeable eternity: I want to know one thing, the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book! Oh, give me that book! At any price, give me the book of God! I have it; here is knowledge enough for me. Let me be *homo unius libri*. Here then I am, far from the busy ways of men. I sit down alone; only God is here. In his presence I open, I read this book; for this end, to find the way to heaven. Does anything appear dark or intricate? I lift up my heart to the Father of Lights. * * * I then search after, and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God; and then their writings whereby, being dead, they yet speak. And what I thus learn, that I teach."

When the Lord wanted to bring about the great Reformation in the dark ages, he raised up Martin Luther, who restored to the world the doctrine of justification by faith. And when he again wanted to bring an apostate world back to the primitive doctrines of the Gospel, he raised up John Wesley, who taught the doctrines of the witness of the Spirit, Salvation by Faith, Sanctification, etc. These doctrines, restored to a benighted world, can never be improved on, or changed, or modernized. No! Let them stand, for they are the true teachings of the Word of God, and will stand the test of time and eternity. Many millions have been brought into the kingdom of God through the preaching of these doctrines, and many millions more will be brought in. And when the end shall come, many will rise up and call these blessed, because they neither added to nor took away from the Word of God.

VOTE AS YOU PRAY.

BY DR. JOHN T. SAWYER.

We are told that a man should vote as he prays, and how impossible it is to gainsay the truth of the statement—and yet, how much of the voting done does not tally with the voter's prayers. A few years ago in a certain city an election was held on the question of license or no license of the sale of liquor, and the result showed an overwhelming defeat of the dry ticket. Upon investigation, it was found that, had the Presbyterians, Methodists, Baptists and other Christians who were voters stood together and voted dry, there would have resulted a crushing defeat of the "saloonatics." Almost the entire church vote was polled, scarcely a church member refusing or neglecting to deposit his ballot. There can be no doubt as to the parties who were responsible for that city's remaining under the dominion of the "whisky devil." Church members are rightly presumed to be praying people, and that, whatever else may be the subject matter [illegible] do not forget to pray for the destruction of all evil and the enthronement of all good, that Christ's kingdom may indeed come and God's will be done on earth as it is done in heaven.

Before the Lord's kingdom can come upon earth and his will be done here below as it is on high, the open saloon and the licensed liquor traffic, clogging human progress, blighting homes, crushing hearts, blasting hopes, damning souls, must be destroyed. King Alcohol must be dethroned from his places of power and prohibition, pure and simple, must signally and completely triumph.

To pray for a consummation so devoutly to be wished and then, at the beck of a political party dominated by the liquor power, march forth and deposit a ballot that continues the license system, be it high, low or middling, is unquestionably an act of stupendous inconsistency, if not amazing hypocrsy. Whatever other men may think about it, the man who prays to God for the coming of the better time, and from his heart uses the words or the substance of our Lord's Prayer, is forced to realize that his ballot is indeed a sacred weapon of power, for the right casting of which he is directly accountable to his Maker.

Most any bright day the "liquor devil" and his minions could be made to bite the dust, if the men of our land who pray would carry enough religion into their politics to cast clean ballots that would actually back up their prayers. We are indeed rejoicing that many men are getting to think and act that way and that more and more they are putting conscience into their voting.

Let the tarriff or other public questions, supposed to be vital, be determined as they may, the true welfare, if not the very life, of our Republic, is bound up in great measure in the proper settling of the liquor question. Prohibition clubs should be everywhere organized and on the one basis of the total destruction of the liquor power. All can stand shoulder to shoulder on that platform—Catholic and Protestant, Jew and Gentile—all alike fighting "For God and Home and Native Land."

Then, in "the good time that's coming" in the near future, this glorious land of ours, her beautiful limbs freed from "the body of this death," now hanging upon her, shall, passing all others, move with easy grace to her rightful place as peerless queen among the nations.

THEN AND NOW.

BY REV. H. P. LEWIS

This, to me, seems to be a fast age in more respects than one. I know it takes 60 seconds to make a minute, 60 minutes to make an hour, 24 hours to make a day, 7 days to make a week, etc., just as it did fifty years ago, or when I was young in the ministry. Yet time gets away so fast, it keeps one busy all the while to round up things in proper shape. When I was a boy-preacher, on my first circuit or mission, I had thirteen preaching places, besides at times several side appointments, which required me to travel from 250 to 300 miles in order to fill all my appointments, visit my people, and so on; yet I found time to visit outside my charge, go fishing and hunting, and in various ways seek rest and recreation, help other brethren in revival work, visit my dear, good parents now and then. It is different now. I have only four regular preaching places, about 125 members to visit and look after, yet I am kept busy.

Again, when I was young in the ministry, forty and fifty years ago, it was out of the usual order of things to send for an evangelist when you wanted a good meeting. The first protracted meeting I held in 1858, fifty years ago, was at Coalville, where [illegible] on the 15th of May. In the meeting I held in 1858 two local preachers, Bros. W. G. Evans and A. Scarboro (good and true men, both of them with the Savior now), together with a few consecrated laymen, some good women, some of them yet living, was all the help I had—no, not all, for the Holy Spirit was present in great convicting, converting and reclaiming power. The meeting ran nine days, in spite of the fact that the schooner had not been up the bayou (Biloxi) for many days, and the people complained of being scarce of something to eat. Sixty-six professed faith in Christ and joined the church, or, rather, applied for membership on six months' probation. In some instances whole families joined. Just what percentage of the sixty-six were baptized and received afterwards I shall never know in this life.

When I was their presiding elder ten years afterward I met several of them, most of whom seemed to be getting on quite well religiously. I had been in the ministry over thirty years before I thought of getting anyone except a neighbor preacher to help me in a meeting. In those days we had local preachers, exhorters, class leaders and others, consecrated women, and so on, who were good help in meetings. But times and circumstances have changed. We have, in this country, but few local preachers, no exhorters, no class leaders, and but few earnest workers among the laymen.

One of the best revival meetings I was ever in was in the month of May, 1855. Brother George Wade, late of North Mississippi Conference, was our pastor. Nothing had been said about a protracted meeting until the time came; yet a vast amount of earnest knee work had been going on for quite a while on the part of the faithful few, among them being my parents.

The good people were hungry for a revival. They looked to God for it; they expected it; they asked for it; they got it. That was fifty-three years ago. The good results of that revival are being seen and felt in many places in our Conference to-day. Fifty years ago it was not necessary to send one hundred or five hundred miles to get a man to hold revival meetings. It is different now, at least in many localities. I wish it were otherwise. I shall never regret sending for Brother W. G. Harbin, of Greenville, Miss., to hold a meeting for me here in Liberty. He proved to be the right man for the place. The Liberty Male and Female College is located here. We have, in the main, intelligent people here. Most of them are church-going people. We wanted a strong man to hold our meeting. We found such a man in Brother Harbin. He endeared himself greatly to our people. Yet I feel sure, if we all, preachers and people, were what we ought to be, it would not be necessary to send for an evangelist to hold meetings.

Liberty, Miss.

LAYMAN'S MOVEMENT.

To the Pastors and Laymen, M. E. Church,
South, Brookhaven District:

This is to advise you that I am ready and anxiously waiting to call on you and assist you in organizing your District and Missionary Committees, "Layman's Missionary Movement."

We have a grand work to perform during 1908, and in order to properly attend to this work it is very important that we organize promptly and lose no further time in commencing in the performance of our duty.

In order to cover the District it will be necessary that some of the charges shall hold meetings during the week; the railroad stations can best do this; and I will suggest that pastors communicate with me at once, suggesting a time for holding meeting. Be certain that you are prepared to furnish a good audien [illegible]

THE GREAT POWERS UNITING FOR NATIONAL PROHIBITION OF OPIUM.

A special cable from the British Anti-Opium Society to the International Reform Bureau announces the suppression of opium dens in Hong Kong and Ceylon by order of the British Government. In Hong Kong forty per cent of the revenues have until now been derived from the sale of opium, and probably a similar proportion in Ceylon. An International Anti-Opium Commission is now being formed, with the cordial assistance of the United States Government, in which Great Britain, Italy, France, Holland, China and Japan will, it is expected, unite for the complete prohibition of opium in all their territorial possessions in eastern Asia and adjacent islands. The speedy world doom of the opium traffic is foreshadowed in these events.

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THE SUPERANNUATE'S MITE.

Among the contributions from Mississippi in response to the call for an increase in the Church Extension Loan Fund capital $5 has been received from Rev. P. Howard, of Holmesville, Miss., accompanied by the following letter:

"Dear Brother—I have just read your appeal and the Kansas City letter, and am reminded of a purpose formed some time since to send you $5 for the Loan Fund, not the "widow's mite," but the superannuate's dividend. I am seventy-eight years old, and feel that I have done but little good in the world and can do little or nothing more, and make this self-denial and start this small amount on its perpetual mission that it may live and work after I am gone and forgotten. May the Lord bless it in its work."

This, with other remittances from the State of Mississippi, are greatly appreciated. We hope to hear from many more individuals and churches in that State soon. Yours sincerely,

W. F. McMURRY.

A GENEROUS CONTRIBUTION.

Dear Dr. Boswell: Since appealing to the brethren throughout the State, for aid toward rebuilding our church that was destroyed by the cyclone that swept away Gilliam, I have received a check for fifty dollars from a lady in New Orleans. She is the widow of a Methodist preacher, too. Now I am sure if you will mention this fact in the ADVOCATE that some of the wealthy brethren will awake to the fact that they are stewards for God down here.

RESOLUTIONS

ADOPTED BY THE ABERDEEN DISTRICT CONFERENCE

Whereas, under the economy of our Methodism, the presidency of our beloved Presiding Elder, Rev. J. H. Mitchell, shall have expired at the next session of our Annual Conference; and whereas the work of the Church, in her several departments, shows marked improvement during the present quadrennium; and whereas the relation of presiding elder to preachers and laymen has been brotherly and pleasant, and marked by the exhibition of the Christ spirit throughout the entire quadrennium: therefore be it

Resolved by the preachers and laymen of the Aberdeen District, North Mississippi Conference, in District Conference assembled:

First—That we recognize, with profound gratitude to Almighty God, the magnificent progress of the District during the present quadrennium; and that we attribute this progress to the wise, capable, and efficient management of Rev. J. H. Mitchell more than to any other human agent.

Second—That while it seems to be the rule for the Episcopal authorities of our Church to return a man to the pastorate after he has served a quadrennium in the presiding eldership, we believe that the interest of the Church would be more truly advanced by the retaining of Rev. J. H. Mitchell in the presiding eldership, which for twelve years he has filled with conspicuous ability and with unswerving devotion to the Church.

Third—That we assure Brother Mitchell that our prayers shall follow him into whatsoever department of labor the Great Head of the Church shall call him, and that he shall always be remembered by us as a Christian gentleman, a wise and efficient leader in the council of the church, and Southern Methodism's best presiding elder.

Fourth—That a copy of these resolutions be sent to the NEW ORLEANS and *Nashville Christian Advocate* for publication.

Signed by W. E. M. Brogan and twenty-five others.

SISTER CAMPBELL REPLIES.

I wonder if the readers of the ADVOCATE have forgotten that Sister Perritt wrote an article which was published in the ADVOCATE of March 26, in which she asked me a question. I presume she thinks that I am taking my time about answering; and so I am; but I am ready to answer now.

There is always more than one side to a thing, and sometimes the sides are vastly different. I don't think that Sister Perritt and myself are "two sisters not of the same mind;" we are just looking at different sides, or possibly she did not understand me. If she will read my article again, carefully, she will find that I use the words "possibly," "sometimes," "generally," and "as a rule," or their equivalents. Now, "possibly" is not very positive; "sometimes" and "generally" do not mean always, and there are exceptions to every rule. Sister Perritt's friend's case may be one of the exceptions, and there are probably others who could relate a like expe[illegible] lived on more than one "poor country charge" where I was thankful for a box to use, and where the people seemed to be indifferent (but they were not) to the needs of their pastor and his family; but I did not consider those conditions "flies in my pot of ointment"—no, not even gnats, nor did I blame the Woman's Home Mission Society, the people, or my predecessor for the condition that I found the parsonage in, because I always believed that people do the best they can under existing circumstances, of which, possibly, I knew nothing about. So I just take things as I find them, and do all I can to make them as I think they ought to be. I don't think that any of us ever find things so bad but what they could be worse. So let us try to be considerate, and deal with such cases in the spirit of love; remembering that the promises of God are sure; that what he says is true; and he says that all things work together for good to them that love him, and that his grace is sufficient for us. Then too, let us not forget that we are laboring together with God; and that all things are possible with him; but we must not expect to be carried to the skies on flowery beds of ease. There are battles to be fought, victories to be won, but we can do all things through Christ, which strengtheneth us. So let us trust in his strength, remembering that "every cloud has a silver lining;" and when we feel that we have been neglected and no one cares for us, remember that Jesus cares, that he understands, that all his ways are best, and that he has said, "If we suffer, we shall also reign with him."

MRS. J. W. CAMPBELL.

Rolling Fork, Miss.

LOCKE ANTI-RACING BILL PASSED.

The Locke Anti-Racing Bill passed the Senate of the Louisiana Legislature on last Tuesday, 21 voting yea and 19 nay. There has been a very strenuous fight made against this bill by the racing fraternity. They have ascribed to it all manner of flaws, but the people at large know that they opposed it.

Race track gambling has been a disgrace to New Orleans and the cause of the downfall of many young men. It has had a demoralizing influence, helping to break down the Sabbath and to lower the standard of morals.

It is a cause for rejoicing that a serious blow has been struck at it by our Legislature, and it is to be hoped that the law will prove effective in banishing the evil from the state of Louisiana.

There were several sensational incidents in the last hours of the fight in the Senate, and it was even alleged that one of the Senators had been poisoned to prevent his being on hand to vote on the final passage of the bill. This hardly seems probable; but the final fight was at least exciting, and the margin for the bill was narrow.

The passion for gambling is as terrible in its power over a man as the passion for strong drink. While men will always love fine horses, and those who own them will be sure to sometime race them, yet racing as a profession is absolutely dead the minute you take gambling out of it. The bill passed by the Legislature sought to kill the gambling element of racing.

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A POINTED SERMON.

"Alexander the coppersmith did me much evil" (2 Timothy 4:14). This was the striking text which made the big congregation of Calvary Methodist Episcopal Church "sit up and take notice" at a recent Sunday night service. The preacher was the Rev. Dr. Charles L. Goodell, Calvary's new pastor, formerly of Hanson Place Church, Brooklyn.

Doctor Goodell did not preach his entire sermon from the "coppersmith" text. It was reserved for that important part of the service where the ushers pass the collection baskets. Confronting the unsuspecting congregation at the critical moment, Doctor Goodell said: "In the words of Paul as recorded by Timothy, I say that 'Alexander the coppersmith did me much evil.'"

Every sound in the crowded church was stilled as if by magic.

"I am able to state with absolute accuracy," continued the new pastor in a voice of thunder, "that there were 1,700 coppers—cents, pennies—in the collection last Sunday."

While the startled congregation was recovering its nerve, Doctor Goodell pointed the moral substantially as follows:

"This scheme of giving all the pennies to the church is hardly fair—to the newsboys. You gentlemen start down town Monday morning with nothing but dimes, quarters and bills in your pockets. As a result, the newsboys are forced to lose time and expend profitless energy in making change. It would be infinitely better for the boys, and drop your silver in the collection."

There were only a few coppers in the night's collection.

"It was a sort of clerical joke," said Doctor Goodell. "I wanted to touch 'em up just a little. There was nothing of complaint or criticism. The Sunday collection averaged $124, a highly satisfactory figure—but it was perfectly true about those 1,700 pennies."—*Exchange.*

WHY I HATE THE LIQUOR TRAFFIC.

BY GOV. HANLEY, OF INDIANA.

Personally, I have seen so much of the evils of the liquor traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws.

I bear no malice toward those engaged in the business, but I hate the traffic.

I hate its every phase. I hate it for its intolerance. I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretense.

I hate it for its commercialism. I hate it for its greed and avarice. I hate it for its sordid love of gain at any price. I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs.

I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless trampling of the solemn compacts of State constitutions.

I hate it for the load it straps to labor's back, for the palsied hands it gives to toil, for its wounds to genius, for the tragedies of its might-have-beens.

I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potter's fields.

I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation.

I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken.

I hate it for the malice it has planted in the hearts of men—for its poison, for its bitterness—for the dead sea fruit which it starves their souls.

I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burdens of want and care.

I hate it for its heartless cruelty to the aged, the infirm and the helpless, for the shadow it throws upon the lives of children, for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming time when the sun should to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath "Old Glory's" stainless stars.

THE JEWISH MOTHER.

As an instance of heroic faith and resignation, nothing could be more beautiful than the story of the heroic, wise-hearted Jewish mother, who lost her two sons during the absence of her husband, Rabbi Meir. When the rabbi returned to his home, ignorant of the calamity which had befallen him, he was met on the threshold by his wife. "My husband," she said gravely and calmly, "a great Lord once lent me two precious jewels, begging me to keep them for him until he should reclaim them. In your absence he has sent for them; so I gave them up fearlessly. Will you not say that I did well?" "Well, in truth," answered the Rabbi quickly, but without guessing what she meant, "what would you do otherwise?"

Then the mother, full of faith, led her wondering husband into an inner chamber, where her sons lay in the sleep of death, and said: "See our reclaimed jewels! The great Lord has taken them. We cannot murmur, for they were his own."—Exchange.

"BABY BIRDIE'S PRAYER"

is a most beautiful song and chorus, composed by Jane A. Havens. It is simple and very sweet. Everybody can sing and play it. The title page is very pretty, showing a little girl kneeling at her bedside praying. The regular retail price of this song is 50 cents per copy. Our readers will receive a copy postpaid by sending 10 cents in postage stamps to The Globe Music Co., 1155 Broadway, New York, N. Y.

SEASHORE CAMP MEETING

From July 8th to 15th, 1908.

SPECIAL RATES.

No Admission Fee at the Gates of the Grounds During the Camp Meeting.

The management announces the Thirty-seventh Annual Camp Meeting, Seashore Camp Grounds, commencing Wednesday, July 8, and continuing until July 15. The cottages and grounds have been put in thorough order, and other improvements made, looking to the comfort and convenience of those who attend this meeting.

The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle Grove, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the grounds are not only cordially invited, but are expected to attend.

LOCATION.

The Seashore Camp Ground is located on the Mississippi Sound, seventy-nine miles from New Orleans and sixty-two miles from Mobile, on the Louisville and Nashville Railroad, and is one of the most beautiful places on the Gulf Coast. It enjoys a railroad service that is unexcelled for comfort and convenience. Magnificent new Artesian wells furnish cool and life-giving water. By a perfect system of water works the

Electricity.

A pier twelve hundred and forty feet in length, with a Summer house on the end, extends out into the Gulf, and offers positively the most delightful advantages in the South for a promenade. The bathing is unexcelled by any other point on the gulf. All parties residing on the grounds have the privilege of the bath-houses. Good board can be secured at the restaurant, which is in charge of a competent chef, and in private houses at reasonable rates. The comfort and convenience of all visitors will be carefully looked after.

All Methodist preachers will be admitted into the Grounds and provided with board and lodging free of charge during Camp Meeting.

Persons wishing to secure accommodations before the rush of opening of Camp Meeting should address communications to R. G. Price, Keeper Seashore Camp Ground, Biloxi, Miss., or any of the undersigned officers.

Dr. E. L. McGehee, President, New Orleans, La.,
Sam Meyer, Financial Secretary, New Orleans, La.

SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

The ninth session of the Seashore Assembly for Christian Workers (formerly the Seashore Epworth League Assembly) will open Thursday evening, July 25, at the famous Seashore Camp Ground, Biloxi, Miss., and will conclude Sunday evening, August 2. The Assembly offers to Epworth Leaguers, Sunday School workers, and all others who desire to equip themselves for Christian work, courses in systematic Bible Study, Home and Foreign Missions, Epworth League Methods, and Personal Work. Devotional meetings will be held every morning in the Tabernacle and every evening on thqe Beach. The forenoons will be given to study, the afternoons reserved for recreation, and the evenings for inspirational lectures.

Lodging will be provided in the Epworth Lodge, owned and managed by the Assembly, for as many advance applicants as the Lodge will accommodate at $2.50 for the ten days of the session. Board can be had at restaurant or private table at 75 cents to $1 a day.

For further particulars address F. S. Parker, President, 810 Broadway, Nashville, Tenn., or C. D. Atkinson, Secretary, 734 Nashville Avenue, New Orleans, La.

REPORT OF FINANCE COMMITTEE, SEASHORE DISTRICT.

Mr. Editor: The Committee on Finance at the recent session of the Seashore District Conference, Mississippi Conference, submitted the following report, which was heartily adopted and ordered printed in the ADVOCATE. The Committee is composed of prominent laymen.

Yours truly, W. B. JONES, Sec.

Dear Brethren: We your Committee on Finance, beg to report as follows:

We suggest and recommend:

First—That the stewards in each pastoral charge see to it, and herein fail not, that the pastor's salary be handed him monthly, and in advance, if possible. Realizing that no specific plan or system we could outline would operate with equal force in every charge, we leave it to the several individual Boards of Stewards to earnestly consider and prayerfully adopt such methods as will certainly secure the pastor's monthly financial maintenance and support.

Second—That the presiding elder's salary be paid quarterly, at each quarterly meeting.

Third—That the pastors in each charge be relieved of soliciting the general or Conference collections, and that this duty and responsibility be lodged with and upon the respective Boards of Stewards, thereby leaving the pastor free and unfettered to this extent.

Fourth—That the pastors, at least quarterly, from the pulpit, forcibly remind their membership of their duty and privilege of cheerfully supporting and contributing financially to all the institutions of the Church. (Signed)

J. S. OTIS.
J. H. MINER,
J. W. GRIFFIN,
[illegible]

VICKSBURG DISTRICT CONFERENCE.

The Vicksburg District Conference met at Bolton, Thursday morning, June 11, 1908, Rev. G. H. Galloway, P. E., in the chair and conducting the opening services—exhorting all to exemplify, in daily life and conduct, the love of God.

Reports from the several pastoral charges showed a steady advance along all lines and in every department of church work. No one appeared to be discouraged, but rather resolved to push the work of the Lord. While there has been no great influx of people into the District from other parts of the State, there is every indication that a better report will be made at the Annual Conference than ever before.

Rev. S. A. Steel, D.D., of the Northwest Texas Conference, visited the District Conference and delivered that masterpiece of his, "Pioneer Methodists." For this address the business houses of Bolton closed their doors, and the citizens attended in large numbers. Everyone was well pleased, and no doubt has greater respect for the old-time circuit rider than ever before.

The brethren of the District who preached did so in an able manner that showed not only careful preparation, but hearts fired with zeal for the Master.

The District promises several hundred dollars toward the support of Miss Nell Drake, who went from Port Gibson recently to the China mission field.

Rev. H. M. Ellis, Conference Missionary evangelist; Rev. R. Selby, Secretary of the Conference Board of Education; Rev. T. J. O'Neil, representing the Joint Board of Finance, and Rev. W. M. Williams, of the Orphanage, were present during the Conference and made addresses concerning their special work.

The people of Bolton were not stinted in their liberality in entertaining the Conference, but made each preacher and delegate feel perfectly at home.

Brother James Franklin Campbell, from the Bolton Circuit, was licensed to preach.

Delegates to the Annual Conference were elected as follows: C. S. Elliott, A. I. Orr, W. W. Ellis, and A. K. Barrier, with E. L. Brien and G. W. Ferguson, alternates.

The Church at Bolton has made progress under the ministry of Rev. I. L. Peebles, and shows practically a new parsonage, the old one having been so modified by recent improvements that hardly a trace of the old is discernable. As this is Brother Peebles' fourth year, a number of the preachers were looking at the new parsonage with wistful eyes. It is indeed a credit to the little city of Bolton and the earnest labors of her deserving pastor.

The Conference will meet next year at Utica.

GEO. P. MCKEOWN, Secretary.

NEWTON DISTRICT CONFERENCE.

The Newton District Conference will be held at Montrose, July 8-10. Opening sermon will be preached at 8 p. m. of the 7th, by Rev. W. W. Graves on the "Great Commission." The morning of the 8th will be given to a discussion of missions. At 11 a. m., T. W. Lewis will occupy the pulpit. The afternoon will be given to the W. F. M. Society, the W. H. M. Society and to education. At 8 p. m., we will have talks from our delegates to the Layman's Missionary Conference.

The 9th will be given to hearing reports from the charges, with preaching at 11 a. m. and 8 p. m. The 10th will be occupied with reports from committees and other Conference Minutes, with preaching at 11 a. m. and 8 p. m.

[illegible]—T. J. O'Neil, H. Mellard and T. H. King.

On Recommendations to Conference—C. A. Powell, C. C. Evans, and A. M. Broadfoot.

Deacon's Orders—W. W. Moore, W. E. Dickens and J. J. Golden.

Elder's Orders—C. McDonald, W. L. Hightower and W. J. Dawson.

JAS. M. WEEMS, P. E.

NOTICE FROM THE PASTOR.

Pastors will please send to undersigned, the names of all delegates, local preachers, representatives of missionary societies, etc.

State definitely, if coming by private conveyance, that provision may be made for the care of stock. Any one desiring to attend the Conference and wishing entertainment, will please notify us.

C. H. ELLIS, P. C.

CORINTH DISTRICT CONFERENCE.

The District Conference for Corinth District will be held at Baldwyn, Miss., opening Tuesday morning, July 14, at 9 o'clock, and continuing through July 15th and 16th. All who expect to attend will please notify Rev. W. C. Lester, Guntown, Miss. Free entertainment will be provided.

BEN P. JACO, P. E.

NOTICE.

Editor of ADVOCATE: I will have the time to assist in several meetings during the month of July and a part of August, up to about the 20th, and I will be glad to arrange at once with any of the brethren needing help. I can be with them on Sundays, as well as through the week, as I have a vacation that I would like to spend in revival work. Fraternally,

J. W. LEE.

Melville, La.

BOARD OF CHURCH EXTENSION.

SOME THINGS DONE AT THE ANNUAL MEETING, ST. JOSEPH, MO., MAY 6-8.

Donations were made to churches, amounting to $72,000, and loans amounting to $85,000.

The Corresponding Secretary was requested to prepare a book of church and parsonage plans of moderate cost buildings.

Dr. W. R. Lambuth and the Corresponding Secretary were instructed to raise a special of $6,000.00 to build a Church in Hiroshima, Japan.

A new set of By-Laws were adopted, which does away with the old quarterly meeting of the Board, and provides for a monthly meeting of the Executive and Finance Committee.

The Washington City Church proposition was carefully considered, and the Corresponding Secretary authorized to employ such measures and assistance as in his judgment are needed to do the work.

Rev. N. L. Linebaugh, President of the Conference Board of Church Extension of the Oklahoma Conference, was selected to assist the Corresponding Secretary with special reference to the work in Oklahoma.

Authority was given to call a meeting of the representatives of the Conference Boards of Church Extension at such time and place as the Corresponding Secretary may select for conference on the work of the department.

A proposition to establish in Denver, Col., an institutional church was endorsed. The work is to be done under the supervision and direction of the Bishop in charge, the Corresponding Secretary and Dr. W. R. Lambuth.

Action was taken authorizing the Corresponding Secretary and the Conference Boards of Church Extension, in mill towns and other towns, where it is impossible to secure titles in fee simple, to so relax the rules of the Board as to relieve such cases from embarrassment.

Careful consideration was given to the needs of Oklahoma, Southern Arizona and New Mexico, and a committee, consisting of the Corresponding Secretary and the Bishop in charge, was appointed, and request made that the Secretaries of the Board of Missions co-operate with this committee to raise at the earliest possible date as much as $20,000.00 for supplying the immediate needs of those fields.

A Committee, consisting of the Corresponding Secretary, the Bishop in charge, and Rev. W. J. Johnson, was appointed to act in conjunction with a Committee of the Board of Missions in giving careful study to the Gulf Ports, especially the City of New Orleans, looking to the adoption of a policy by the two Boards with reference to the strengthening of Methodism. This Committee was also instructed to give careful attention to the study of conditions which obtain in the City of Galveston. The President and Secretary of the Woman's Home Mission Society were invited to co-operate with these two Boards in carrying out any plans that may be adopted.

The world is full of idlers who are neglecting the tasks of to-day while they dream of the opportunities of to-morrow. There is no better way to make ready for to-morrow than by doing well the tasks of to-day.

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The Home Circle.

HOME.

Year after year, as we schoolgirls work away at our lessons, we look forward to the day when school life shall close, when the friends and teachers who held us to our tasks shall acknowledge—

> "The child is a woman,
> The books may close now,
> For all the lessons are over."

But when that day really comes we stand with half-reluctant feet at the parting of the ways, looking on eagerly, it is true, to the future, yet looking back wistfully over the past. As we call up one scene after another from the days that "are no more" and can no more return, there are some upon which we love to linger, and of all the dear memories the dearest are those of *home.*

While I was still within its shelter I thought little about either the affection of my parents or the sweetness of the quiet home ways. I took for granted the pure air of my surroundigs and was as happy as I could be. But when once I had left home behind I realized what it had been worth to me. What innocent, happy days those were when everything seemed made on purpose to give me a good time!. There were so many pleasant things to do! Sometimes in the bright, cool mornings I used to hunt for nuts and wild vines in a grove which was at just the proper distance for us both—the white-haired old man and the delicate little child.

When I plucked his sleeve to go he never refused me. I think he liked these excursions fully as well as I. We often asked my mother to fill a tiny lunch basket and then we wandered down to the grove and sometimes on to the hillslope. Even now the crispness of the air, the fragrance of the autumn
me.

In hunting nuts I was far more skillful than my weak-sighted grandfather. Quick as a little monkey I gathered the ripened nuts falling with each puff of wind from the rustling treetops. Then we would sit down to empty our basket of its delicious rice-balls and replace them with my heaped up treasures. I remember one time begging my grandfather to take me on to the mountain which looked so lofty from my window. He told me that we were already there, but the ascent had been so gentle and easy that I could not realize that we had climbed it. I cried and cried to go on to the mountain, so all he could do was to put me on his back and carry me home! In the long winter evenings, when the snow was outside, our family spent many happy hours in a warm room, which was none too large to take in the three generations which made up our home circle. In the corner a glowing firebed was kept well supplied with charcoal. The room was always in good order, with decorations arranged by my mother's careful taste. Flowers from the alcove sent forth a summer-like fragrance and often when mother had chosen red blossoms I plucked the prettiest to give to my doll. There were five of us, all told, together round the fire. I, the baby, nestling close to mother's side, would listen to the old, old stories told by others in turn. While grandmother was repeating her favorite fairy legend her wrinkled face shone with tender passion. I always thought her story was the best. When the tale was ended we had our evening prayer, and I can still hear the tones of my father's voice calling down benedictions on the household. Then mother prepared the soft futon and tucked me into bed. How warm it was! How cozy! How soon my heavy eyelids closed on my red cheeks!

On summer afternoons I played outside the door with a group of children now grown into very dignified personages. When we quarreled. I, who was a shy and timid little girl, was always easily conquered. Then off I ran into the house at full speed and never stopped until I found my mother and threw myself into her arms and cried there, believing that the only place for me to weep. Therefore, the saddest times I ever had were when my mother scolded me, for then I knew no place where I could cry. How I love to remember these things! I hardly know why, when they seem so trifling as they are told, yet no other thought ever makes me so happy. When I came away to school I missed these home surroundings sadly, yet I found that when things went wrong the memory of home never failed to cheer me. And whether sad or gay this memory was always in my heart. It clung to me as persistently as a shadow follows substance.

What gives home so powerful an influence? There was nothing grand about our home. All was quiet and simple. But it was home, where I was born, where I learned to speak, to stand, to walk, where I began to know how to love and to be loved. The air was warm with love, the love that comes from the heavenly Father's heart into the hearts of earthly parents. Yes, one who has lived in such a home, bathed in the sweetness of it, is ever followed by the blessed memory. Women are called the world's home-makers, and I like to think that wherever we go we may carry the influence of home.

And I shall end as I began, for I have still another home, the sweetest home of all. There my Father waits providing a place among his many mansions. There the verdure of spring never fades, the whispers of divine music never cease. Whenever I think of that home my eyes are filled with tears.—*Selected.*

TIRED OUT.

Does the tired little mother know, when she feels as if she could not take another step, and it is almost a question when she closes her
those in whose behalf she is so weary, that there is really no occasion for such fatigue as hers? She smiles at the idea. "No occasion" she says. "With my Janey needing this, and Harry wanting that, and Willy suffering for the other thing! With the baby to have his rights, with the house at sixes and sevens, and its dear master demanding and deserving the best and most—no occasion for my fatigue!"

But let her pause and reconsider. Does Janey really need this? Is it not a fancied need merely? Would she not be as well off without it, after all? Is it indispensable to her health and good name, and her soul's welfare? Is it finery, frills and furbelows that made the extra stitches and steps which tire the back and eyes of her that takes them? Would she not be just as happy and wholesome in simpler garments? And if only the ambition to rival her mates causes the work, would it not be a good exercise in moral strength to let her know the trouble, and approve and apply the remedy herself? For if she loves her mother she cannot wish her to tire herself out for her own little vanities or great ones; and if she does not love her enough for that, then she ought not to be considered to such an extent. And does Harry want what he wants sufficiently for him to pay the price of presently having no mother at all, or at best a step-mother, in order to give it to him now? There are some things too costly for her to give; and the price of Harry's gratified desire, added to all the rest, is the price of strength, and it may be of life. And for what can Willy be suffering that his suffering should outweigh hers? And the baby's rights! Ah, we verily believe that there's the rub! The baby must be kept as the first baby was, when all was new and bright, and the strength was new and bright, too. His little gowns must be white; they must be changed daily and sometimes twice a day, and they must be in number for that reason, and if there is no one else to iron the flutings and quillings and insertings and edgings, she must do it herself, or do something else to make things even while that is being done; in order that he shall always look as fresh as a field daisy, as sweet as a white rose-bud. But whose is the baby? Does it give any but a passing pleasure to others than herself and her household; and will not she, will not they, love that baby just the same if he has not a ruffle on him, and in a little gown as brown as the thrushes wear? Will he not be just as sweet, his kisses just as dear, his fair face all the fairer by comparison? And as for the house and its order, does anyone expect a house full of children to be full of order, too? When people waltz long, and wish to restore the equilibrium, they reverse; cannot the children who get things out of order put them back in order? And as for the master of the house—ah, there we will not be of the fools that rush in! Only let the wife and mother think that it is more to one and all of them to have her than to have these things she is pursuing to her ruin, and that she will do husband and children the more good the more she simplifies her life and work.—Harper's Bazar.

THE METHODIST REVIEW.

The contents of the forth-coming issue (July) of the *Mehtodist Review* have been made public. The leading article is by Mrs. Janie McTyeire Baskerville, a character-sketch of the late Bishop Tigert. The article, designed as a companion-piece to Mrs. Baskervill's sketch of her father, Bishop McTyeire, will amply repay perusal. The *Review* under the editorial management of Dr. Gross Alexander, fully maintains the high standard it reached under the administration of Dr. Tigert, who went from the editorial chair into the Episcopacy.

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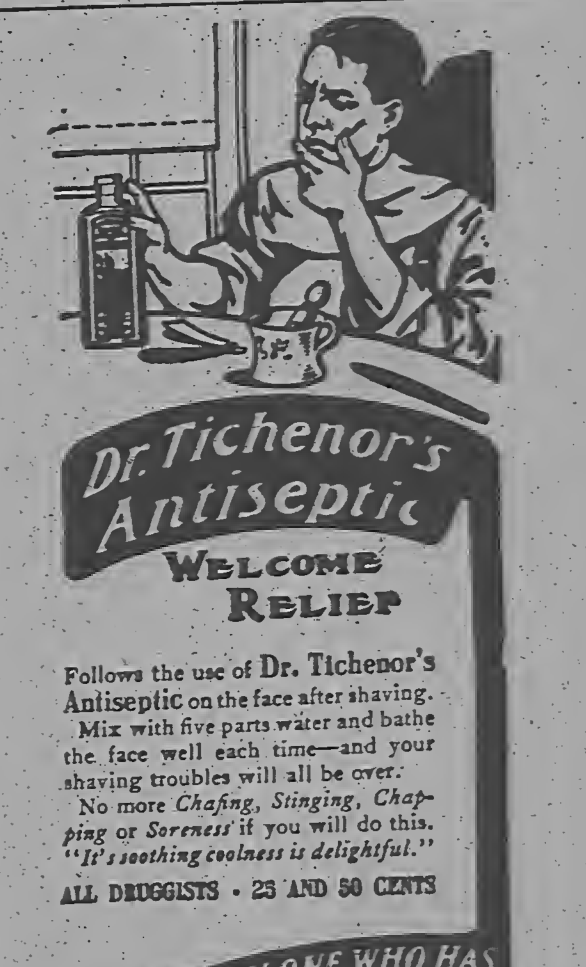

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THE CONSISTENT LIFE.

The consistent Christian life is one shaped and pursued according to the will of God as revealed in the Scriptures. God's will only is the standard both as to spirit and practice. It is not specific in every particular—that is, it does not tell what every man shall think and do with reference to everything about which he may be called to act. Some things are left to the dictates of an enlightened judgment and a quickened conscience. It takes into consideration a man's surroundings and religious training, binding him to do in all things according to the light that is in him, with an eye to the glory of God and the good of men. Under no circumstances [illegible] is sin.

Our Lord has made a clear distinction between the Church and the world. Not only has he called his people out from the world and given them clean hearts, but he demands that they change their manner of life and walk circumspectly before men, so as to give them no occasion to blaspheme the "holy name" by which they are called. The elements that enter into the making of the Church are wholly different from the elements of the world. The two elements will not mix. For this reason the Church is called out from the world, and required to be separate. Righteousness hath no fellowship with unrighteousness; light has no communion with darkness, nor has Christ any concord with Belial. It is only in consideration of entire separation from the world that our Lord promises to abide with his people.

Notwithstanding in many things Christians are left to judge for themselves whether they may or may not engage in them with good consciences, the concensus of evangelical Christendom is to the effect that certain things cannot be indulged without hurt to the cause of God. This opinion of Christendom should not be set aside or lightly esteemed, and will not be by those who are purposed in heart to do no wrong. It is one thing for a Christian to satisfy his own conscience, it is another and serious thing to put an occasion of stumbling in his brother's way. One who is so selfish as to do a thing that makes his brother stumble simply because the doing does not hurt his own conscience has not learned the law of sacrifice which lies at the very foundation of our religion. The Master "pleased not himself." Neither should Christians, if it is likely to do harm to others. St. Paul could eat meat of certain kinds and at any time, but he could not do it without hurting the consciences of weaker brethren, and he religiously abstained, saying: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Thus are we taught the duty to sacrifice for the sake of others.

One Christian, who represents many, says: "I can dance and go to the theatre, and engage in social card playing, without hurt to my conscience." We do not dispute it. But we say this: Either the training of this Christian's conscience has been in the wrong direction, else he has limited conceptions of his relation to the world, and no concern at all for the influence of his example. We say more: Such a Christian may enter into these amusements with a good conscience, but he cannot come out of them without harm to his soul. A party once prepared to enter a coal mine. In the company was a young lady dressed in white. Her companions protested. She could see no reasons for their objections, and, turning to the guide, said: "Mayn't I go down into the mine in a white dress?" The guide answered: "Yes, Miss, but you cannot come out with a white one." The answer was to the point. The moral is plain.

Admitting that these, with other things that might be named, are innocent in themselves, it is nevertheless true that none except such as persistently close their eyes can fail to see that they lead to harm. Consistency and loyalty to

Besides, the vows which Christians assume in joining the Church bind them to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so as not to follow or be led by them." This is the vow of Methodists, and is substantially the vow required by all evangelical denominations. As to Methodists, they specifically agree to take no diversions that cannot be used in the name of the Lord Jesus.

If these conditions necessary to a consistent life are hard—contrary to the natural desires and appetites of men—it must be remembered they are made to rule in the kingdom of God, made up of men and women who are holy in heart and life. Hard as they are on human nature, they lead to glory and to God. Even in this life obedience to them brings peace and happiness, for, when once put on and submitted to, Christ's yoke is easy and his burden is light.

Those who are disposed to think that Methodists and some others are too strict in their interpretations of the Word of God should bear in mind that "God's law cuts relentlessly between right and wrong," and puts every man on the one side or the other. No man can serve two Masters.

THE DEARTH OF PREACHERS.

We do not propose to re-open the discussion concerning the scarcity of preachers, but to call attention to certain facts. Last year we printed many articles on the question in this ADVOCATE. Every writer, as we remember, wrote on the supposition that the Methodist Episcopal Church, South, was the only Church suffering on account of the dearth. Such was not the case. In what we had to say editorially we never argued that a large number of pastorless churches was evidence of a scarcity of preachers, for we had no pastorless churches. Fortunately for us, though we did not have a sufficient number of preachers in connection with the Annual Conferences to supply all the charges, we had a reserve force in our local preachers upon which to draw from year to year to supply the deficiency in the itinerant ranks.

In reading the appointments made at an Annual Conference a stranger to our sources of supply would never suppose that we were lacking in any department. But, as a matter of fact, as our Bishops are compelled from year to year to draw more and more on the local ranks to supply the pastoral charges, and as the number of local preachers is constantly decreasing, and the church membership and pastoral charges increasing, it is only a question of time when the scarcity of preachers among us will be both apparent and real.

As to the cause of the constantly decreasing number of local preachers in our church we have had our say. In our mother church, the Wesleyan Methodists of England, there are more than twice as many local preachers as there are traveling, and all of them preach regularly every Sunday. The Canadian Methodist local preachers outnumber the traveling preachers by several hundred. It used to be so with us. [illegible] 7,100 traveling preachers, but only 4,703 preachers in the local ranks. This matter would not be so serious if every newly licensed local preacher immediately entered the traveling connection. We leave the wise ones to say how the evil is to be remedied.

The facts here recorded prepare us in a measure to sympathize with some of our sister churches which are really suffering the lack of pastors. At the Presbyterian General Assembly (Northern, we suppose), recently in session at Kansas City, it was made known that "the Church has 2,291 vacant pulpits, with but 809 young men in training for them—of whom only 253 came forward as new recruits at the beginning of this year." The most of these vacant churches lie west of the Mississippi, where, it has been suggested, the conditions are not altogether favorable to the Presbyterian Church.

The Board of Education, which presented the facts to the General Assembly, made another statement which possibly throws light on the cause of the dearth of men. It is that the Eastern Presbyteries, which are strongest in membership and wealth, and in everything else necessary to the development and success of the Church, furnish the fewest number of men for the ministry. Why? Because, as some one has said, the preachers in the pulpits of these rich Presbyteries deal too much in "new theology," or try to keep up with the world by preaching on "the topics of the times," plead for a simple creed or no creed at all, and to many plain men they seem to preach everything but the gospel. "The plain truths of the old gospel have become unpalatable to their sophisticated taste. They crave, they cry for, and they set upon their tables all sorts of religious novelties and dainties instead of the Bread of Life." How can such preachers attract educated young men to the ministry?

The *Chicago Inter-Ocean* says: "It may seem a hard saying, but the longer many Christian laymen study the problem the more convinced they are that the chief cause of the dearth of preachers to be is the number of a certain kind of preachers that are." That is, indeed, a hard saying!

PERSONALS.

Rev. W. W. Holmes will go next week to Minden, La., to assist Rev. R. H. Wynn in a meeting, where we trust he may have great success. He will be absent a week or more.

Rev. John C. Sligh has been transferred to the Northwest Texas Conference, and is in charge of our Church at Eastland. We hear with great pleasure that he is again in good health. We trust he may have abundant success in his new field.

Rev. J. V. Bennett informs us of the death of Rev. Milton Ferrell, a local preacher of his charge. He died at his home June 20, 1908. Brother Bennett promises an obituary for the columns of the ADVOCATE. No particulars were furnished with this notice.

Rev. H. J. Moore, pastor of our Churches at Pearlington and Logtown, Miss., was married at the parsonage, Wesson, Miss., June 16, to Miss Huldah Grimes, Rev. F. A. Grimes officiating. They went next day to their home at Logtown. They have the best wishes of many friends.

We acknowledge the receipt of [illegible] Hoffman, wife of Rev. J. J. Hoffman, minister and manager of the Helping Hand Mission, for rebuilding the Church at Amite, La. We thank her in behalf of the Church, and will see that the money is turned over to the proper authority.

Rev. R. T. Nolen, of Neshoba charge, is busily at work. He has recently made 144 pastoral visits, has held Church Conferences, and looks after six sunday schools. He has engaged good ministerial help for his meetings, which will begin the third Sunday in July. And he also keeps the ADVOCATE in mind.

Mrs. Margaret E. Sangster, in her monthly page in *Woman's Home Companion* for July, says that "the American woman and the simple life are getting too far apart, and she urges the serious-minded woman to strive against the luxury-loving tendencies of the age." Get the *Companion* and read the article.

Rev. Theo. Copeland, of St. Paul's Church, St. Louis, has been awarded the honorary title of D.D. It was conferred by the McKendree College, Lebanon, Ill. He preached the commencement sermon for the College on June 7. It goes without saying that his discourse was well received. He will worthily wear the title.

Rev. and Mrs. W. B. Lewis will give in marriage their daughter, Hattie Humphries, to Mr. Charles Robert Ridgway, Jr., on Wednesday evening, July 1, 1908, at 7:30 o'clock, at the Methodist Episcopal Church, South, Mosspoint, Miss. We acknowledge the honor of an invitation to be present on the interesting occasion. Our best wishes are for the happy couple.

Sister T. S. Randle, of Lanesville, La., has this year sent us fifteen subscribers, for which she has our thanks. Brother Randle has added to the value of the Church property by screening the house and putting a new fence around the yard and garden. He has an abundance of vegetables in the garden, and Sister Randle a yard full of beautiful flowers. We thank her for a kind invitation to visit their parsonage home.

Rev. W. J. Wood is highly pleased with his charge, the Paris circuit, which he says is made up of "the most generous-hearted people in the North Mississippi Conference." His aim is "full collections and one hundred souls for the Church." Children's Day was a great day for the Sunday Schools at Paris. He is planning for a Sunday School and Layman's Missionary Rally for the Fourth of July. His people are perfectly delighted with the young presiding elder, Rev. J. E. Cunningham.

Rev. J. H. Mitchell, at the close of the second round of his fourth year on the Aberdeen District, says: "The second round has closed, as well as any previous round; some good meetings have been held, and the brethren are planning for an earnest summer campaign." The brethren at the District Conference heartily approved Brother Mitchell's administration, and express it as their opinion that, though he has been twelve years in the presiding eldership, he should be continued in the office. Twenty-six of them signed a resolution to that effect.

Two letters, one from Rev. Thos. E. Yancy and one from Mrs. Mattie L. Caldwell, announce the death of Rev. T. J. Wilson, of the North Mississippi Conference, and pastor of the Blue Springs charge. He was taken sick on Friday, the 12th of June, and died the next day. His body was taken to Algoma and buried at the Campground Cemetery. He leaves his wife and four small children to mourn. He had endeared himself greatly to the members of his charge, and his sudden and untimely death created much sorrow. The stricken family have the sympathy of the whole community in which he lived.

A pleasant letter from Rev. J. A. Bowen [illegible] date he has received ninety-four persons into membership, and has assisted in fine revivals at Birmingham, at Athens, and Attalla. The *Alabama Christian Advocate* says "Brother Bowen and his wife have captured Holmes Street membership." Sister Bowen has greatly improved in health. Their son, C. A. Bowen, has completed his course at Vanderbilt, earning the degree of Master of Arts, and will join the North Alabama Conference this fall, having received the proper recommendation from the Huntsville District Conference.

TO THE PASTOR.

If you will send in the names of the postoffices on your charge, we will send you a list of the subscribers on your work. You will find this a great help in securing renewals and new subscriptions. Put the ADVOCATE in the homes of your people, and you will have an assistant, unfailing in its visits, and doing you good all the time.

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LIFE AT ITS BEST. By H. M. DuBose, editor of the *Epworth Era.*

A glance into the pages of this little book and its outward adorning confirms what Bishop Fitzgerald says in his notice, viz: "In these studies Dr. Du Bose is at his best. The book is suggestive, breezy and bright. It is dainty in its mechanical make-up, and delights the eye of the reader who has a fondness for typographical æsthetics." The chapter on "The Gospel of the Body" is worth the price of the book. Order from Smith & Lamar, Nashville, Tenn. Price 50 cents, postpaid.

SECOND CHURCH, NEW ORLEANS.

Sunday evening, June 9th, at 7:45, a meeting was held at the Second M. E. Church, South, in the interest of the Woman's Home Mission Society of that Church.

Mrs. Townsley very successfully answered one of the objections commonly made, "that the Missionary Society takes away the money from the home Church." That this is a mistaken view, was further proved by the report read of the work done and money expended by the City Board of the Woman's Home Mission Society for local work.

A report was read of the work of the Second Church Society, also; after which a stirring sermon on "Woman's Call to Work," was delivered by the pastor, Rev. A. I. Townsley.

The society held its business meeting Monday, the president presiding. The reports are encouraging and show that the society is active.

A Young People's Brigade has recently been organized through the Junior League. The society meets on the second Monday of each month.

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Obituaries.

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Mrs. SALLIE JOHNSON was born in Clarke County, Miss., Aug. 9, 1861. On April 5, 1908, she heard her Master's call, "It is enough, come up higher." She was a devoted mother and the five little ones who were left to sorrow will feel deeply the lack of the mother's guiding hand. Our hearts burn with sympathy for the lonely husband who is left to bear life's burden alone; but there is comfort in the thought that just over the way she is waiting with [illegible] ilege of being often in her home, and with the tact of loving hospitality, she made her guest to feel "at home," and ever welcome. She will be missed in **church** as well as home, and her **memory** will be evergreen in the hearts of those who knew and loved her.

GEO. P. FIKES.

Mrs. MARGARET LENORA FLOID (nee Bales) was born June 23, 1848, in Woodville, Miss. She joined the Methodist Episcopal Church, South, in 1873. Sister Floid lived a devoted Christian until Dec. 29, 1907, when the Lord said, "It is enough, come up higher." We laid her away in the cemetery at Mt. Zion Church in the presence of a great crowd of relatives and friends. She was married Nov. 28, 1867. To this union was born ten children, six girls and four boys, and most of them are following after mother's Christian example. It was said of Sister Floid, "A good woman has gone from among us." May the Lord help those who loved and respected her religion to live to meet her in that land of rest. It was not the writer's privilege to meet Sister Floid, as he had just moved to this country and lived some distance from her home. Her life proved to those where she lived that she was a true Christian, and they could tell the preacher how she lived. May the Lord bless and console the bereaved husband and children, and may this help them to keep close to Jesus!

H. C. MURPHY, P. C.

Mrs. MATTIE A. GREEN BROCK—On the morning of May 5, 1908, after a long and painful illness, which she bore with a patience and fortitude seldom seen, the soul of Mrs. Mattie A. Green Brock wafted its way to the spirit-land. Mrs. Brock was born at West, Miss., July 17, 1846, and was the second daughter of Wm. F. and Temple Green. December 27, 1855, she was united in marriage to Walter D. Brock, which union was blessed with eleven children, five sons and six daughters, nine of whom she reared to maturity and who survive her. Besides these she leaves a husband, one brother and one sister and a host of friends to mourn their loss. At an early age she connected herself with the Methodist Church, of which she remained a consistent and devoted member until her death. Her life was an exemplification of her profession. Though of a retiring and modest nature, she carried her religion into her home and daily life, and stamped it on the character of her children. Of the chiefest of Christian virtues, charity, her life was full; not that charity which vaunteth itself, but that which, seeing only the virtues, was oblivious to the faults of her friends. As a wife she fulfilled her mission perfectly, entering into every joy, every sorrow, every interest of her husband's life, so endearing herself to him during the long years of their married life that her loss is to him a grief inconsolable. As a mother, she was to her children all that the word mother—the most expressive word of any language—implies in its fullest sense, and her watchful and loving kindness will ever be to them life's sweetest remembrance. She will be sadly missed in her church, among her friends, but, most of all, in her home, where she shined resplendent, and the tear of grief will fall from the eyes of all who knew her when they reflect that so sweet and useful a life should not have been spared to continue its radiance of sunshine and joy. But it is not for us to repine at the ways of Providence, for he who gave us her gentle life has called her, and "he doeth all things well." It is a sweet consolation to reflect that our loss has been her gain, and that to her will come no more sorrow, or pain, or sickness.

ROBERT J. BOWMAN, son of Ira Bowman and Marzalie Dubose Shackelford, was born in Woodville, Miss., in 1822, and died in Alexandria, La., April 2, 1908. He moved to Louisiana while quite young and at an early age began the practice of law, and rapidly rose to eminence in his profession, excelling as a civil lawyer. His practice extended through a number of parishes, and he was connected with many important suits in central Louisiana between the years 1870 and 1900. He came to Alexandria from Mansfield in 1870, and here the last thirty-seven years of his life were spent. His high sense of honor, his love of the right, his hatred of wrong and his sympathy for the unfortunate, the troubled and oppressed, were such that the poorest, even the poor negro, found in him a friend, and felt that his interests could safely be entrusted to his care. He was well educated and had an extensive knowledge of the great facts of the past and present, and read their lesson of warning and of hope, and with the eye of a statesman and the ardor of the patriot he watched the changing phases of our social and national life and rejoiced in all that promised good to the people. He was a real lover of good literature and possessed that keen sense of discrimination that enabled him to see the beauties of diction and finer thoughts of the best writers. He read much and studied carefully the best books, and was also a writer of high order, having contributed a number of valuable papers to the different periodicals. His active mind held its imperial power almost to the last, triumphing over the weakness of the body and the decrepitude of age. He wrote on prohibition to within five days of his death, and the last day of consciousness was writing on "Home, Sweet Home," a theme to him so dear; but the time to rest had come, and, laying aside his pen, he said, "I can't write on it to-day," and this work of love for "Home" remains unfinished; the hand that wrote lies inactive and at rest. He has exchanged the earthly for his beautiful home "over there." Modest, gentle, refined in bearing and speech, he tolerated nothing coarse or impure, and was a stranger to "slang." His home-life was indeed beautiful. He had a twin sister, Mrs. E. C. Tail, to whom he was most tenderly attached and who, in a ripe Christian age, preceded him two years. He was an affectionate, devoted husband. No man clung more closely or was more gallant to the woman he loved than he, and his bereaved companion, with whom he lived most happily for many years, nursed and cared for him with the self-sacrificing devotion of woman's deeper, finer nature. By those of the inner circle of his family and friends the beauties of his character were seen at the best and shone with brightest luster. He was a careful, loving father, guiding his children well, "and they rise up and call him blessed." He united with the Methodist Church in Clinton, La., in 1842; was superintendent and teacher in the Sunday school there sixty-six years ago. For thirty-seven years he had been a member of the M. E. Church, South, in Alexandria, and until enfeebled by age was continuously a member of the official board. He often held services as a lay-reader in the absence of the pastor, especially in the days of Brother Christian Keener. He was cheerful, uncomplaining to the last. He never appeared to doubt, but rejoiced in a consciousness of the divine favor and love, and exhorted his household to trust and serve God. An intelligent man who lived in his home for years said, "I consider Mr. Bowman perfect. I have noted defects in the lives of most people. I have known none in his." What a tribute. Truly a prince in our Israel has fallen, but the memory of his good deeds and the benediction of his life abide. This writer had known him for a third of a century, and it seems to me but few men possessed, in so high a degree, the modest but sterling worth, the gentleness, patience and fidelity to duty and faith in God as he. While a young man I was his pastor, and he was my counsellor and friend. I esteem it a privilege to have visited him in the last months of his life and to be called to assist in the sacred service of his funeral. A fitting close is that of the divine record: "He rests from his labors, and his works do follow him."

J. D. HARPER.

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[illegible], President.

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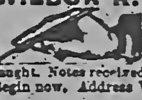

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MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

POLLOCK AND TIOGA.

Dear Doctor Boswell: Since writing to the Advocate, I have held another meeting, which was in some respects, the best I ever had.

The preaching was done by Rev. T. M. Finley. During the first service he won the hearts of the people, and the congregations increased continually. He knows how to enlist all classes in the work, regardless of their creed. Various denominations engaged in the services, singing, testifying, praying, and rejoicing together. Brother Finley rode no hobbies, resorted to no "clap-trap methods;" preached sound, Scriptural, powerful sermons, and made propositions that were common-sense and business-like.

People responded heartily; came to the altar, believed, found Christ; joined the church, and went to work. They evidence that kind of religion that makes one dare and do in behalf of the cause he has learned to love. The "go" kind, if you please.

About one hundred gave their hand as a token of having received salvation during the meeting. Twenty united themselves with our Church. I have had meetings where I received a greater number of members, but I never saw a greater awakening to duty along all lines. We now have the leading people of the town in our church, and the membership nearly double its previous record.

Financially, they have done more for the pastor in the past two weeks than for nearly half the year that is past. They have resolved that they will at least pay every cent of their assessment, or more, and that it shall be [illegible] monthly.

The Sunday School has greatly increased, and the prayer meeting is a live issue.

I regard Brother Finley as a fine organizer of forces, and a man who brings people and pastor into closer touch with each other; one who reaches sinners, bringing them to Christ, and Christians, inducing them to live on higher plains, and for nobler purposes.

This is the second time I have had Brother Finley in my meetings, and I find him straight, sound, pious, forcible, attractive to all denominations; deeply spiritual, and one who preaches the Gospel with power. In some points I regard him the best help I have ever had. I heartily recommend his services to any Brother who needs a revival in his church.

G. D. PURCELL, P. C.

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Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old-time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D.
San Antonia, Tex.

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has been used for over **Sixty-Five Years** by **millions of mothers** for their **children while teething** with **perfect success**. It **soothes** the **child, softens** the **gums, allays** all **pain; cures wind colic,** and is the best remedy for **Diarrhoea**. Sold by Druggists in every part of the world. Be sure and ask for "Mrs Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. **An Old and Well Tried Remedy.**

MOXINE
Cures LAGRIPPE and Colds.

CHILDREN'S DAY AT DOUGLAS.

Dear Doctor Boswell: The children of Douglas Church, Downsville Charge, observed "Children's Day" the fourth Sunday in May. The Programme of the Publishing House was followed, except the songs. The children did remarkably well.

Much praise is due Brother S. D. Rinehart, the efficient superintendent, and the ladies who assisted him in training the children. Brother Rinehart is rounding up his thirtieth year as superintendent. I wish I had just as good workers in every church within the bounds of my charge.

Brother Chas. Rinehart had charge of the singing and added much to the success of the services. The church was crowded and there was not seating room for every one.

We feel justly proud of our Douglas Sunday School. Fraternally,

H. B. VANDENBURG.

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Itching, redness and pain are quickly relieved and the germs of skin and scalp disease destroyed by TETTERINE, the fragrant antiseptic and healing ointment. This splendid remedy is an invaluable boon to sufferers from Eczema, Tetter, Itching Piles, and all diseases of the skin and scalp. Costs 50c at your druggist's or by mail. Address, the Shuptrine Co., Savannah, Ga.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; [illegible] Church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Main 978.

Parker Memorial, corner Nashville avenue and Perrier street; Rev. C. D. Atkinson, pastor; residence 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets; Dr. John A. Rice, pastor; residence, 1101 Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence 2321 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; 'phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 5208 Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito, Residence, 539 St. Ann St.; Mission Hall, 521 St. Peter St.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

R. F. Harrell, pastor, Mary Werlein Mission; also secretary Y. M. C. A., 815 St. Charles.

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"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die.

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

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Stearns' Electric RAT and ROACH Paste

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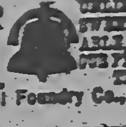

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MOXINE
Cures LAGRIPPE and Colds.

ONLY A LITTLE CHILD.

The needs of children make a strong appeal to the human heart. Christ made it so when he hallowed every experience of their growing lives. Sometimes the appeal awakens the Christ-spirit in an otherwise fruitless life.

Lillian W. Betts in *The Leaven in a Great City* tells the following story:

"One day a wealthy woman who had lost a little girl told the president of her club the following incident which, she said, changed the course of her life. For months after the loss of the child she had shut out the world. Nothing interested her; life was empty. She was sitting by the window in her home one November afternoon. It was drizzling and blowing. A little girl without a hat or coat stood shivering and crying against the church railing opposite. As she watched the child her mind reverted to the clothes she handled so constantly, because they had been worn by her child. She sent for the little stranger, and when she went on the street again she was warm, tidy and comfortable. Then came the thought, 'God never meant a woman should be a mother just to one little girl. She must be a mother to every child who needs her.' From that day this woman has given her life and service to children."

[illegible]

[illegible] ists of the century was Dr. Thomas J. Barnardo, who died in 1906. For more than thirty-five years he worked in rescuing little children from the slums of London, and in 1902 he had had over 35,000 boys and girls in his care. The story of how he commenced his work is an interesting one. He had started a ragged school, and one night after all the children had gone home, one little fellow of ten stayed behind.

Dr. Barnardo said, "I must shut up now; so go home."

The boy replied, "Please, sir, I ain't got no home."

"Where do you live?"

"I don't live nowhere."

Dr. Barnardo in talking with the boy learned that he knew nothing of God or of heaven, and had never heard of Christ, but had a vague notion that Christ was the pope. After talking with him, Dr. Barnardo went out into the city in the darkness under the leadership of the small boy. The child took him to a great building with a corrugated iron roof. They climbed to the top of the roof, and there on that cold bitter night, in the gutter of the roof were lying eleven boys. Dr. Barnardo determined to do something for these children, and at once started his various schools.

Many people heard that Dr. Barnardo was gathering children in, and offered him money to go on with his mission. The work, which at first had been merely general rescue work, began to take form. The orphan homes already established had many restrictions as to the reception of children. Dr. Barnardo determined to make a home for every and any child.

In 1902 there were [illegible] homes and branches in operation under Dr. Barnardo's care. Since all children were taken, those suffering from many ills and from contagious diseases were isolated and given the best of medical care. From the night when Lord Shaftesbury saw under a tarpaulin at an old wharf in London seventy-three homeless boys sleeping in the cold, it seems a far cry to the girls' village home at Ilford with seventy-nine cottages around its spacious village green, the babies' castle at Hawkurst, the boys' homes at Stephney, Gorsey, Hackney. Dr. Barnardo says: "I resolved we would make homes, not institutions. There must be love and care and the family, and somebody there whom they would become attached to, and beneath it all was the firm purpose that children should be brought up in the fear of God, and should learn to love him. These children should be won to Christ; that is the truest economy."

Of all altruistic endeavors promoted by the spirit of Christianity, none stands higher than this marvelous work of Dr. Barnardo.

Justice David J. Brewer, of the United States Supreme Court, de- [illegible] yet that this power of the court should be strengthened instead of curtailed. To-day we aim to stay the epidemic and not to cure the ravages of the disease after it has gained headway. The restraining power of the Equity Court is worth vastly more than the punishing power of the Equity Court.

Persia is in a state bordering on anarchy. The Persian parliament seems to have but little conception of the work of a parliament, and less about self-government, and the Shah of Persia is lacking in the ability to control the situation. He has ordered the parliament to disperse and has arrested some of the agitators. It is a very difficult thing for any people to step out of a despotism into a popular government.

OUR FRIENDS.

We give below a list of our friends who have helped us by sending in the largest number of subscribers. In this list the names sent in the last few days have not been included. In a few weeks we will show the list of clubs again.

Those who have sent us between five and ten are:

Rev. L. E. Alford, Meridian, Miss.
Rev. J. H. Bass, Charleston, Miss.
Rev. R. H. Barr, DeKalb, Miss.
Rev. W. J. Newson, Jackson, La.
Rev. F. B. Ormond, Lauderdale, Miss.
Rev. J. A. Parker, Simsport, La.
Rev. J. A. Poe, Mayhew, Miss.
Rev. Ed. Stine, Grand Chenier, La.
Rev. W. L. Storment, West, Miss.
Rev. B. B. Sullivan, Montpelier, Miss.
Rev. E. L. Whiddon, Rocky Springs.
Rev. R. A. Davis, Tallulah, La.
Rev. H. W. Featherstun, Columbia.
Rev. Dennis Fordham, Green, La.
Rev. J. P. Haney, Greensburg, La.
Rev. J. M. Huggins, Wall Hill, Miss.
Rev. B. E. Meigs, Carthage, Miss.
Rev. J. T. McVey, DeKalb, Miss.
Rev. J. L. Neill, Pass Christian, Miss.
Rev. C. McDonald, Lake, Miss.
Rev. J. R. Wilson, Mt. Pleasant.
Miss Mit Doty, Kosciusko, Miss.
Rev. W. G. Harbin, Fayette, Miss.
Rev. L. T. Sargent, Mariette, Miss.
Rev. J. V. Bennett, Auburn, Miss.
Rev. R. I. Allen, Carrollton, Miss.
Rev. H. P. Lewis, Jr., Natchez, Miss.
Rev. H. P. Lewis, Sr., Liberty, Miss.
Rev. J. A. Alford, Jackson.
[illegible] Purvis, Miss.
Rev. D. L. Cogdell, Coahoma, Miss.
Rev. J. M. Carley, Prentiss, Miss.
Rev. J. E. Craig, Tickfaw, La.
Rev. T. J. Durrett, Nettleton, Miss.
Rev. R. A. Ellis, Yazoo City, Miss.
Rev. T. E. Gregory, Tomnolen, Miss.
Rev. W. H. Lane, Monticello, Miss.
Rev. A. H. Parker, Pelican, La.
Rev. R. Randle, Lisbon, La.
Miss Susie Reed, Natchez, Miss.
Rev. B. H. Rawls, Decatur, Miss.
Rev. S. L. Riggs, Kentwood, La.
Rev. J. S. Rutledge, Pinegrove, La.
Rev. R. O. Weir, Bayou Lachute, La.

Those who sent from ten to fifteen are:

Rev. R. H. Wynn, Minden, La.
Rev. D. M. Floyd, Water Valley, Miss.
Rev. R. T. Nolan, Philadelphia, Miss.
Rev. W. A. Clark, Koscuisko, Miss.
Rev. H. C. Edmonson, Slate Springs.
Rev. C. H. Ellis, Ellisville, Miss.
Rev. S. D. Howard, Eunice, La.
Rev. R. T. Nolen, Philadelphia, Miss.
Rev. J. B. King, McComb, Miss.
Rev. J. M. Alford, Baker, La.
Rev. F. A. Lane, Forest, Miss.
Rev. J. M. Massey, Satartia, Miss.
Rev. W. W. Moore, Montrose, Miss.
Rev. A. G. Shankle, Ruston, La.

Those who sent from fifteen to twenty are:

Rev. J. A. Goad, McCool, Miss.
Rev. Isaac L. Peebles, Bolton, Miss.
Rev. P. O. Lowry, Many, La.
Rev. J. L. Lay, Alberta, La.
Rev. W. W. Perry, Leakesville.
Mrs. T. S. Randle, Lanesville, La.
Rev. W. B. Lewis, Mosspoint, Miss.
Rev. W. L. Blackwell, Vicksburg.
Rev. W. W. Graves, Rose Hill, Miss.

Those who sent from twenty to thirty are:

Rev. W. G. Harbin, Greenville, Miss.
Rev. J. J. Garner, West, Miss.
Rev. A. W. Langley, N. Albany, Miss.
Rev. J. W. Rogers, Winona, Miss.
Rev. D. W. Babb, Crawford, Miss.
Rev. E. Blizzard, Myrtle, Miss.
Rev. S. A. Brown, Byhalia, Miss.
Rev. R. W. Evans, Brownville, Miss.
Rev. J. H. Foreman, Hermanville.
Miss M. Higginbotham, Merrouge.
Rev. A. A. Martin, Abbeville, Miss.
Rev. J. F. Mc[illegible], Trenton, Miss.
Rev. W. G. Harris, New Albany.
Rev. R. T. Pickett, [illegible], Miss.
Rev. T. H. Porter, [illegible], Miss.
Rev. O. L. Savage, Iuka, Miss.
Rev. M. L. Ward, Mantachie, Miss.
Rev. W. W. Woolard.
Rev. G. W. Gordon, Myrtle, Miss.

Those who sent over thirty are:

Rev. G. W. Bachman, Winona, Miss.
Rev. C. C. Griffin, Daleville, Miss.
Rev. M. H. Moore, Sharon, Miss.

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AUBURN, ALABAMA.
Session begins Wednesday, September 2nd, 1908. Location high and healthful, [illegible] feet above sea level. Attendance, [illegible] students from 13 States and three foreign countries.
Courses of Instruction—Nine four-year degree courses. MINES, ENGINEERING, CHEMISTRY: (1) Mining, (2) Civil, (3) Electrical, (4) Mechanical, (5) Architecture, (6) Chemistry and Metallurgy, (7) Pharmacy. [illegible] professors and instructors. New Engineering Hall occupied. New machines and equipment in all laboratories. Students hold leading technical positions in Birmingham District and throughout the South. Only course of architecture in the South. New Library Building.
(8) History, Latin and Modern Language Course, English (4 years), Latin (4 years), History (4 years), French (2 years), German (2 years), Mathematics (3 years), Physics and Astronomy, Political Economy and Physiology. 18 professors and instructors.
(9) Agriculture and Horticulture. 22 professors and instructors. (1) 2-year course in Pharmaceutical Chemistry, Ph.C. (2) 3-year course, Ph.G. (3) 3-year course in Veterinary Medicine, D. V. M. (only one in South).
New Dining Hall, also board in private families. Tuition free. For catalogue and further information, address the President.

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Refined Young Ladies as Pupil Nurses.
GULF COAST HEALTH RESORT,
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The Ingleside House, Hendersonville, N. C. Ideal place to spend the Summer. House just completed, newly and elegantly furnished. Beautiful view from all rooms. All modern conveniences. Special rates to parties or families. Miss Gussie Winter, Proprietress.

TEACHER WANTS POSITION.
A graduate, two degrees, good testimonials, can teach anything in the college course. Prefers languages in a college. Address
MISS ADA HOLLADAY,
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"Pine Grove Lodge" will be open for guests after June [illegible]. Delightful location, special rates for June.
Address, Mrs. E. C. Bedell.

Heiskell's
The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Blotchy, Rough and Pimpled Skin, Erysipelas, Tetter, Ulcers and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, [illegible] a box; Soap, [illegible] a cake; Pills, [illegible] a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.
JOHNSTON, HOLLOWAY & CO.,
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Ointment

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans District—Third Round.

Mary Werlein	p.m. June 17
Parker Memorial	June 21
McDonoghville, at Wesley	June 28
Slidell, at Talley's Chapel	July 4
Seashore Camp Ground	July 12
Plaquemine	July 19
Donaldsonville, at Plattesville	July 26
Algiers	Aug. 2
Louisiana Avenue	Aug. 9
Felicity Street	Aug. 16
First Church	a.m. Aug. 23
Epworth	p.m. Aug. 23
Rayne Memorial	Aug. 30
Covington, at Fitzgerald	Sept. 5
Second Church	Sept. 13
Carrollton Avenue	Sept. 20

F. N. PARKER, P.E.

Arcadia Dist.—Third Round.

Homer	July 2,
Haynesville, at Colquitt	July 4, 5
Benton, at Benton	July 8,
Simsboro, at P. Grove	July 11, 12
N. Bossier, at Emma	July 14,
Houghton, at Alberta	July 15,
Bienville, at Bocruk	July 18, 19
Arcadia	July 25, 26
District Conference, at Blenville	July 28, 31
Gibsland, at Mt. Moriah	Aug. 1, 2
Jonesboro	Aug. 4,
Vernon, at Oakridge	Aug. 5,
Minden	Aug. 8, 9
Lisbon, at Tulip	Aug. 11,
Winnfield	Aug. 13,
Bernice, at Summerfield	Aug. 15, 16
Ruston	Aug. 18,
Ringgold, at Gr. Bayou	Aug. 22, 23
Lanesville, at Brushwood	Aug. 25,
C. Valley, at Sp. Hill	Aug. 29, 30

BRISCOE CARTER, P. E.

Shreveport Dist.—Third Round.

Keatchie, at Bellham	July 4, 5
Gr. Cane, at Keithville	July 11, 12
LaChute, at Taylortown	July 18, 19
Pleasant Hill	July 22, 23
Pelican, at Bethel	July 25, 26
Coushatta, at Lake End	July 28, 29
Wesley, at Holly Spgs.	Aug. 1, 2
Many, at Ft. Jessup	Aug. 8, 9
Zwolle, at Lowering	Aug. 12, 13
Mooringsport	Aug. 15, 16
Ida, at M. Chapel	Aug. 19, 20
Mansfield Circuit, at Sloan	Aug. 22, 23
Mansfield Station	Aug. 23, 24
Hornbeck	Aug. 26, 27
Leesville	Aug. 29, 30
Bon Ami	Sept. 5, 6
De Ridder	Sept. 6, 7
Shreveport—First Ch.	Sept. 9,
Noel Tob.	Sept. 10,
Texas Avenue	Sept. 13, 14
Provencal	Sept. 15, 16.
Greenwood	Sept. 19, 20

The District Conference will meet at Grand Cane July 7 at 9 a.m. Every preacher and delegate is expected to be present at the beginning and to remain to the close.

T. J. WARLICK, P. E.

Baton Rouge Dist.—Third Round.

Ponchatoula, at P.	July 4,
Hammond	July 5,
Wilson, at Pine Grove	July 18, 19
Clinton	July 19, 20
Ethel, at Tunica	July 26,
Baker, at Deerford	Aug. 1, 2
Zachary and Slaughter, at Slaughter	Aug. 2, 3
St. Francisville	Aug. 8, 9
Jackson	Aug. 9, 10
East Feliciana, at Camp Grounds	Aug. 15, 16
Mt. Hermon, at Pine Ridge	Aug. 22, 23
Kentwood	8 p. m. Aug. 23
Amite City	8 p. m. Aug. 24
Independence, at Red Oak	Aug. 29, 30
Live Oak, at Friendship	Aug. 30, 31
Franklinton, at Angie	Sept. 5, 6
St. Helena, at Darlington	Sept. 12, 13
Pine Grove, at Pipkins	Sept. 13, 14
Melville, at Melville	Sept. 19, 20
New Roads	Sept. 26, 27
Port Vincent, at Meadows	Oct. 3
Baton Rouge, 1st. Church	Oct. 4, 5
Baton Rouge, 2nd Church	Oct. 4, 5

The District Conference will be held at Ponchatoula beginning July 1.

R. W. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven District—Third Round.

(In Part.)

Prentiss, at Bassfield	June 13, 14
Sumrall	June 14, 15
Hub, at Oakvale	June 20, 21
Silver Creek, at New Hebron	June 21, 22
Hazlehurst	June 27, 28
Crystal Springs	June 28, 29
McComb and Fernwood, at McComb	July 4, 5
McComb-Centenary	July 5, 6
Oloh, at Baylis Chapel	July 11, 12
Columbia	July 12, 13

GEO. H. THOMPSON, P. E.

Jackson Dist.—Third Round.

Thomasville, at Forest Hill, 11 a.m.	June 27, 28
Brandon, 8 p.m.	June 28, 29
Jackson, Capitol St., 11 a.m.	July 5,
Jackson, First Ch., 8 p.m.	July 5,
Fannin, at Holly Bush	July 7,
Seminary, at Rawls Spgs.	July 11, 12
Collins	July 17,
Magee, at Pleasant Hill	July 18, 19
Sharon, at Soule's Chap.	July 22,
Canton	Aug. 2, 3
Pinola, at Rexford	Aug. 8, 9
Florence, at Monterey	Aug. 11
Terry, at Spring Ridge	Aug. 12
Deasonville, at Dover	Aug. 13
Benton, at Zeigierville	Aug. 15, 16
Flora, at Livingston	Aug. 23, 24
Braxton, at Bethany	Aug. 26
Yazoo City	Aug. 30, 31
Lintonia, at Lake City	Sept. 1
Madison, Ridgeland, 11 a.m.	Sept. 5, 6
Jackson, Rankin St., 8 p.m.	Sept. 6, 7
Mount Olive	Sept. 9
Eden, at Lodi	Sept. 12, 13

The pastors are requested to give especial attention to Questions 17 and 22, and in both cases to present written reports. A. F. WATKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Hollandale, at Arcola	June 24,
Shelby and Merigold, at S.	June 25,
Greenville	June 28,
Leland	July 5, 6
Boyle, at Skene	July 11, 12
Benoit, at Malvina	July 14,
Clarksdale	July 19, 20
Lula, at Lyon	July 20, 21
Coahoma, at Dundee, 8 p.m.	July 21,
Tunica, at Austin	July 26, 27
Alligator, at Duncan	July 27, 28
Rosedale, at Deeson	Aug. 2, 3
Hillhouse, at Gunnison	Aug. 3, 4
Cleveland Ct., at Lakeview	Aug. 8, 9
Cleveland Station	Aug. 12,
Friar's Point, at Sherard	Aug. 15, 16
Jonestown, at J.	Aug. 17,
Robinsonville, at Pop. C.	Aug. 19,
Glen Allan, at S. Greenv'le	Sept. 13, 14
Shaw, at S.	Sept. 16,
Delta Mission	Sept. 19, 20

R. A. MEEK, P. E.

Oxford Dist.—Third Round.

Grenada	June 7, 8
Oxford	June 9,
Holly Springs	June 11,
Water valley, Main Street	June 13, 14
Water Valley, First Church	June 14, 15
Water Valley Ct., Pine F.	July 11, 12
Randolph Ct., Sarepta	July 18, 19
Toccapola Ct., Tula	July 25, 26
Abbeville Ct., at Union H.	Aug. 1, 2
Charleston Ct., at Oak G.	Aug. 8, 9
Red Banks Ct., at Mahon	Aug. 15, 16
Paris Ct., at Midway	Aug. 22, 23
Grenada Ct., at Duck Hill	Aug. 29, 30
Waterford Ct., at Pine Mt.	Sept. 4,
Holly Springs Ct., at Sylvestria	Sept. 5, 6
Coffeeville Ct., at Antioch	Sept. 12, 13
Potts Camp Ct., Palestine	Sept. 19, 20
Ashland Ct., at Union H.	Sept. 26, 27

J. E. CUNNINGHAM, P. E.

Winona Dist.—Third Round.

Itta Bena	June 21,
Greenwood	8 p.m. June 21,
Carrollton, at Valley Hill	June 27, 28
Winona Station	6 p.m. June 28,
Eupora, at Mahon	June 30,
Schlater	July 3,
Indianola	July 5, 6
Winona Ct., at Salem	July 11, 12
Moorhead, at Baird	July 19, 20
Belzoni, at Sky Lake	July 25, 26
Webb, at Webb	Aug. 1.
Minter City, Strathmore	Aug. 2, 3
Inverness, at Isola	Aug. 8, 9
Ruleville, at Ruleville	Aug. 9, 10
N Carrollton, at McCarley's	Aug. 15, 16
Vance	Aug. 18.
Mars Hill, at Chapel Hill	Aug. 22, 23
Tom Nolen, at Lebanon	Aug. 29, 30
Slate Springs, at Cross R	Sept. 5, 6

E. S. LEWIS, P. E.

Corinth District—Third Round.

Corinth Ct., at Marvin	July 4, 5
Kossuth Ct., at Kossuth	July 12, 13
Guntown & Baldwyn, at B.	July 15
Wheeler Ct., at Asbury	July 17
Corinth Station, at C.	July 19, 20
Iuka Ct., at Harmony	July 25
Iuka Station, at Iuka	July 26, 27
Tishomingo Ct., at F G.	July 28
Marietta Ct., at Siloam	July 30
Booneville Station, at B.	Aug. 1, 2
Mooreville and Saltillo, at Allen's Chapel	Aug. 7
Blue Spgs. Ct., at Bethel	Aug. 8, 9
Mantachie Ct., at Shiloh	Aug. 15, 16
Belmont Ct., at Mt. Olive	Aug. 18
Booneville Ct., at Edges Chapel	Aug. 22, 23
New Albany Circuit, at Bethlehem	Aug. 29, 30
Ripley and New Hope, at Dumas	Aug. 30, 31
New Albany Station, at Glenfield	Sept. 6, 7
Myrtle Ct., Union Hill	Sept. 8,
Rainey and Falkner	Sept. 12, 13
Jonesboro Ct., Ebenezer	Sept. 15.

BEN. P. JACO, P. E.

Durant District—Third Round.

Sallis	June 20, 21
Kosciusko Station	June 27, 28
Durant Station	July 4, 5
Pickens	July 9,
Akerman	July 11, 12
Rural Hill	July 16,
Louisville	July 18, 19
Chester (South Union)	July 25, 26
Ebenezer	July 31,
Lexington	Aug. 1, 2
Kosciusko Circuit	Aug. 8, 9
Valden	Aug. 15, 16
West	Aug. 18,
McCool	Aug. 22, 23
Black Hawk	Aug. 29, 30
Sidon	Sept. 5, 6
Poplar Creek	Sept. 9,

S. M. THAMES, P. E.

Columbus Dist.—Third Round.

Columbus, First Church	July 4, 5
Columbus, Second Church	July 5, 6
Westpoint	July 7,
Columbus Ct., Flint Hill	July 11, 12
Starkville Ct., Steel's C.	July 18, 19
Starkville	July 19, 20
Shuqualak, Center Valley	July 25, 26
Winstonville, Mashulaville	Aug. 1, 2
Macon	Aug. 8, 9
Mayhew, Kilgore's Chapel	Aug. 15, 16
Mathiston, Providence	Aug. 22, 23
Crawford, Trinity	Aug. 29, 30
Sturges, Buel's Hill	Sept. 5, 6
Brooksville, Xprairie	Sept. 12, 13
Hebron	Sept. 19, 20
Cedar Bluff	Sept. 26, 27

Pastors will please see that Questions 17 and 22 are answered in full.

L. M. LIPSCOMB, P. E.

Sardis Dist.—Third Round.

Senatobia	June 27, 28
Como	July 5, 6
Sardis	July 11, 12
Mt. Pleasant, at N. Salem	July 17,
Olive Branch, at Center Hill	July 18, 19
Byhalia, at Fountainhead	July 25, 26
Coldwater, at Loucas	Aug. 1, 2
Cockrum, at Greenleaf	Aug. 8, 9
Wall Hill, at Marian	Aug. 15, 16
Hernando, at Horn Lake	Aug. 21,
Pleasant Hill, at Indora	Aug. 22, 23
Harrison, at Tillatobia	Aug. 29, 30
Courtland, at Chapel Hill	Aug. 31,
Eureka, at Lovejoy	Sept. 5, 6
Batesville	Sept. 12, 13
Tyro, at Malmaison	Sept. 16,
Crenshaw, at Crenshaw	Sept. 19, 20
Longtown	Sept. 25,
Arkabutla, at Harmony	Sept. 26, 27

W. M. YOUNG, P. E.

Argo Red Salmon was awarded the Grand Prize (the highest ever given) at the World's Fair, St. Louis.

The free employment bureau of Kansas is advertising for men to harvest the immense wheat crop of that State. It is estimated that twenty-one thousand men will be needed and nearly twelve hundred teams. The harvest is practically under way.

The Louisiana Legislature has killed the prohibition bill.

The Hon. William H. Taft, of Ohio, is the Republican nominee for president of the United States, and John Sherman, of New York, is the nominee for vice-president.

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Epworth League

By Rev. H. Whitehead.

PRAYER-MEETING TOPIC.

OUR CARE AND PRAYER FOR OUR MINISTERS.

June 22. II Cor. ix, 14; Rom. xv. 30-33; Eph. vi., 17-20.

SUPERANNUATED FUND.

1. Your minister must be a man of the one occupation.

Our lesson is about our care and prayer for our ministers with an especial reference to the superannuates. The man who gives himself to the itinerancy must practically give himself to a vow of poverty. He must let nothing else divert his attention from the one work of winning souls for Christ and extending the bounds of the Church. He cannot engage in the most innocent occupations for the sake of gain, outside of his one chosen calling, without impairing his power to do the work for which he is set. He needs every hour of his time for meditation, prayer, study of the Word, and active aggressive work with his fellow-men. Every man who has tried to do anything that shall add to his income, if he is honest with himself, will admit, that he has not done the work in the ministry that he might. To one who has really been a pastor, the effort to combine anything else with the work of the pastorate is heart-breaking. He needs to cry, "this one thing I do."

2. Your pastor should have your support.

Since his time all belongs to the work of the Church, he must live upon what the Church gives him. The Master has said that the laborer is worthy of his hire. He should have the same support that your own home receives. Young people should learn from the first that there is an obligation to provide for him. So many young people, when they join the Church, are not made to see this. The writer of these lines was a member of the Church for several years, dropping nickels occasionally into the basket, that he did not miss, before he was waked up to give larger amounts that he would miss. Not how much will pass the collection basket by, but how much are you able to give for the support of the one who has given his time for you. Remember that as all members of an organization share in its obligations, so you owe your part of the debt to your pastor, and this debt stands on just the same grounds of obligation as any other debt you may incur.

In addition to the financial support of your pastor, he needs your prayer and sympathy if he is to do the work that lies before him. Pray for him, speak kindly words to him, counsel with him, help him in every way that you can in the work of the Master.

The superannuated pastor has an especial claim upon you. It is almost impossible for a man facing the problems of the itinerancy to save any money. Not a few capable men, who have afterwards proven themselves good financiers, have been forced out of the itinerancy by debts cheerfully incurred under some of its hardships. With a very few exceptions, the ministers of your Church come to old age, with absolutely nothing laid up for the declining years. The Church has doled out a pittance in the form of a charity. It will never do justly, much less charitably, until it provides funds ample to keep them in comfort in their old age—those who have given the best years of their lives, and made no provision for themselves.

The Church is now raising an endowment fund. Two things would this writer impress upon the mind of every Leaguer; first, have something invested in this fund; second, give your influence as the years pass, that the funds of your Church for the support of its worn-out servants shall be dispensed as a right, based on service and not as a charity.

ARGO. ARGO. ARGO. ARGO. ARGO.
ARGO. ARGO. ARGO. ARGO. ARGO.

WOOD LOTS IN JAPAN.

In these times of great drains on the timber supply, caused by the heavy demand for forest products of all kinds, Americans may see in Japan an example of what can be done in growing wood on small plots. That country contains 21 million wood lots, about three-fourths of which belong to private persons and one-fourth to communes.

The average size of the plots is less than nine-tenths of an acre. They usually occupy the steepest, roughest, poorest ground. In this way land is put to use which would otherwise go to waste, and if unwooded would lose its soil by the wash of the dashing rains.

From Japan's wood lots, the yearly yield of lumber is about 88 feet, board measure, per acre, and three-fourths of a cord of fire wood. In many cases the yield is much higher. More than half a billion trees are planted yearly to make up what is cut for lumber and fuel. Assessment for taxation is low, averaging for the 21 million lots less than a dollar an acre.

With all the care in cutting, and the industry in re-planting it is by no means certain that Japan's forests are holding their own. If the preservation of the forests is doubtful there, it is evident that depletion must be alarmingly rapid in other countries which cut unspairingly and plant very little. On the other hand, it is encouraging to see what can be done with rough, steep and poor land. The United States has enough of that kind, without touching the rich agricultural acres, to grow billions of feet of lumber.

PACHUTA, MISS.

Dear Doctor: During a severe wind and rain-storm which visited this County Saturday night, the 13th inst., a cyclone developed in the Orange neighborhood and completely demolished our Church there, besides destroying a saw mill, fences, and growing crops. No dwellings were destroyed and no lives lost.

For the present we will worship in the school-house, and the Church will be rebuilt as soon as the crops are off hand. No insurance was carried.

L. F. ALFORD.

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Pure Refined Paraffine is odorless, tasteless, harmless. Unaffected by acids, water, mold, moisture, etc. It has many other uses—so many that it has become a household necessity. It is also used for washing, ironing and starching. Full directions with each cake. Sold everywhere.

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If other treatment has failed to benefit you, come to us and BE CURED and at the same time learn how to avoid illness in the future. Illustrated phamphlet and diagnosis blank free.

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NEW ORLEANS

Sunday School

By W. B. Campbell.

LESSON FOR JUNE 28.

"TEMPERANCE LESSON."

Ephesians v, 6-20.

Golden Text: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. v, 18.

This chapter, from which our lesson is taken, begins with an exhortation to be Christ-like in our lives: "Walk in love" is the key-note, for love is the fulfillment of the law. We also learn of a number of evils that must not be once named among us; also that if we are guilty of the evils recounted, we have no inheritance in the kingdom of Christ and of God. There are evils that proceed from an evil heart, and we must war against them with weapons that are spiritual. There are also enemies as fierce and strong that attack us in the flesh; to guard against the same our Lord tells us to "Be wise as serpents and harmless as doves."

St. Paul must have had in mind evil surroundings and evil companions when he wrote the first sentence of the lesson, "Let no man deceive you with vain words." It is well to be social, and a good fellow, and a Christian can be such with consistency; yet Satan has debauched good fellowship to man's destruction. When Jesus first preached the kingdom of God, he chose twelve men, and their following him through his ministry was their school days, in which they were to learn the use of a power given them of God, to gather other men into the kingdom. That power has been used by men everywhere in leading others to Christ—men for men, women for women; young men organize in associations for the conversion of young men. The social feature of these associations is used to great advantage. A good boy or a good girl can influence other boys or girls for good. So in all walks of life the instrumentality of God's children is seen as they "come to the help of the Lord against the mighty," thus obeying a law of God that he has written on every heart he hath created. Satan has taken note of this power of man, and as he comes sometimes "transformed into an angel of light," so he transforms his ministers into agreeable social companions to lure men to destruction. Half the fight against intemperance is won, if the social feature of drinking is eliminated; but as long as the world stands, "Birds of a feather will flock together." Some of the enemies of reform are so because the power for temperance comes principally from the Church of Christ. There are men that never use liquor in any form, and who declare themselves against prohibition, because it is a religious movement. This is not to be wondered at, for a temperance worker has his inspiration from him who gave his life for the lost ones; he loved them so.

The sober man who is against temperance has no love for his fellow-men; is purely selfish. This is the man who, the lesson tells us, will deceive us with vain words. "For ye were sometimes darkness;" our whole country has been in darkness, and it was only after that darkness was such as could be felt that there came an awakening. It is now the light of the Lord, and the Lord using the children of light in bringing about the reign of "goodness, righteousness and truth — the fruit of the Spirit." "Awake thou that sleepest" is the admonition given them that are unconcerned in the great work of temperance—a work so great that it is attracting the attention of the world. "And Christ shall give thee light," for it is his work. It is the saving of men, and he is the Savior of men. "See then that ye walk circumspectly" so that your part be done by you, for unless the reformer is guiltless, there is no reformation. "Redeeming the time," that time that has been spent so listlessly, while men were going to destruction all around us; "Because the days are evil," for Satan knows the power of strong drink to destroy the souls of men. Satan is a spirit, and his most powerful weapon is carnal, tangible; and he must be fought with a force "mighty to the pulling down of strong-holds." One reason, and the most potent, why men combat the great reform wave, is because it is so closely allied to the Church's work against other forms of sin; anything is more acceptable to them than religion.

Laws may be enacted and formally executed, but the drunkard will never be saved but by the grace of God. All political movements are only preparatory for the great work of salvation in the heart of man. It is the skirmish line; the ranks of Satan are completely routed, when the Spirit is poured out in conviction and men call on God for pardon.

As armies march to martial music, then let the soldiers of Christ in advancing on the camp-fire speak to themselves in parables and hymns and Spiritual songs, singing and making melody in their hearts to the Lord.

If you watch for the items on ARGO RED SALMON you will find some very interesting things about Alaska and the Salmon industry, of which very little is known in this country. "ARGO" is a household word wherever this Salmon has been introduced.

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CORINTH DISTRICT.

The second round closes with splendid efforts and continued success. Several church houses have been improved, some built; parsonage debts have been paid; parsonages repaired, and two built.

Some pastors have over half their Conference Collections in cash and balance in subscriptions. A general movement for baptism of children has been made, and numbers have been baptized. Salaries are being paid much more fully than ever before.

Application for license to preach has been made by five persons. Three local preachers have taken part of large charges thus to help the pastors.

Great revivals have been held at several places and hundreds have been reclaimed or converted, while more than 250 have been added to the church. A gospel tent is being used and will be kept busy until winter, which, with such able leaders as W. D. Bass and W. M. McIntosh, can but do much good.

BEN P. JACO, P. E.

In a Pinch use Allen's Foot-Ease.

Ladies can wear shoes one size smaller after using Allen's Foot-Ease. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures swollen feet, blisters, callous and sore spots. It is a certain cure for sweating, hot, aching feet. At all Druggists and Shoe stores, 25c. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

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IS THE KING'S DAUGHTERS A NON-SECTARIAN ORGANIZATION?

Mr. Editor: I read in your valued paper of June 4, 1908, a letter from my most esteemed Brother T. B. Holloman, asking for information in regard to the organization of the King's Daughters and Sons.

I am much surprised that so learned a person as Brother Holloman should ask for this information.

Had it been worth his while to read the *"Silver Cross"* (the official organ of the order) which the "Whatsoever Circle" of Hattiesburg presented him (as well as every minister in town at this time, ten in number), with a year's subscription, he could have gotten the information, or he could have inquired of his next-door neighbor, who is a member of his congregation.

He only speaks of three conventions, ignoring the other five. As for the Vicksburg Convention, he should have inquired of Mrs. R. L. McLaurin, the hostess of the Convention, Mississippi's member of the Central Council, one of the brainiest women in the State, if not in the United States, also a member of his congregation while he was in Vicksburg.

They may have moved their services on Sunday to another church during the Convention in Vicksburg for the same reason that the W. C. T. U. moved their Sunday service while holding the State Convention in his church in this town.

Now, Mr. Editor, I can only speak for the Hattiesburg Convention, as the leader of the "Whatsoever Circle," and hostess of the eighth annual convention.

We have several reasons why the communion service was held in the Episcopal Church:

First—We commune in that Church as a body of Christians, and not as a congregation.

Second—Our State Secretary at this time happens to be an Episcopalian and we paid her the compliment to commune with her in her Church, instead of the Convention going with me to mine.

Third—The locality of the building.

Fourth—Had it been possible to commune in the Baptist Church, we do not feel that we are paying due reverence to the Holy Communion to turn from the Lord's table and take up our regular routine of business; therefore, we always expect to hold our consecration service and business sessions at different places; there are also many other reasons I could mention.

As for the rector administering the sacrament alone, will say he was the only minister in the church, notwithstanding others had been cordially invited.

I wish to say that we have fewer representatives of the Episcopal Church than any other in our Circle, but will have to confess that when the Circle was burdened with work and an empty treasury, we called on the different churches for a donation and the Episcopal was the only Church to respond and has continued to do so, and the Circle has never had to care for a member of their congregation.

There are many other things I might say, but instead will send the brother some King's Daughters literature.

Should you like to know anything further of the order, please call up our dear Sophie B. Wright, [illegible] Camp Street, your city, who is Louisiana's member of the Central Council, and who is not only known and loved in Louisiana and Mississippi, but by every Kings Daughter in the United States.

Now, Mr. Editor, I hope you will give our esteemed Brother the desired information.

Yours, "In His Name."

MRS. S. E. LONGRE,
Leader "Whatsoever Circle."
Chairman State Executive Board.
Hattiesburg, Miss.

WHOSOEVER WILL.

There is nothing shows more completely the power of the Gospel to save than the way in which men on opposite sides of the earth are reached by its telling force.

Christ's mode of salvation in that it meets men in every and any condition of life is shown in a conversation by a group of Chinese which a missionary overheard.

One said: "Chinaman was down in a deep pit and wanted help to get out. Confucius came and said: 'If you had only kept my precepts, you would not have fallen in.' Buddha came to the mouth of the pit, saying: 'Ah, poor fellow, if you were only up where I am, I would make it all right.' The Chinaman replied: 'If I were where you are, I would not want your help.' Then Jesus Christ came along with tears in his eyes, and jumped into the pit, and lifted the poor man right out of it."

That the power of God is universal, able to save the lowest, has been many times shown in rescue work in our large cities. A striking example of this is seen in the story of Pop Lloyd.

Many strange and pathetic scenes have been witnessed in the Old McAuly Mission, but perhaps none like the following which took place one evening there:

On stools in front of the platform rested a coffin, a very respectable one, with three massive handles on each side. A floral anchor lay in the centre and at the foot a sheaf of wheat. Inside the coffin lay the body of Old Pop Lloyd.

Five years before, Old Pop came into the Mission one night and took a seat on the back bench. He was seventy-five years old and covered with rags and dirt and vermin, and bent nearly double. He had not slept in a bed for weeks. When the invitation was given to those who wished to seek the Savior for the pardon of their sins, Mrs. Sarah Sherwood, our missionary, spoke to him and invited him to come forward. He asked her if she thought there was any hope for the worst man in New York. She said:

"Yes, whosoever will may come." He came, and was converted to God, and from that night he never tasted whisky or tobacco, which for years had been his chief articles of diet.

Old Pop had been a great character in his day. He was born on the high seas, and continued to rove there almost all his early life, and once had the reputation of being a pretty successful buccaneer. He was once transported to Van Dieman's land for ten years, and while in Australia would have been hanged for murder, but escaped from prison. He had been quite well-to-do forty years prior to this, and had sailed his own vessel out of this port. For the last three years he could do nothing, and was a charge on the Mission, and kind friends contributed to his support. He had drunk so much bad rum that his vocal chords were burnt out, and he could scarcely make himself understood, often giving his testimony in pantomime, stooping down low to show how the devil had bent him over when he came to the Mission; then raising himself up erect to show how Christ took the load off his mind and soul.

At 7 o'clock in the morning he would come to the Mission and remain all day. We would take him down three square meals each day, as his limbs were too weak to carry him upstairs. Many a time was he seen giving his food to some poor tramp, who had slipped in the door much as a stray cat would do, looking for something to eat. No matter who it was, Old Pop would share his meal with him if he were hungry.

One day I was sent for to go to his room, and when I got there I found Old Pop was sinking fast. I knelt at his bedside and put my arms about his neck. The sick man pulled my ear down close to his mouth and whispered:

"Brother Hadley, I am going fast; but don't be uneasy; Jesus is with me," and with that he breathed out his life and went home to God.—*Exchange.*

FOUR CENTER SHOTS AT THE WHISKY CURSE.

Dr. J. Wilbur Chapman, the famous evangelist, in a great meeting at Philadelphia last week, thus epitomized the liquor issue:

"A preacher who is afraid to tell his congregation the perils of the saloon should get out of the pulpit.

"Men and women who rent buildings for saloons are as much to blame as are the saloon keepers. I would as soon take live coals in my hands as to take money which saloon keepers give for poor persons. I would say to them: 'Stop making the poor, and then we would not need your money.'

"As an example to the people of this city, I would pave the streets with the broken hearts of mothers and children who have been thrust into misery by the saloons. I am not unkind to saloon-keepers, but their business is as hellish as anything this side of the infernal regions."

If I could destroy to-morrow the desire for strong drink in the people of England, what changes we should see! We should see our taxes reduced by millions sterling. We would see our gaols and workhouses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war.—*Mr. Joseph Chamberlain, the Great English Statesman.*

I view the uncontrolled condition of the liquor traffic as a serious danger * * *. If the State does not soon control the liquor traffic, the liquor traffic will control the State.—*Lord Roseberry, former Premier of England.*

Drinking baffles us, confounds us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot, and the legislator.—*The Times, London, England, March 29, 1881.*

NEW ORLEANS CHRISTIAN ADVOCATE

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5406.

Glances at the World.

Ex-President Grover Cleveland died at his home in Princeton, N. J., on Wednesday, June 24. He was seventy-one years of age. Mr. Cleveland was a great man—one of the great statesmen of the country. History will give him a place among the best presidents the United States ever had. He was first brought to public notice as sheriff of his county in New York, and then as Governor of the State, in which his services were pre-eminent. He had the distinction of being the only Democrat elected to the Presidency since the war which came to an end in 1865. To this high position he was twice elected, General Harrison coming in between his first and second terms. For certain reasons, one of them being his stand on the money question, there was a rupture between Mr. Cleveland and the leaders of his party, and since his retirement he has not been in accord with the policies of Mr. Bryan. He was a man of strong mind and clear judgment, of iron will, independent in thought and action, and of rugged honesty. These qualities commanded the respect and confidence of the people. The whole country mourns for him as for a noble and patriotic son. Mr. Cleveland married Miss Frances Folsom during his first term as president. She and four children survive him, and have the sympathy of millions in their sorrow.

* * *

The paramount event of last week was the meeting of the Republican National Convention in Chicago. The purpose of the meeting was to formulate a National Republican Platform and to nominate a man for President and one for Vice President of the United States. The platform is a lengthy document containing planks on about all the issues which distinguish the Republican party. The item that elicited greatest interest was in reference to the authority of Federal judges to issue injunctions. There was a widespread demand for the curtailment of the power as now exercised. This was particularly demanded by labor organizations. The plank adopted pledges the Republican party to maintain the integrity of the courts and to define more clearly the law governing a judge's authority. That is about the sum of it. As a reform measure it is nothing. It has angered the labor leaders. Those in the party who wanted an anti-injunction plank profess themselves satisfied. Those who wanted things to remain as they are enter no complaints. The candidates for President were six or eight in number, only one of whom, we suppose, had any hope of nomination. The man who tried hardest for the place got two votes out of nearly one thousand. Mr. W. H. Taft, present Secretary of War, was nominated, one ballot only being required. Hon. J. S. Sherman, of New York, was nominated for Vice President.

* * *

There will be held in Mississippi, at the State University, Oxford, July 6 and 7, an Educational Congress under the auspices of the Mississippi Teachers' Association. This Conference is endorsed and heartily backed up by State colleges, as well as by private and denominational colleges. It is intended to inaugurate an organized and systematically-managed educational campaign for Mississippi. Its results will be more far-reaching than any other movement that has been put on foot in this State for years. Editors, farmers, merchants, lawyers, doctors, preachers, and all other classes of white citizenship in the State that feel an interest in the education of youth and the upbuilding of the State are invited to take part in the Conference. Such questions as the following will be asked: "Is it right that in many counties of this State the schools run only four months, while the average term in the United States is nearly eight months?" "Is it right that of the 260,000 white children in Mississippi only about 80 per cent were in school last year for even one day?" "Is it right that of the number of white children enrolled in our schools last year an average of 36 per cent of them were absent each day?" Thirty-seven states and territories had longer school terms last year than did Mississippi. Forty-six states and territories spent more for the education of each child in 1905-06 than did Mississippi. "Is it right that our country children should be taught by teachers who receive an average of $197 per year, while our town children have teachers who get an average of $475.59 per annum?" Other questions like these will be discussed. For further information address T. P. Scott, president, Brookhaven, Miss.

* * *

If there are any persons in the country who think that the brewers are not cautious and philosophical, they are mistaken. The proceedings of their recent annual association at Milwaukee should satisfy the most skeptical on these points. They see that their craft is in danger, and are trying to ward it off. Their purpose is to "stem the tidal wave of prohibition," but they have but little hope of doing so just now. Their hope is for reaction, and this is to be brought about by a process of education. They are to adopt Mr. Story's methods, and we may expect in due time to hear of the establishment of "bureaus of information" in central localities. They verily believe that prohibition is the result of ignorance. The president of the Association, in his address, declared that this ignorance is the result of "the fact that very few of the men and women who preach prohibition have any first-hand knowledge of the saloons. They do not enter them, even for purposes of observation, and they certainly do not know that by far the large majority of saloons are decent and respectable, and do not tolerate drunkenness and disorder." Possibly the schools for making anti-prohibitionists may bring back a few to the brewers' way of thinking, but there is another set of schools that continue to multiply the number of prohibitionists. These are the lawless saloons themselves. These saloons refuse to be regulated—this, the president of the beer men tells us, is because of the "injustice meted out to them in the guise of laws." This is not the reason. It is because in most cases the saloons are in the hands of bad men, who are determined not to be interfered with in their traffic. This president says further: "It is our duty to hasten universal enlightenment and to spread the conviction that our industry stands for temperance in the best sense of the word, and will neither countenance nor tolerate anything that is not thoroughly in accord with the moral and physical welfare of the people." Well said. When that work is accomplished, either by the critical teaching or actual demonstration by the saloons, the millennium will be here, and everybody will be good and happy.

* * *

The president of the Brewers' Association says: "To keep the saloon out of politics it must first be taken out of politics; and the best way to keep it in politics is to provide by local option laws for the constant agitation of the license question, with the element of harassing uncertainty which this involves." There is some force in this statement, for neither prohibitionists nor saloonists are satisfied if the election goes against them. They try again and again. It will always be so under a local option regime, or statutory prohibition. There is but one remedy—that is to write prohibition into the Constitution. To this end the uncompromising prohibitionist, and many local optionists, perhaps the majority, are working. To-day the saloon is the biggest factor in politics, and will remain such until, by constitutional provision, it is eliminated.

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THE PREACHER'S VACATION.

(Author Unknown.)

The old man went to meeting, for the day was bright and fair,
Though his step was slow and tottering, and 'twas hard to travel there;
But he hungered for the Gospel, so he trudged the weary way
On the road so rough and dusty, 'neath the sun's hot, burning ray.

By and by he reached the building, to his soul a holy place;
Then he paused and wiped the sweat-drops from off his wrinkled face,
But looked around bewildered, for the old bell did not toll,
And the doors were shut and bolted, and he did not see a soul.

So he leaned upon his pilgrim-staff and said, "What does it mean?"
And he looked this way and that way, till it seemed to him a dream—
He had walked the dusty highway (and he breathed a heavy sigh)
Just to go once more to meeting ere the summons came to die.

Soon he saw a little notice tacked on the meeting door,
So he limped along to read it, and he read it o'er and o'er;
Then he wiped his dusty glasses and read it o'er again,
Till his limbs began to tremble and his eyes were full of pain.

As the old man read the notice, how it made his spirit burn!
"Pastor's off on vacation—church is closed till his return."
Then he staggered slowly backward and sat him down to think,
For his soul was stirred within him till he thought his heart would sink.

So he moved along and wondered—to himself soliloquized:
"I have lived till almost eighty, and was never so surprised
As when I read that oddest notice stuck on the meetin' door—
'Pastor absent on vacation'—never heard the like before!

"Why, when I first jined the meetin', very many years ago,
Preachers traveled on the circuit, in the heat and through the snow;
If they got their clothes and victuals ('twas but little cash they got),
They said nothin' 'bout vacations, and were happy in their lot.

"Would the farmer leave his cattle, or the shepherd leave his sheep?—
Who would give them care or shelter, or provide the food to eat?—
So it strikes me very singular, when a man of holy hands
[illegible] forsakes his
[illegible] Wesley or a
[illegible] from their
[illegible] to lounge
[illegible] they did, Satan would raise a shout.

"Do the taverns close their doors just to take a little rest?
Why, 'twould be the height of nonsense, for their trade would be distressed.
Did you ever know it happen, or hear anybody tell:
Satan absent on vacation, and closed—the doors of hell?

"And shall preachers of the Gospel pack their trunks and go away,
Leaving saints and dying sinners to git along as best they may?
Are the souls of saints and sinners valued less than selling beer?
Or do preachers tire quicker than the rest of mortals here?

"Why, it is I cannot answer, but my feelin's they are stirred;
Here I've dragged my totterin' footsteps to hear the Gospel Word,
But the preacher is a-travelin', and the meetin'-house is closed—
I confess it's very tryin'—hard, indeed, to keep composed.

"Tell me: when I tread the valley, and go up the shinin' height,
Will I hear no angels singin'? Will I see no gleamin' light?
Will the golden harps be silent? Will I meet no welcome there?—
Why, the thought is most distressin'; 'twould be more than I could bear!

"Tell me: when I reach the city over on the other shore,
Will I find a little notice tacked upon the golden door,
Tellin' me, 'mid dreadful silence, writ in words that cut and burn:
'Jesus off on vacation—Heaven closed till his return!'"

HIGHER CRITICISM AND SOME OF THE CRITICS.

BY REV. H. W. FEATHERSTUN, D.D.

No. VI.

The critics who think that the Pentateuch is too good to be true, that its superior literary excellence indicates that it could not have been written until about a thousand years later than it claims to have been, would have us believe that the patriarchs before Moses, Abraham, Isaac and Jacob, and back of them to the Flood and beyond, were veritable pagans, worshiping sundry gods and goddesses, among whom was one named Yahweh, or Jehovah. The only argument brought forward to prove this is their theory of evolution. All peoples, they say, were once savages, with low morals, low religious conceptions, and low intellectual capacities and achievements; hence the lowest form of religion was the first form. Fetichism being the lowest form, primitive man's religion was necessarily this. This notion of fetichism is the logical conclusion of the theory of the evolutional origin of religion, but is now being abandoned by them. Next came polytheism, the worship of many gods—a step higher, yet low enough. Out of this polytheism, the worship of one God, finally evolved. As a matter of course, Genesis tells a story far different from this; hence our critics would relegate Genesis to the realm of myth and legend.

Now, what was man's first religion? The so-called higher critics—even Menzies, in his popular History of Religion—say that it was polytheism. Genesis says that it was monotheism. The prophets also say that it was monotheism. Our critics urge that the prophets of the eighth century before Christ were the real founders of "ethical monotheism," but Dean Kirkpatrick says very truly: "The careful study of their writings affords the most convincing refutation of this theory." It is a fact very apparent that almost every one of the prophets bent his energies to call the people of Israel back to a monotheism they had backslidden from. In no one case does one of them assume the attitude of an innovator, a teacher of new doctrine. They all plead for "the old paths," the old worship, the forsaken God.

Universal history joins with Genesis and the prophets in declaring that man's first religion was the worship of the one only God. The learned Canon Rawlinson, in an elaborate tract prepared more than twenty years ago, shows beyond all question that back of all the polytheisms of the various peoples of earth there was a positive monotheism. He carefully considers the religious history of the Phœnicians, the Syrians, the Assyrians, the Arabians, the Moabites, the Ammonites, the Babylonians, the peoples of India, Persia, Greece and Rome, the Celts or ancient Britons, the Germans, the Turanian tribes, the Egyptians and other African peoples, the Chinese and other Mongolians. He thus states his conclusions: "With one exception, we have found everywhere monotheism, either absolute or qualified, and that in most cases we have found it most distinctly and clearly present in the earlier stages of the religion. Even in the one exception, that of the Romans, there is * * a lingering reminiscence of a monotheistic period through which the nation had passed." The learned Canon did not include the American Indians in his investigation, but we all know that they were almost, if not altogether, monotheistic. Thus history speaks with a clear, sure voice, telling us that every polytheistic religion on earth is a backsliding from man's first religion given him from heaven; that behind every form of paganism there stands in the shadows of a remote era sometimes the grand outlines of a primitive monotheism given by the great All-Father to all of his human children. Yet the so-called higher critics say that it cannot be so, because it would not quadrate with their fad, the theory of a monkey ancestry and a steady evolution away from that simian beginning. The learned and world-famous Canon Rawlinson, in England, and Profs. James Clement Moffat of Princeton and Samuel Henry Kellogg of the Western Theological Seminary, in America, have written carefully and learnedly to prove that Genesis and the Old Testament prophets are clearly right when they declare that our race's first religion was the pure, true worship of the one and only God; yet these "critics" toss it all aside—ignored, not answered, not even replied to—because, forsooth, their monkey ancestry fad has no room in it for such a mighty fact. Faddists do not reason much.

Canon Rawlinson concludes his book, "Religions of the Ancient World," with these modest but well-considered conclusions: "The theory to which the facts appear on the whole to point is the existence of a primitive religion, communicated to man from without, whereof monotheism and expiatory sacrifice were parts, and the gradual clouding over of this primitive revelation everywhere, unless it were among the Hebrews. * * * The only theory which accounts for all the facts—for the unity as well as the diversity of ancient religions—is that of a primeval revelation, variously corrupted through the manifold and multiform deterioration of human nature in different races and places." No man, dead or living, has given the question deeper, broader and more intelligent research than Rawlinson gave it. I prefer the conclusions of Rawlinson, Genesis and the Prophets to the callow utterances of these higher critical faddists, who claim a simian ancestry.

A SABBATH IN CORI [illegible]

No day for a long time h[illegible] quite so pleasantly as was Sun[illegible] incidentally passed in Corinth. This tow[illegible] always impressed me as a town made up of country people. Let not some over-proud urban dare laugh at the Corinthians because they cause one to think of the country; for the problem of civilization is to combine the virtues and advantages of town and country. In the above statement, I merely mean that Corinth seems to be successfully solving this problem.

On finding that I should be in Corinth on the Sabbath, I had expected to slip in upon my good friend, the Rev. L. M. Broyles, and hear him in one of his "non-occasional" sermons. I heard something better—the Children's Day exercises. These exercises were better than the sermon would have been, because they meant more to and for those rendering the programme; again, because children before an audience will more nearly affect every auditor than will the greatest speaker on our planet; still again, because these exercises were the result of the efforts of Mrs. Broyles and some other good women of the church, and you know that I think women do better work than men—when they do.

The beautiful programme sent out by the Publishing House was effectively and splendidly executed. The eagerness, zeal and enthusiasm that entered into all the children did and the spirit that saturated the songs they sang were enough to put to shame the perfunctory performances of many of us older people supposed to be drilled in the service of our Savior. Our church is truly wise in giving the children more and more to do instead of promulgating pious prohibitions and preparing propitiatory penances. What impressed me especially while visiting First Church, at Corinth, was what I believe cannot be found in any other congregation of the Conference. This was a young men's (not boys') Sunday school class, now numbering over sixty. On account of the absence of the teacher, I was given the great pleasure and distinguished honor of standing before this class. The marked patience with which they heard me made me have great faith in their power of self-control, which is the crowning virtue of any individual who possesses it. Were I to attempt to characterize the members of this class, I should find myself using such words as clean, intelligent, practical, aggressive, progressive and religious. You will agree with me in this estimate when I mention their "purpose" as set forth on their membership card: First, the Mutual Acquaintance of the Class Members; Second, the Improvement of the Higher Christian Life of its Members; and third, to Render Material Aid to its Members When Necessary. Hear, ye church members of fourteenth century ideals! Will you allow yourself to think longer that it is foolish and almost sinful to educate women? This class of strong, vigorous, intellectual, common-sense young men has chosen for its teacher a young woman, Miss Elizabeth Kilpatrick. This class means business. They said to me that, if I would go away—they saw that I had a notion of staying—and come again, I should have at least one hundred to talk to. That they have faith in this promise is attested by the fact that they have already paid, in cash, to the amount of $470 to enlarge the pastor's study (which they use also as class-room) sufficiently to accommodate that number.

The impression made on me by this class put me on the alert, and I found out other things. The whole church is alive and awake. I passed several groups on the street and I could hear that they were talking about Sunday School work, the prayer meeting, and other matters concerning the church interests. I learned that the prayer meeting is largely attended, large crowds attend the Sunday services, and the organizations of the church are active. I found [illegible] like Brother Broyles; better still, they [illegible] He has much influence with [illegible] appeal from him in the [illegible] crowd to hear me [illegible] he has been [illegible] as I be[illegible] pectancy [illegible] been used to hear[illegible] As I closed, they still [illegible] expectancy. Brother Broyles [illegible] The people were satisfied.

Mr. President: I move, sir, that a com[illegible] be named to receive and carefully weigh all arguments for and against the time-limit; and, if at all feasible, let this commission propose some basis upon which we may have an enactment making inoperative, in certain peculiar cases, the law bearing on this question. Let us have this, please, before Brother Broyles' four years' term is out.

W. L. CLIFTON.

WHITWORTH'S COMMENCEMENT.

The commencement exercises of Whitworth College were held from May 21 to June 2, and on account of their unusual excellence, they are worthy of special mention. The sermon on Sunday morning was preached by Dr. F. N. Parker, of New Orleans, and made a deep impression on the large body of hearers present. Dr. Parker fully maintained his reputation as a thoughtful and eloquent preacher. At night Rev. J. W. Crisler preached before the Epworth League to the pleasure of those who heard him. Rev. T. W. Lewis, on Monday morning, made the Alumnæ address, talking in an interesting way on "Friendship," taking as a basis the tender relations between Naomi and Ruth.

The art exhibit in the afternoon showed in many instances decided progress and genuine talent.

The evening of Monday was devoted to the grand concert and contests in Expression, furnishing the highest pleasure by means of the skilled music, the pure rendering of pieces, and the rhythmic movements of the occasion.

The annual address on Tuesday morning by Dr. Craighead, the distinguished president of Tulane University, was strong and even great.

The degree of A.B. was conferred on seven young ladies, Eva Crisler, Marion Alice Decell, Margarett Eula Granberry, Olive Watkins Lipscomb, Willard Aurelia Pigford, Jemmie Lavinia Vardaman and Hattie Merwin Watkins.

Five young ladies received the degree of B.L., Georgia Isabella Brumfield, Bessie Chichester Cooper, Ella Crisler, Grace Dorothy Leighton and Pauline Purser.

Diplomas in Piano were awarded to Lois Cooper and Jemmie Vardaman, a diploma in Voice to Ella Crisler, in Expression to Lucile Lynch, and in Commercial Course to Mabel Adams, certificates in Bookkeeping to Maggie Curry, and in Stenography to Ruby Enochs, Bessie Ott, Eulice Honard and Ora Rawley.

The Senior Scholarship Medal was won by Pauline Purser, the Junior Medal by Wessie Brumfield, the Sophomore by Nettie Morris, the Freshman by Sadie Matthews, the Sub-freshman by Maybel Evans, Preparatory by Essie Sistrunk. Music by Jemmie Vardaman, Elocution by Leontine Magrath, Art by Annie Decell, and the prize of half-tuition in Art in free-hand drawing by Wessie Brumfield.

The Trustees were highly gratified with the great success of the College during the session, and commended Dr. Cooper's administration in the warmest terms. More than 250 pupils were in attendance, and more than 170 of these were in the boarding department. This patronage was widely distributed, and from the best families in the land. Dr. Cooper has come to be among the great college presidents of the country, and he is ably seconded by wise and thorough teachers. Mrs. Lipscomb, Miss Drake, Miss Ragsdale, Miss McVoy, Mrs. Bolton and others assure the best and most faithful instruction. The religious influences also are of the highest character.

The last matin prayer service of the session, on Monday morning, conducted by the girls, was tender and pure and beautiful.

[illegible] meeting of the Board of Trustees a [illegible] done in the election of Hon. [illegible] former treasurer [illegible] devoted [illegible] of the [illegible] and the grounds mos[illegible] othing in the State to equal them [illegible] expended during the year $2500 in perma[illegible] improvements. Whitworth is to-day the seat of sound learning, of genuine religion and of gentle manners. Her history of near fifty years makes her honored and classic, while her unabated vigor gives the promise of usefulness for years to come.

It is also a matter of importance that the completion of the Mississippi Central Railroad from Natchez to Hattiesburg, and crossing the Illinois Central at Brookhaven, gives the easiest access to the College from all directions.

I take pleasure in saying that the degree of A.M. *pro causa honoris* was conferred on Mrs. B. W. Lipscomb and Miss Janie H. Drake.

E. H. MOUNGER.

A BAPTIST PREACHER ON MISSIONARY COLLECTIONS.

"I have some respect for the Baptist Church (not much, but some) that says it believes in the principle that "If the Lord is going to convert the heathen, he will do it, young man, without your help and mine," but for the Baptist Church that wants the name of being missionary, and that shies at a special missionary plea, or a special opportunity to give—well, friends, it may be part Christian, but the Lord only knows where to draw the line in some of these cases.

"You know there are two ways of judging dogs. One is the bench show, in which the judges go along and note their points. The other way is the field trial. Some of the dogs that are best in the bench show fail when it comes to the field trial. There is a dog, fine in the muzzle, that has all the seven points of perfection, but in the field trial he was gun-shy, or would run off on a rabbit-trail when he was after birds. Do you know that these are just the complaints—that Christians show up well in the bench show, in the church and at the communion table—but in the field trial some of them will shy at a missionary collection?"—Rev. Emery W. Hunt (Baptist), President Denison University, at the Young People's Missionary Movement Convention.

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FAITH.

By Margie Howard Benton.

Walking on the beach one summer day,
My mind filled with doubt, the burden lay
Heavy, and my heart was sad and sore;
[illegible] as if I could trust no more.
[illegible]
[illegible]

Then [illegible]
My eyes [illegible]
I knew there were [illegible]
Who [illegible]
Whether they'd [illegible]
Or be carried down to watery grave.

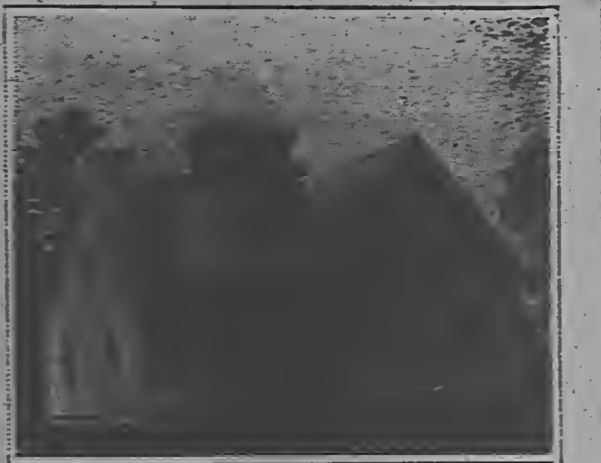
Then, quick as a flash, did this thought come:
Why should I in doubt and darkness roam?
If the sailors trust the ships they steer,
With never a doubt nor single fear,
Cannot I, far better, trust the Lord,
Whose promise is written in his Word?

Nay, I will not doubt, but cast each fear
And burden that my heart has to bear
At the feet of Christ, the sinner's friend,
Whose willing ear does ever attend
The cry of lost souls for mercy free.
My heart, dear Lord, I now give to thee.

Yea, I'll now launch out on life's broad main—
God's Word my bark—and if I refrain
From sin, and to my helm, faith, stand fast,
I need fear no wave nor tempest's blast.
And though rough seas around me may roll,
I'll reach at last the Home of the Soul.
Leesville, La., July, 1908.

THE CAMPTI (LA.) CHURCH.

We present herewith an excellent picture of the church recently completed at Campti, La., Rev. C. F. Staples, pastor. It is a beautiful and well-built house. The walls and ceiling are beautifully and tastefully papered, while the wainscoting and window and door facings are hard-oil finished. It has an inclined floor, and a Sunday school room separated from the auditorium by rolling doors. The auditorium seats 170 persons. The Sunday school accommodates sixty. The house cost $2,000; the pews cost $500. It is carpeted, lighted with electricity, and is in every respect a well-finished house of worship.



We congratulate Brother Staples and his excellent people on their achievement. The building and equipment of this church Brother Staples regards as the best work of his life.

LAYMAN'S MOVEMENT.

At a meeting of the laymen of the New Orleans District held May 22, 1908, the following was adopted:

That the Church Leader elected by the Quarterly Conference in each charge proceed at once (if he has not already done so) to organize in each charge a Layman's Missionary Movement, to consist of all male members, with regularly elected officers and committees, to engage in such church work as may appear practicable and helpful to the Church, and with that in view, the following committees should be appointed:

Foreign Missions—A committee of five, for increasing the interest in our Foreign Mission work and other church benevolences, and also to [illegible] and the establishment of mission stations in [illegible]

[illegible] of three to attend [illegible] of the Church, with special efforts to increase the attendance of men at them, and look up those members who have stopped attending and those who are irregular.

Lookout—A committee of three, who are to adopt a system for reaching strangers coming to our city, with a view to identifying them with our churches and welcoming them.

Sickness and Distress—A committee of three, who are to see to it that our brother, in sickness or distress, is ministered to.

Social and Fraternal—A committee of three who are to look after the social and fraternal needs of our laymen.

It was decided also that the District Committee (composed of the District Leader, as chairman, and the Church Leaders in the district) hold meetings regularly once every three months (or as often as practicable) for the purpose of prosecuting such work as may be of aid to the general interests of Methodism in the district, and to arrange for holding district meetings of all the laymen in the district as often as practicable, when reports from each charge should be made, and for the encouragement of the co-operative spirit among the various congregations in Methodism and bringing them closer together.

I think the plan as adopted by the New Orleans District can well be applied to all the districts of our State, and would, therefore, ask the Leader of each district to proceed at once to organize along the same line, which, however, might be changed in some districts to meet its special conditions, but in a general way it can be adopted.

I specially call your attention to the 25 per cent increase for this year in the Foreign Mission fund, as agreed upon by the Chattanooga Convention. Please endeavor to have this increase raised throughout your district.

I hope each Church Leader in your district has organized his laymen; if not, have him do so without further delay.

I shall write Mr. G. W. Cain, our general secretary, in Nashville, to send you such printed matter bearing on the Layman's Movement as he may have. This you can distribute among your Church Leaders. Endeavor to get as many of your laymen as possible to subscribe to "Go Forward," our official organ.

The publication, "God's Call to Men," which contains the proceedings of the Chattanooga Convention, would be valuable in the hands of each layman. It costs only $1, and I would recommend your urging your laymen to get it.

I earnestly request and urge you, as District Leader, to push the work of the Layman's Movement in your district. The Church at large expects a great deal as a result of this movement, and has a right to. Let each one of us do our share towards making it a success.

Yours fraternally,
W. W. CARRE, State Leader.

LETTER FROM OKLAHOMA.

Dear Dr. Boswell: When I bade my friends and parishioners in old Mississippi good-by last November I assure you there were some misgivings on my part as to the wisdom of the move; but having been informed by Brother W. F. Dunkle, who is now my presiding elder, that a nice station, composed of many elegant and [illegible] people was at my destination, and further assured of the fact that it was a healthful region, I, like Cæsar, [illegible] that the die had been cast and I must [illegible] vast throng that was ever moving toward the great West. After having been born and [illegible] on the soil of Mississippi, my people having been citizens of the Magnolia State for more than three quarters of a century, it was but [illegible] that when the time came for us to take our departure we should feel that perhaps it might be better to remain in the land of our nativity. Tennyson says, "Things seen are mightier than things heard," and I think the expression [illegible] be very aptly used when referring to the greatness of this new State.

Oklahoma lies south of the center of the United States. Oklahoma City, which is not far from the geographical center of the new State, is about 200 miles south of the geographical center of the United States and 800 miles south of the Canadian line. It is about equi-distant from New York and San Francisco, being 1300 miles from each, and about 450 miles north of Galveston, the nearest point on the Gulf of Mexico.

Oklahoma has a greater variety of natural resources than any other State in the Union. At the present time not more than one-third of the agricultural resources of the State have been developed. The greater part of the most fertile land in the State has not yet been put into cultivation. The mineral resources of the State, which are very great, are practically undeveloped. To convince the incredulous I shall give a few figures to show the greatness of the State from a commercial standpoint. The yearly dairy productions are worth $2,750,000; in 1906, [illegible] bushels of corn, valued at $65,000,000, were raised; the wheat crop for the same year was 21,554,000 bushels, valued at $13,000,000; 14,500,000 bushels of oats were raised in the same year, valued at $5,700,000; the number of bales of cotton produced was 918,000, valued at $48,500,000; the income from the orchards is more than $2,000,000 annually, and the fruit crop is destined to become one of the most important productions of the State. Alfalfa, Bermuda grass, broom corn, tobacco, water melons, Castor beans and many other products are successfully grown. Oklahoma contains 70,430 square miles, or 45,075,200 acres, enough land to make 281,720 farms of 160 acres each. The population of the State, according to the census recently made by order of the President, was 1,414,177. There are ninety-six towns of over 1,000 population each. Those who have not been here are apt to think because this is a new country, it not having been open to settlers but a few years, that the citizenship does not compare very favorably with that of the older States. But this is a mistaken idea. After having met a number of the professional men of the State, and having found them to be highly educated, polished gentlemen, I am thoroughly convinced that they would be recognized as men of intelligence, honesty and sobriety in any of the old States. It is with great pleasure that we Mississippians have watched the career of United States Senator T. P. Gore, formerly of Mississippi. I had the pleasure of knowing him when he was quite a young man and lived at Walthall, Miss. Well do I remember when he used to captivate his audiences when he was but a [illegible] that his mental growth ar[illegible] more than transcended the [illegible] tations of those who knew him [illegible] boy. I predict for him a future [illegible] mighty victories and great achievements.

We are comfortably and happily domiciled in the beautiful and progressive little city of Sallisaw, which has a population of about 3,500. It [is] the county site of Sequoyah County, named in [hon]or of the great Cherokee Indian, who, it is [said,] invented an alphabet for his people, and is reputed to have been one of the wisest [of] the Cherokees. Our people have recently [voted] for the issuance of $60,000 worth of bonds [for the] purpose of putting in water works. Our [illegible] School, which requires ten teachers, does [illegible]ent work, and is the pride of the town. [To m]eet the growing demands, our people voted [last w]eek to issue bonds to the amount of $25,-[000 f]or the purpose of erecting a more commo[dious] school building, and the Board hopes to [have] it ready for occupancy by the 1st of Octo[ber]. There are three strong banks in the town, [in] a prosperous condition. We have ten law[yers] and seven physicians, the greater number of [the]m are from the best families of Mississippi [an]d Tennessee. The business streets, which are [b]uilt of brick and stone, are very attractive, and the watchword of every merchant is progress. The resident portion of the town is laid out in beautiful streets, some of which are lined with poplars, elms and maples, which serve the twofold purpose of adornment and protection from the sun's rays. We have a nicely-furnished church at the corner of Wall and Choctaw Streets, the parsonage being on an adjoining lot. The brethren who have preceded me have wrought well, as their works testify. Our membership is composed of the leading families of the town, men and women who are desirous of seeing our church grow and prosper along all the lines, and they give of their time, talent and means liberally and cheerfully.

I watch eagerly for the coming of the ADVOCATE each week to catch some of the news from my friends and brethren of the North Mississippi Conference.

With best wishes for the continuation of the success of your paper, I am fraternally,

JNO. H. ROGERS.

Sallisaw, Okla.

A GREAT MEETING AT BOND, MISS.

Some two months ago six or eight persons covenanted together to fast once a week and spend one hour each day in prayer for a revival. The result of this was in the teachers' meeting in the evening of the fourth Sunday in May, as they talked and prayed, the Holy Spirit fell upon them and it was a Pentecost to their souls. Here in the church on that Sunday evening the revival started. The week was observed as a season of prayer for the revival.

On the fifth Sunday Brother Howse came to us and remained for two weeks, preaching with power. In the beginning of the meeting about twenty of us agreed to fast every morning and spend one hour in prayer for the unsaved of the town.

We had three services a day for several days. Brother Howse preached three times a day for a few days, and then twice each day. At 4 o'clock we held at the Baptist Church a special service for men, and at the Methodist Church special service for women. These were services of deep interest and great power, and much freedom. The result was a deep spirit of conviction fell upon the entire town, and men and women were saved by the score. We estimated that [illegible] hundred persons were converted and [illegible] [fa]thers and mothers, sons and [daugh]ters, [neighbors] and friends were born into [illegible] [illegible] meeting so [illegible] in results. [illegible] the church, som[e] [illegible] joined the Baptist Ch[urch] [illegible] were erected. Many will no[t] [illegible] and a large number are subscribing fo[r the AD]VOCATE. Bond will be a strong, efficient church now in the Master's service.

We have had a meeting at Brooklyn, but results were not so gracious. There were seven accessions. Brothers Harbin and Howse did excellent service. We are planning to have a great revival at Brooklyn in August.

Our Epworth Leagues are doing good work at each of the churches. May the Lord come in mighty power and save the lost.

W. D. DOMINICK.

FROM THE COLPORTEUR.

After a strenuous itinerary of several weeks among District Conferences and other meetings, the colporteur has enjoyed a brief outing.

I cheerfully accepted an offered trip to Nashville, Tenn., whither I went June 13, and spent a delightful week attending the exercises of Vanderbilt commencement and the Bible Institute, and visiting and inspecting our great Publishing House. During my stay I was invited guest of the home of Brother I. G. Campbell, who was the genial representative of the house to our Conferences last December.

This was my first visit to the new Publishing House, and I can truly say that it fully measures up to my highest conceptions of building, capacity, equipment, work and variety of stock kept in store. It is certainly worthy of all honor and patronage of the Church.

Several of the office men were absent, but all with whom I met treated their visiting fellow-laborer with every token of brotherly kindness and courtesy.

Since this visitation and insight into this great institution of ours, I feel that I can better represent it than ever before, and I trust more efficiently. We are glad to announce the appearance of the second volume of Jones' "History of Methodism in Mississippi." It is ready for sale, as is also a new edition of the first volume. I am prepared to fill orders. Let them come rapidly. Surely every preacher and many others will get it without delay. "Revival Praises" is the song book for the revival meeting. A good stock is on hand. Let your orders be sent in due time for your meetings. G. W. BACHMAN.

Winona, Miss.

DISTRICT CONFERENCE.

The Arcadia District Conference will convene at Bienville, La., July 28-31, 1908. Preachers and delegates will please come to the church as soon as they get off the train.

S. P. DAVIS, P. C.

TO THE PASTOR.

If you will send in the names of the post-offices on your charge, we will send you a list of the subscribers on your work. You will find this a great help in securing renewals and new subscriptions. Put the ADVOCATE in the homes of your people, and you will have an assistant, unfailing in its visits, and doing you good all the time.

SEASHORE CAMP MEETING

From July 8th to 15th, 1908.

SPECIAL RATES.

No Admission Fee at the Gates of the Grounds During the Camp Meeting.

The management announces the Thirty-seventh Annual Camp Meeting, Seashore Camp Grounds, commencing Wednesday, July 8, and continuing until July 15. The cottages and grounds have been put in thorough order, and other improvements made, looking to the comfort and convenience of those who attend this meeting.

The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle Grove, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the grounds are not only cordially invited, but are expected to attend.

LOCATION.

The Seashore Camp Ground is located on the Mississippi Sound, seventy-nine miles from New Orleans and sixty-two miles from Mobile, on the Louisville and Nashville Railroad, and is one of the most beautiful places on the Gulf Coast. It enjoys a railroad service that is unexcelled for comfort and convenience. Magnificent new Artesian wells furnish cool and life-giving water. By a perfect system of water works the cottages and hotels are furnished with this water direct from the well.

The Grounds are Lighted by Electricity.

A pier twelve hundred and forty feet in length, with a Summer house on the end, extends out into the Gulf, and offers positively the most delightful advantages in the South for a promenade. The bathing is unexcelled by any other point on the gulf. All parties residing on the grounds have the privilege of the bath-houses. Good board can be secured at the restaurant, which is in charge of a competent chef, and in private houses at reasonable rates. The comfort and convenience of all visitors will be carefully looked after.

All Methodist preachers will be admitted into the Grounds and provided with board and lodging free of charge during Camp Meeting.

Persons wishing to secure accommodations before the rush of opening of Camp Meeting should address communications to R. G. Price, Keeper Seashore Camp Ground, Biloxi, Miss., or any of the undersigned officers.

Dr. E. L. McGehee, President, New Orleans, La.
Sam Meyer, Financial Secretary, New Orleans, La.

SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

The ninth session of the Seashore Assembly for Christian Workers (formerly the Seashore Epworth League Assembly) will open Thursday evening, July 25, at the famous Seashore Camp Ground, Biloxi, Miss., and will conclude Sunday evening, August 2. The Assembly offers to Epworth Leaguers, Sunday School workers, and all others who desire to equip themselves for Christian work, courses in systematic Bible Study, Home and Foreign Missions, Epworth League Methods, and Personal Work. Devotional meetings will be held every morning in the Tabernacle and every evening on thqe Beach. The forenoons will be given to study, the afternoons reserved for recreation, and the evenings for inspirational lectures.

Lodging will be provided in the Epworth Lodge, owned and managed by the Assembly, for as many advance applicants as the Lodge will accommodate at $2.50 for the ten days of the session. Board can be had at restaurant or private table at 75 cents to $1 a day.

For further particulars address F. S. Parker, President, 810 Broadway, Nashville, Tenn., or C. D. Atkinson, Secretary, 734 Nashville Avenue, New Orleans, La.

ALEXANDRIA DISTRICT CONFERENCE

The thirty-eighth session of the Alexandria District Conference met at the Methodist Church in Natchitoches, La., June 11, 1908.

The [illegible]

[illegible] everywhere.

Despite the hard conditions of the present time the reports of the pastors were good. Several reported improvements made in church property. The host of the Conference reported that the parsonage at Natchitoches had been completely repaired and some additions made. Many of the pastors pleasantly tested the truthfulness of this report in visiting the well-appointed home of Brother Holt. The house is on a sloping hill-side, neatly mowed by much sweat of the pastor's brow, an admiring parishioner told the writer. On the east end the house is well above the ground. Here is the new addition, the pastor's study, and it would be a haven of rest to any preacher in the Louisiana Conference. Into this study the breezes come softly from Cane River.

Rev. R. H. Cross reported an expenditure of $800 on the church at Atlanta.

The pastor at Lecompte reported that the church at Cheneyville had been painted and furnished with factory-made pews, pulpit and chancel.

The beautiful new building of First Church, Alexandria, was said to be ready for the opening on the Sunday following by Dr. McMurry.

Several pastors reported good meetings and many added to the church as a result. Especially does the cause of the Master seem to be furthered at Tioga, in the Pollock charge, where the pastor was recently assisted in a gracious revival by Brother Finley. A total of about 200 were reported as received by profession of faith and certificate over the district. On the whole, reports showed that Sunday schools are doing well [illegible] district.

The cause of missions has not been neglected. Doubtless much of the interest along this line resulted from the Missionary Institute held at Alexandria in the early spring. The brethren there resolved prayerfully and earnestly to present the cause of missions more faithfully to their people. As a result seven charges reported their assessments for foreign missions paid in full, while others reported money collected, and a few said their assessments for domestic missions were paid or subscribed.

While the district is suffering great adversity, the brethren refuse to be discouraged. With the greatest flood, perhaps, ever known on the Red River, and thousands of fertile acres and promising crops under water, the outlook is, indeed, gloomy. Some of the pastors present actually met with difficulty and annoyance in getting to the Conference. If the time had been a week later, it would hardly have been possible for the Conference to meet at Natchitoches, for a large section of the Texas and Pacific Railway is washed away above Alexandria. Returning pastors, at one point, saw water splashing from the car-wheels. Alexandria itself is threatened, and men and mules are working hard to save the town and the rich Bayou Boeuf country below. Surely a sheet of water, tenement houses deserted, while here and there rows of corn tassels just above the encroaching water are trying still to wave a defiance in the face of the flood. But while our hearts are troubled and anxious, we are trying to be brave and trust in God, like the early preachers of this section who picked their way through the swamps and swam the swollen streams.

Apropos to this, the Conference passed a resolution [illegible] of the effort [illegible] Methodism [illegible] at present [illegible] Bowman [illegible] it should [illegible] early history of his charge and report to the Historical Commission of the Louisiana Conference.

The Committee on Resolutions brought in, in part, the following report:

1. We have carefully considered the subject of domestic missions in the bounds of the district and offer the following:

Whereas for a number of years the West Alexandria Church has received aid from our Conference Board of Missions, and whereas the building of First Church in its present site has largely obviated the necessity of the West Alexandria Church where it now stands, and whereas the removal of said church is not feasible at this time; therefore be it

Resolved, That it is the sense of this District Conference that the First Church and the West Alexandria Church should be consolidated, and that whatever work is necessary to be done in West Alexandria should be done under the auspices of the consolidated church, and that the property now held by the West Alexandria Church, or the proceeds from the rent or sale of same, should be set aside and reserved for the extension of Methodism in West Alexandria.

Resolved further, That this District Conference recommend to the presiding elder and to the pastors and the quarterly conferences of our churches in Alexandria that they confer and agree upon a plan whereby said consolidation shall be effected without friction or injury to Alexandria Methodism.

2. Whereas the domestic missionary problem of the Alexandria Conference is largely connected with saw-mills, and whereas these communities present grave and peculiar problems, therefore, be it

Resolved, That the presiding elder be instructed to name four members of this Conference, two clerical and two lay, who, with himself as chairman, shall constitute a commission, whose duty it shall be to gather data necessary to a thorough understanding of this subject, and formulate a plan of operation to be presented to the Conference Board of Missions as the recommendation of this District Conference.

3. Whereas many of the members of this Conference, both clerical and lay, have been kept at home by personal affliction, sickness in their families and other afflictions; therefore, be it

Resolved, That this District Conference express to them our sincere regret at their inability to be present with us, and our heart-felt sympathy with them in their affliction.

Resolved further, That, in view of the many disastrous circumstances that confront our people, we urge upon them that they and we shall accept these things as an urgent call for a closer walk with God and more self-denying effort for the interest of the kingdom of God among us, and that we all pray that the trial of our faith, being much more precious than gold, which perisheth, may be found unto praise and honor and glory.

5. Whereas there are pending before the present Legislature various measures for the moral reform of our State, therefore be it

Resolved, That the secretary of this District Conference be instructed to telegraph our representatives in the Legislature, urging them in the name of 2000 Methodists represented by this Conference to pass said measures.

6. Resolved, That we tender Rev. M. G. Holt and the people of Natchitoches our heartfelt thanks for their Christian hospitality, and that we heartily thank the authorities of the State Normal for an invitation to visit that institution, and express our appreciation of courtesies extended upon the occasion of our visit.

The members composing the committee making the above recommendations were Revs. [illegible] Harper, S. S. Bogan and R. M. Brown.

The presiding elder made an appeal for the NEW ORLEANS CHRISTIAN ADVOCATE, and urged the pastors to raise their [illegible] during the month of June. He also recommended a mass meeting of laymen to be held in Alexandria, and asked the opinion of the Conference. It was decided to call upon each charge to elect delegates to a Laymen's Movement convention to be held at Alexandria in August.

Rev. J. D. Harper presented the cause of church extension, and Rev. [illegible] spoke in behalf of his chosen work, the Orphanage.

The licenses of local preachers were renewed, and D. [illegible] Bodin licensed to preach and recommended for admission into the Annual Conference.

The following delegates were elected to the Annual Conference: Hon. [illegible] and Brothers G. A. Hood and R. E. Boddie. Alternates, Brother R. F. Harrison and Rev. W. R. Whatley.

Jena was unanimously selected as the next meeting place of the Conference.

The report of the Woman's Foreign Missionary Society was read and the pastors were urged to help further the work of this useful society.

Barring the small attendance, the meeting of the Conference was a delightful one. The preaching was good. Rev. S. S. Bogan preached the opening sermon; Rev. [illegible] Harper preached Friday night; Rev. H. [illegible] White Saturday morning; Rev. N. E. Joyner Sunday morning, and Rev. R. M. Brown Sunday night. On Saturday night the presiding elder delivered his instructive illustrated lecture [illegible].

The weather was fine, and people were never more hospitable than Brother Holt and the good folk of Natchitoches. While in their midst we were more and more impressed that Natchitoches is a strategic point in Louisiana Methodism. Students from all over the State come there to the Normal School, and our church at that point has a great opportunity for state-wide work. A great number of the Normal students regularly attend the Methodist Church, and were present during the Conference. The pastor is doing a great work in the Sunday school, and in other lines, but their present equipment is inadequate. They hope to build a brick church on a better site. But they cannot do this alone. They must have help. As this is clearly a matter of importance to the whole Conference, they expect help, and the writer has taken this space to speak of it. So we commend to the whole Louisiana Conference for consideration in the meantime a resolution by the District Conference endorsing the application of the Natchitoches Church for a loan of $2000 and a donation of $1000, and memorializing the Louisiana Conference to endorse said application.

Our visit to the Normal School was a pleasure, our stay in Natchitoches was thoroughly enjoyed, and as we looked back from the train upon the town, quaint and old—yes, the oldest in the United States—built upon the hills overlooking Cane River, we carried away only pleasant memories.

R. H. HARRIS, Sec'y.

Lecompte, La.

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Th[illegible]

THIS—ANOTHER D[illegible]

By Ruth Brooks.

Oh, beautiful morning, the emblem of another day,
In whose swift course we speed in silence on our way,
In thy path drift the shadows of darkness;
In thy folds are hidden the last of yesterday's ray,
And with the coming of the rosy dawn is born
This—another day!

And while the day is ours,
Fresh as the rose sparkling with dew,
So many are the buds of promise, radiant in their glorious hue!
Let not in idleness be spent these golden hours,
For quite too soon comes the evening of life,
And withered are the buds,
Gone is the dew.
All must be done in strife,
Lest before our tasks are through,
There break, through the horizon of time,
To-morrow—another day.

Time is a mighty river,
And as it moves on in its silent way,
Broken only by the birth of another day,
Many are the changes that are wrought;
But all we, His creatures, can do
Is to ask His tender guidance through
This—another day.

Port Gibson Female College, May, 1908.

"NO IF."

There was a knock at the door of Aunt Fanny's pleasant kitchen one morning, and on the steps stood a little girl with a basket on her arm.

Don't you want to buy something?" she asked as she came in. "Here are some nice home-knit stockings."

"Surely you did not knit these stockings yourself, little girl?" said Aunt Fanny.

"No, ma'am; but grandma did. She is lame, and so she sits still and knits the things, and I run about to sell them; that's the way we get along. She says we are partners, and so I wrote out a sign and put it over the fireplace, 'Grandma and Maggie.'"

Aunt Fanny laughed and bought the stockings, and as she counted out the money to pay for them, Maggie said: "This will buy the bread and butter for supper."

"What if you had not sold anything?" asked Aunt Fanny.

"You see, we prayed, 'Give us this day our daily bread,' and God has promised to hear when folks pray; so I guess there wasn't any 'if' about it. When he says things, they're sure and certain."—Selected.

THE MISSING FIVE CENTS.

Holding out his hand for the change, John's employer said: "Well, my boy, did you get what I sent you for?"

"Yes, sir," said John; "and here is the change, but I don't understand it. The lemons cost 28 cents, and there ought to be 22 cents change, and there's only 17 according to my count."

"Perhaps I made a mistake in giving you the money?"

"No, sir; I counted it over in the hall, to be sure it was all right."

"Then, perhaps, the clerk made a mistake in giving you the change?"

But John shook his head. "No, sir; I counted that, too. Father said we must always count our change before leaving a store."

"Then how in the world do you account for [illegible]ing 5 cents? How do you expect me to [illegible] story as that?"

[illegible] but his voice was [illegible] I can't. All I [illegible]

to be sure [illegible] 5-cent piece that is [illegible] sleeve?"

John looked down quickly, and [illegible] the gleaming bit with a cry of pleasure. "Here you are! Now it is all right. I couldn't imagine what had become of that 5-cent piece. I was certain I had it when I started from the store to return."

"There are two or three things that I know now," Mr. Brown said, with a satisfied air. "I know you have been taught to count your money in coming and going, and to tell the exact truth, whether it sounds well or not—two important things for an errand boy. I think I'll try you, young man, without looking farther."

At this John's cheeks grew redder than ever. He looked down and up, and finally he said, in a low voice: "I think I ought to tell you that I wanted the place so badly I almost made up my mind to say nothing about the change if you didn't ask me."

"Exactly," said Mr. Brown; "and if you had done it, you would have lost the situation, that's all. I need a boy about me who can be honest over so small a sum as 5 cents, whether he is asked questions or not."—*Pansy.*

CHARLIE'S PRAYER.

Charlie's grandmother went often to the Old Ladies' Home to visit the inmates and cheer their hearts with little gifts of flowers or fruits, a sympathetic word or a whispered prayer.

Charlie had fallen in the way of going with her, until at last every week saw him helping grandma up the front steps of the Home. To be sure, the top of his head only came to grandma's elbow, but he felt very large and strong.

The dear old ladies in the Home grew very fond of their little visitor, and watched for his coming eagerly. His bright face was like sunshine to them in their quiet, uneventful lives.

One day old Mrs. Adkins fell sick, and she lay in her little room a long time. Because she suffered very much and grew no better, she found it hard to be patient; so grandma went often to see her.

One week grandma wasn't well, so Charlie went alone to see their friends. He went about from room to room, making a little call in each till he came to No. 19, where Mrs. Adkins lay. His heart ached with sympathy as he stood beside her and saw the tears in her eyes.

"Could I hold your head?" he asked, anxiously. "Mamma likes to have me when her head [illegible]ches."

"[illegible]hank you, deary. Your soft little hand [illegible] my pain. No one but God can [illegible]

[illegible] re[illegible]

"Sha[illegible] he had heard [illegible]

Even in her pain [illegible] but she only said, "I should be very gl[illegible]

Down went Charlie on his knees; his chubby hands were clasped and his blue eyes reverently closed as he said, "Dear Jesus, she is very sick, and she's suffering worse than if she had a bad headache. If she's too sick to be cured, please let her go to sleep and wake up in heaven. Amen."

Much relieved, he stood up and reached for his cap. Mrs. Adkins put her arm about him as she said, tenderly, "I think Jesus has helped me already, and I just want to tell you I'd rather God would answer that prayer than any other you could have thought of. I have so many dear ones waiting for me in heaven, and no one here any more. Good-by, little comfort."

The next time Charlie and grandma visited the Home the little room was empty, for Mrs. Adkins had gone to sleep a few days before and wakened in heaven.—*Christian Work.*

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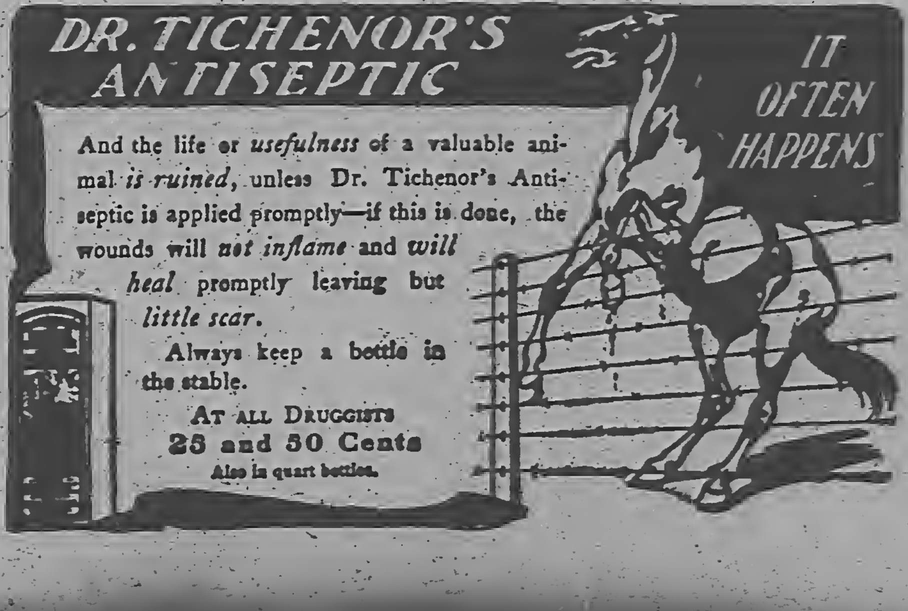

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Christian Advocate.

REV. JNO. W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.
CHAS. C. CHALMERS, Publisher.

[illegible]

TERMS

One Copy, one Year, [illegible] to Preachers of all Denominations, half-price.

PUBLISHING COMMITTEES:

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NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D., Rev. J. T. Murrah, Rev. W. W. Woollard.

THE PRESIDING ELDERSHIP.

In the hurry of the last hours of the recent session of the General Conference of the Methodist Episcopal Church the term "presiding elder" was changed to "district superintendent." The duties of the office remain unchanged, save the superintendent is relieved of the obligation of attending the second and third Quarterly Conferences. Of all this, however, we are not so sure, since, as one authority has said, as "presiding elder" is substituted by "superintendent," it is possible to appoint a layman to the place. Judging by intimations which are seen in some of the ADVOCATES, the superintendents will not have time to hold the Quarterly Conferences, were they ever so much disposed. The districts will probably be enlarged, and the number reduced to the minimum.

Is there any significance in this change? Those who favor it say that "superintendent" is more in accordance with the nature of the office than "presiding elder." This is not apparent to one fully acquainted with the polity of Episcopal Methodism. To us it seems to be the beginning of the end of the office itself. Under the *regime* as outlined, with doubling already large districts to twice their present size, the office will break down of its own weight; and circuits and stations which can do without the superintendent at the second and third quarterly meetings will naturally conclude, as some city charges have already concluded, that they can get along without his presence and help altogether. The change is the result, in part, of the fight that for years past has been waged against both the presiding eldership and the Episcopacy.

But it is really wonderful what beauty and adaptation some of the brethren find in the name "district superintendent." The term "presiding elder," they say, never did describe the office. May be so. District superintendent, likewise, would be meaningless, if the Discipline did not define the duties of the man.

The *Congregationalist*, alluding to this action, says: "There will be no more Methodist officials known as presiding elders, for the last General Conference, against some opposition it is true, decided to change the name to district superintendent." The *Congregationalist* presumes that the Methodist Episcopal Church is the whole of Methodism. It ignores the Methodist Episcopal Church, South, else does not know that it is a separate and independent jurisdiction, with 11,891 preachers, local and traveling, and more than 1,700,000 members, who still retain officials known as presiding elders. It is such indifference towards the Methodist Episcopal Church, South, to use as soft a word as possible, that causes so many Methodists in the North to [illegible] of superiority. Even some Meth- [illegible] North, judging by the way they write, [illegible] that such a thing as the Methodist [illegible] Church, South, is in existence.

PREACHER FINED IN COURT.

A bit of news comes to the public through the Associated Press dispatches to the effect that a celebrated evangelist, and a very popular one, was indicted by a grand jury and prosecuted for "using profane, obscene and vulgar language" in the presence of ladies—that, too, in the pulpit. He was found guilty and fined $200 and costs. We hope, for the sake of our Gospel and for the sake of our common humanity, that the report is exaggerated, or wholly false. But the circumstances, as related, look suspicious. A meeting was announced for "men only." The ladies, not knowing "they were not wanted," attended. It was in asking them to leave that the objectionable language was used. The preacher declares that he "will not rest under the verdict of the jury, and will carry the case as high as there is a court to be found in the effort to vindicate himself."

This incident will confirm the idea entertained by many that in these meetings for "men only" it is the purpose of the preacher to say things that women ought not to hear. That is the impression made on us, and, as we are of the opinion that women need the gospel—strong gospel—as much as men, and that a preacher has no right to say anything in the pulpit to men that he should not, or could not, with a good face, say before women, we have always kept away from meetings for "men only." To our mind such meetings, considering society as at present constituted, are not in accordance with the fitness of things.

It was never our misfortune to be afflicted by dirty talk but once. We happened to spend a night in a town in which a big evangelist was holding forth. He was in our church, and there presumably, to help our pastor. We attended the service. We got a seat near the pulpit, facing a packed audience in a big house. While the talk was in progress we heartily wished to be away, but we could not have left without making a noise and attracting attention. We grinned and endured it, but, like the pastor, we dropped our head for very shame. The pastor, dear, good man, like every other pastor who hires a bullying evangelist, had to sit still and say nothing. The man in the pulpit poured out slang in a stream—time and again saying things he would not have dared to say in the social circle. Any husband or friend of ladies would have resented such talk in private. What right had that man, as a minister of the gospel, to shield himself behind the pulpit to pour out slang and vulgarity before men and women? And that man held meetings for "men only."

If that man talked as he did before men in the presence of women, we dare say the manner of his talk before "men only" was unprintable. May his tribe cease to grow!

A PRACTICAL PROTEST.

At the Triennial Convention of the Protestant Episcopal Convention in 1907 a rule, or canon, was adopted, whereby, with the consent of the Bishop, a rector may invite non-churchmen to deliver addresses in his pulpit on special occasions. In adopting the rule, the authorities have taken pains, in a delicate way, to inform non-churchmen that they are to be invited, not as ministers, but as laymen. The action of the Convention was only a small concession to the prevailing spirit of Protestantism, but it was far too much for some ultra ritualists, and they have protested in the most practical way possible. They have bolted and gone over to Rome, where they will neither care nor be allowed to exercise anything like Christian liberality. Five or six clergymen, all in Philadelphia, if we mistake not, have united with the Roman Catholic Church, one of the number carrying with him about forty of his parishioners. The clergymen have been baptized, and, it is said, will prepare themselves for orders in the church. Their going created no sensation.

PERSONAL.

We have received a card announcing the marriage of Rev. J. S. Purcell, pastor of Second Church, Baton Rouge, La., to Miss Lessie May Harper, June 24, at Stark, Miss. The bride and groom have our best wishes.

Rev. A. C. Anderson, late a student at Millsaps College, has been appointed to the pastorate of Blue Springs, North Mississippi, made vacant by the death of Rev. T. J. Wilson. He will occupy until the meeting of Conference.

We note with great pleasure the election of our friend and brother, H. H. White, of Alexandria, La., to the Board of Trust of Vanderbilt University. This election will be heartily confirmed by the General Board of Education.

Since our notice in a recent issue of the great success of Rev. J. A. Bowen in his Holmes Street Charge, Huntsville, Ala., he has received more members into the church, making an even hundred since appointment to that charge. We greatly rejoice with our dear brother.

We had the pleasure on Monday last of a good talk with the venerable Rev. T. J. Upton, who was passing through the city on his way to Jackson, La. He is in fine health, spiritual and bodily, and, of course, in good humor. His is a sweet and serene old age. He is looking forward.

We have received from Rev. W. S. Harrison a sketch of the life of Dr. T. C. Wier, of the North Mississippi Conference. It is as well to weave garlands around the head of a man while he lives as to wait to put flowers on his grave. The sketch was prepared by Brother Harrison for a book to be published. It will be read with interest by the hundreds of friends of Dr. Wier.

"Go away from home to hear the news." This old adage came to mind when we read in the *Wesleyan*, of Atlanta, June 25th, of the election of Dr. A. F. Watkins, of Jackson, Miss., as assistant secretary of the Board of Education. We congratulate the Board. Dr. Watkins is able to fill any office or order in Methodism. If he accepts the position our best wishes will go with him.

A good sister, who appreciates the ADVOCATE, writes as follows: "I thought I would be forced to discontinue my subscription, and I knew how I would miss the ADVOCATE. It is a good deal of company for me when I get through with my duties. I find pleasure in having it to read. So, rather than do without it, I [illegible] of laundry work every week [illegible] all he can do because of th[illegible] warm to do laundry, but I need [illegible] VOCATE." Such friends are greatly ap[illegible]

Dr. W. L. Watkinson, who has given [illegible] years of service to the Master in the Wesleyan Methodist Church of England, will visit the United States this summer. His first appearance will be at the Moody Institute, Northfield, Mass. He will then visit the west, closing his public work at the Winona Conference. Though not college-bred, Dr. Watkinson is not a "self-made man." He read books and studied men, and is far ahead in education and everything else of thousands who were more fortunate than he in early life.

We never read any paper (the *Christian Advocate* of New York not excepted) that we do not find typographical errors. We never let them escape our eyes and appear in the paper without a sense of shame, especially when they glare in proper names. We do not blame those who write for calling attention to errors when they occur, as does Brother T. W. Lewis, who, in his notice of Millsaps College, wrote "Dr. Alonzo Monk," not "Dr. Alonzo Meek," as we printed it. Notwithstanding, *Dr. Meek* sounds just as well as *Dr. Monk*. But we beg pardon, for nodding, all the same.

Dr. J. M. Weems, presiding elder of the Newton District, Mississippi Conference, in a note to this office, says: "The preachers are hard at work and are hopeful of splendid success. Brother J. W. Chambers' health failed several weeks ago, and his work is being supplied by his son, J. C. Chambers. Brother Chambers is now at Longbeach, and is recovering his health slowly. Brother B. H. Rawls' health gave away, and his work is being supplied by Brother J. O. Ware. Let the Church remember these faithful servants in prayer to our Father for their recovery."

Rev. Walter W. Jones found things in good shape on Kossuth Circuit. He followed Rev. E. C. Sullivan. He likewise found good people —"no better people anywhere," he says. And he has been at work organizing Epworth Leagues, Woman's Home Mission Societies and prayer meetings. He looks after the Sunday schools, one being in operation at each of his six churches, and works for the ADVOCATE. Rev. J. D. Wroten is serving two of the churches, and they are doing well. Brother Jones is expecting a great revival this year. May his brightest expectations be realized!

ITEMS FROM PREACHERS' MEETING.

The New Orleans Preachers' Meeting met in regular session last Monday at 11 a.m. The Secretary furnishes the following notes:

Epworth Church needs a larger house of worship.

Rev. Mr. Zito, the Italian missionary, reports a successful night school, as well as a healthy Sunday school.

Second Church has organized a Layman's Brotherhood, with two-thirds of its male members enrolled.

Children's Day at Rayne Memorial was a great success, one of the features being the oral examination and promotion of the pupils to higher departments.

Rev. W. W. Holmes, of Louisiana Avenue, reports an attendance of 150 to 200 at his Sunday evening services.

First Church has had ten additions during the past month.

Rev. J. L. Sutton addressed the Preachers' Meeting on the Prison Reform Association work, and secured the name of nearly everyone present for membership in the Association.

Rev. Geo. Jackson, of the Louisiana Confer[illegible] was a welcome visitor to the Preachers' [illegible] and gave an interesting history of his [illegible]

[illegible] gave an echo of the recent [illegible] School Conference at [illegible]

[illegible] Louisiana Sunday School [illegible] talk to the prea[illegible]

Parker Memorial Sunday [illegible] the largest and best sc[illegible]

The Church House, under [illegible] is making progress.

Carrollton Avenue laymen are getti[illegible] to become a great power in that church.

SEASHORE CAMP MEETING.

Active preparations are now going forward for the Annual Camp Meeting at the Seashore Camp Grounds. The outlook for the meeting is encouraging. Some of the best talent in Southern Methodism has been engaged for the pulpit work. The music promises to be unusually fine under the direction of Prof. T. O. Adams, of New Orleans.

All gate fees have been abolished during the Camp Meeting services, from July 8 to 16, inclusive. By recent action of the Board of Trustees the season ticket, good for the entire six months, has been reduced to $1.

It is now contemplated by the management to secure a number of canvas tents, so as to enable them to offer an outing to children of charitable institutions during the heated term.

CHURCH EXTENSION.

NORTH MISSISSIPPI CONFERENCE.

Mrs. Mary E. Jenkins, of Bowling Green, Durant District, North Mississippi Conference, has given $500 for church extension. The amount will go into the permanent Loan Fund, and will build churches annually to the end of time. When the Master shall return he will find this noble benefaction at work. Who can estimate the vast amount of good that will be accomplished by this timely gift? Like that other Mary, our sister "hath wrought a good work."

J. R. BINGHAM,
Treasurer Board of Church Extension.

GOOD NEWS.

Mrs. Mary E. Jenkins, of Lexington, an old friend, sends me, through Brother Dorman, $500 for Millsaps College, $500 for Church Extension and $500 for the worn-out preachers. May her generous example prompt others to do likewise.

T. W. LEWIS.

HISTORY OF METHODISM.

Another edition of Vol. I, and the first edition of Vol. II, of the "History of Methodism as Connected with the Mississippi Conference, Methodist Episcopal Church, South," by Rev. John G. Jones, is now ready for sale by Smith & Lamar, Nashville, Tenn., and Rev. G. W. Bachman, colporteur, Winona, Miss.

"The shareholders have the privilege of receiving the amount of their paid-up stock in books." Order through the secretary of the Association.

Vol. II has 556 pages and brings the record to A.D. 1846. History of persons, churches and communities, valuable to all denominations, safely treasured in these two volumes, that cannot be obtained elsewhere. For further information write to J. A. B. JONES,
Sec'y M. M. H. P. A., Magnolia, Miss.

CAMP MEETING NOTICE.

The Bethel Camp Meeting will commence Aug. 6 and continue ten days. All preachers are cordially invited.

W. W. SIMMONS.

TREASURER'S REPORT,

Board of Missions, North Mississippi Conference, for May, 1908.

	Missions— Domestic.	Missions— Foreign.
[illegible]	$81.72	....
Gr[illegible]		
[illegible] and [illegible]		
[illegible]		....
[illegible]		
B[illegible]		$15.00
Shelby [illegible]		
Neblett		68.00
Durant District—		
Lexington, J. W. Dorm[illegible]	.00	51.00
West Circuit, W. L. Stormen[illegible]	....	25.00
Kosciusko Circuit, W. H. Clarke.	.5.00	....
Corinth District—		
Corinth Circuit, J. J. Garner......	31.00	....
Iuka, O. L. Savage	25.50	....
Winona District—		
Inverness, R. A. Ellis	14.00	27.05
Webb, T. H. Porter	28.00	40.00
Sardis District—		
Wall Hill, J. M. Huggins	15.00	17.10
Mount Pleasant, J. R. Wilson.....	23.00	....
Aberdeen District—		
Verona, D. M. Geddie	....	5.00
Reported by W. S. Lagrone, Conference Evangelist	136.00	....
Total for month of May.......	$495.22	$248.15
Previously reported	1420.45	878.50
To date this Conference year...	$1915.67	$1126.65

RECAPITULATION.

	Assessment.	Paid.	To be p'd.
Domestic missions.....	$6,260.00	$1,915.67	$4,344.33
Foreign missions	11,475.00	1,126.65	10,348.35

W. E. M. BROGAN,
Secretary Board of Missions.

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Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.
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Fifth—The Descriptive Course of Study, which is conscientiously carried out as indicated.
Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.
Seventh—The Library, which is fuller and better adapted than that of most girls schools of the South.
Eighth—Strong Christian Influence, dominating all instruction.
Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.
Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.
Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.
Twelfth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.
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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MY NEIGHBOR'S LITTLE BOY.

In memory of little Robert Martin, son of Rev. Geo. P. and Mrs. Mary R. Fikes, died at the age of 6 years and 10 months, at Daleville, Miss.

When the birds sang sweet and the roses bloomed
A sorrow came my way,
A stinging sorrow that touched my heart
And lingered many a day.

But the whispered "peace, be still," did soothe
The heart that was robbed of joy—
'Twas only the angels that sweetly claimed
My neighbor's little boy.

I was proud of my neighbor's little boy,
For his was a spirit true:
And I pictured a future bright for him
When he to manhood grew.

I fancied he'd join the workers brave,
And glean in the fields of love,
Where reapers the sweet old story tell
A cause divine to prove.

To a tender memory my sorrow's grown,
And my heart knows peace and joy;
And life is "brighter for having known"
My neighbor's little boy.

ADA CHRISTINE LIGHTSEY.

Mrs G. A. F. WIMBERLY was born June 15, 1837, and died March 2, 1908. She was raised by Methodist parents, joined the Methodist Church when a child, in which she remained till her death. She was first married to James S. Pittman in 1857. He was killed in the Civil War, 1863. Ten years afterwards she married Ezekiel Wimberly. After he died she remained a widow till her death. Reared in affluence, she learned that life required Christian fortitude to meet its vicissitudes. Her last words were "Jesus my Savior." She was stricken and died suddenly with paralysis. She never had any children of her own, but raised one, a daughter of her sister. She had many friends. Written by one who loved her.

JOSIE S. COOK.

On March 9, 1908, God brightened the home of Mr. and Mrs. Mark Jobe with a darling little babe, but as it pleased him to give such joy to the home, it also pleased him to take the little one to heaven on the night of the [illegible] of May. This little one left two brothers and one sister, besides two good parents, who mourn the loss of the loved one. These parents are members of the M. E. Church, South, located at Pleasant Hill, six miles west of Corinth, Miss., and have the sympathy of a host of friends. The parents were very much [illegible] bereaved family.

JAS. D. WROTEN.

On Thursday, April 30, 19[illegible], the death angel visited the home of B. J. and Sister M. L. Garlington and claimed for its victim their loving daughter, MARY A., [illegible] years of age. She was a devout Christian, having united with the M. E. Church, South, at 11 years of age. She lived true to the Master up to the day of her death. She leaves a father and mother, two brothers and two sisters and a host of friends to mourn their loss. She was loved by all who knew her. She died in triumph of the living faith. Her suffering was great, yet she never murmured. She said she was glad to suffer for she knew it was for a purpose. She told those around her bedside she could see the heavenly host, and spoke two or three times during the day of its being a bright morning, and asked if she was not in heaven. We laid her away in the graveyard near Hopewell Church. May the comforting grace of our Heavenly Father abound unto the bereaved loved ones.

JAS. A. TAYLOR, P. C.

ELIZABETH A. GOODE (nee Rochester) was born Feb. 5, 1820, and died Dec. 26, 1907; was married to T. J. Goode, Dec. 24, 1837, her lifelong companion, who is in his 91st year. He went to her when she had breathed her last and leaning upon his staff, kissed her and spoke words of hope, saying that soon he would meet her in heaven. Seventy years of married life they had borne each others burdens and enjoyed each others pleasures. They reared nine children; two of them have crossed over the river. Mother Goode joined the M. E. Church, South, when she was young. She loved the church and was a devoted member—a good mother, a faithful companion and a kind and obliging neighbor. She is gone; but her Christian influence still lives to encourage us in our efforts to live for God and for heaven. The first song I learned was from my dear mother when I was a little child. She would sing, "Remember sinful youth, you must die," and another was, "Attend young friends, while I relate the danger you are in." Brothers and sisters, don't look down in the cold grave for mother, but look up higher and let us strive to meet her in the saints' bright home, where parting will be no more.

T. J. GOODE, JR.

HOW'S THIS?

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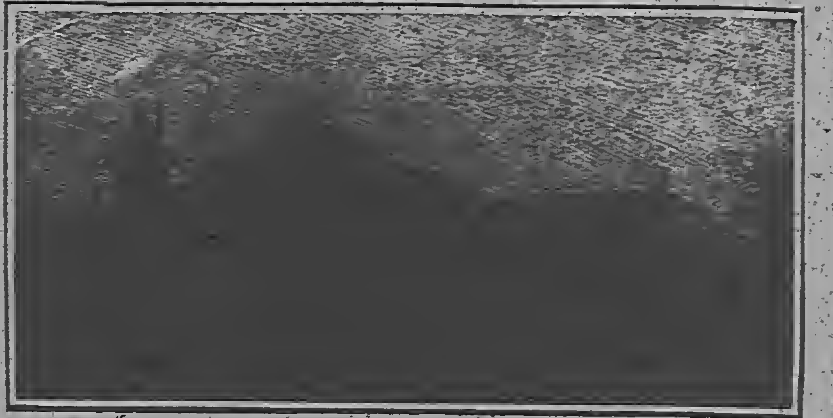

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Sunday School

By W. B. Campbell.

LESSON FOR JULY 5, 1908.

Subject—"Israel asks for a king."—1st Samuel, viii.

Golden Text: "By me kings reign and princes decree justice."—Proverbs viii, 15.

The subject of our last lesson in the Old Testament was "Samuel, the upright judge." It was in December that we were learning of how God chooses a man for a particular work. Samuel was trained from his early childhood to be a judge of Israel, and his life and conduct in office throws a light behind him on the management of predecessors, which had been otherwise—yea darkness itself. Samuel had brought order out of chaos in the affairs of the children of Israel. It was a mighty task to accomplish, but it was the work of the Lord by the hands of a godly man. Samuel's administration would have been endowed by his being allowed a voice in the selection of a successor, but there was a drawback—a dark spot, a page of neglect in the history of Samuel. He had not done his whole duty in rearing his sons, and perhaps the *people* were afraid for the office of high priest to remain in Samuel's family.

It is a sad thought that so good a man should have so serious a charge against him; however, it is the only blemish on record in the life of this servant of God. Samuel's sons had shown themselves unfit to succeed their father, and a strong government was needed for the people. Perhaps none other but a monarchy would control a people so prone to fall into error. If that was really the case, there was no cause for them to neglect to seek the guidance of their God, who had so wonderfully led and preserved them in the past.

Samuel was displeased that the people should desire a king; yet he could not have been ignorant of his own failure to properly prepare a successor to himself.

Let us not pass over this lesson to parents as to training their children. It is well to take it seriously to heart in this day and time, when facilities for acquiring knowledge are so much enhanced, and the proneness to live is keeping pace with opportunity for doing good.

The children of Israel sinned in two ways: first, they did not seek the counsel of God; and, second, by desiring a king they were virtually dethroning God, who had been to them more than king. Yet the Lord did not abdicate his throne. He who was at any time king was so under the reign of the Almighty. It might have been God's will and purpose to provide a king over Israel, but he does not ask the aid of any to designate the time, opportune or otherwise. Israel was presumptuous, and the people were punished by having their prayer answered, as we will see. "Let them have a king," the Lord told Samuel to tell them, and also tell them the kind of a king they would have.

Their prayer had been made, not in submission to God's will. It is often disastrous to pray for anything that we hesitate to ask God to bless. Jesus taught us the spirit of prayer when he wanted the cup to pass from him that night as he prayed in Geth- [illegible] ther, not as I will; [illegible] That is the safest [illegible] to pray. [illegible] of God [illegible] danger of [illegible] their [illegible] choosing. [illegible] God's [illegible] teach [illegible] letting them have their [illegible] There is an abounding [illegible] be self-willed, in face [illegible] solemn and reasonable war[illegible]

Samuel delivered the message [illegible] by the Lord, and his closing words were: "In that day, when you find all I have said relative to a king of your choosing, and you cry unto the Lord for relief, the Lord will not hear you, for the choice is your own, not God's." "Nay," said the people, "we want a king; we want to be like the nations around us."

God had named Israel a peculiar people, in that they were not to be as the other nations. They were to be known as a nation having God as their King. There are many among those styled by the world as religious who are not peculiar enough to condemn wrong. Shall we be members of the Church of Jesus Christ and be nothing different from worldly people, with whom we associate? "Be not conformed to this world, but be ye transformed," was written to all Christians everywhere. It takes a man of courage these days to live every day, in business and out of it, a life close to the Lord Jesus—a man who cannot be overcome by scoffers, and one who has the courage to confess his Lord among those who call his name more often than he does, but, alas, in blasphemy.

Israel did not want to be peculiar; neither does the nominal Christian. The restraint of keeping the Sabbath and abstaining from worldly pleasures tends to make them too conspicuous. Nicodemus and Joseph of Aramathea believed in Christ, but not openly for fear of persecution. The same kind of fear affects some, who dislike large congregations on Sundays, when they must publicly confess the Lord "meekly kneeling on their knees;" only the persecution is self-afflicted in their case.

O for more of the old-time experience meetings, when God's peculiar people assembled to tell the world what great things the Lord had done for their souls. If the children of Israel were granted a king, he must come of God's choosing after all, for by him kings reign, whether they be good kings or no. So if the rules of discipline do not circumscribe the actions of church members, whatever events transpires in their lives are still directed by the same Lord they have been prone to leave. Though these grow cold and stray far away, there comes a time when they "would fain feed on the husks the swine eat," and they can arise and go to the Father whom Jesus said sees them a great way off. God's long-suffering kindness is presumed on by many to the danger line, where they might hear, "I never knew you."

"O that men would praise the Lord for his goodness, and his wonderful works to the children of men," was the oft-repeated prayer of David, and that is our prayer now and always. Now, when so many seem galled under the righteous rule of Godly living, they want to be like others who seem to owe allegience to no one. Let us not be as these, but rather let us say, "For me to live is Christ;" for the world knows a man to be religious sooner than it is expected. Let us learn more of the length and breadth of God's love, and then our contentment will be founded on his promise: "All things work together for good to them that love God."

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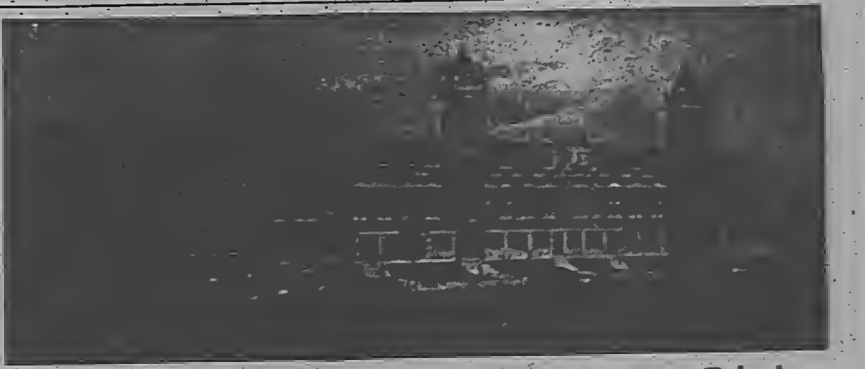

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This explains why s[illegible] Miss. are wrecks before 30 an[illegible] graves before 50.

[illegible]

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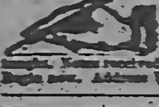

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The Health Board of the City of New Orleans is planning to carry on a wholesale campaign against rats. They expect to infect a number of rats with a disease that is fatal to them, and then turn the infected rodents loose, expecting them to carry the contagious disease into rat headquarters and cause a plague among them.

There are mutterings of revolution all over India. The principal factor that preserves peace is the fact that India is not a unit as we ordinarily consider it. There are many diverse nations, with many different languages. There are several thousand different [illegible] [illegible]ue and the breaking down of the lines of prejudice may some day produce an India that can throw off the British rule. It is also doubtful if they would want to, when they have reached the point of development that would give them the power to break the yoke. When that time comes, it is likely that the leaders among the natives will prefer such a relation to the British Empire as Canada now holds, rather than absolute independence.

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Once more there is no living ex-president. Grover Cleveland, who died the 24th of June, was laid to rest in Princeton, N. J., on the 25th. The funeral services were marked by extreme simplicity. The president of the United States was there, and many notable persons, but there was no attempt at display. A strong man has gone. Whether men agreed with his views or not, all must agree that he was not a reed shaken by the wind.

The civil troubles in Persia are quieting down. The Shah has granted a general amnesty to all except those now under arrest. Those who are now awaiting trial will be tried by a commission. The Persian Minister to Germany claims that while the Persian Parliament may have erred on many occasions, owing to the manner of its election, yet constitutional government has come to stay. He believes that the Parliament is the only guarantee of national independence for Persia.

ARGO, ARGO, ARGO, ARGO, ARGO
ARGO, ARGO, ARGO, ARGO, ARGO

A partial eclipse of the sun on last Sunday morning brought out all the smoked glasses. The moon was too far away from the earth for this eclipse to be total at any point, so that the scientists did not pay the attention to it that they do to a total eclipse.

THE UPPER ROOM.

Who Condemneth Not Himself.

Happy is he that condemneth not himself in that thing which he alloweth.—Rom. xiv. 22. Apply that rule to your daily life and you will soon settle the questions about a pleasure or business. Can I go into partnership with one who serves man and the devil? How can Christ have fellowship with Belial? Do not deceive yourself with the idea that you are going to do good. If you make yourself one with the world on the plea of raising the world to God, you know that you will have to pay for it in the day of the Lord's settlement.—H. W. Webb-Peploe.

A few agitators and anarchists are trying to stir up trouble in Mexico, and are using the protection of the border to further their plans. Mexico has asked the United States to help preserve the peace.

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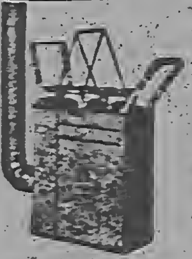

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Seashore Camp Ground.......July 12
Plaquemine ....July 19
Donaldsonville, at Plattesville July 26
Algiers ....Aug. 2
Louisiana Avenue ....Aug. 9
Felicity Street ....Aug. 16
First Church ....a.m..Aug. 23
Epworth ....p.m..Aug. 23
Rayne Memorial ....Aug. 30
Covington, at Fitzgerald......Sept. 5
Second Church ....Sept. 13
Carrollton Avenue ....Sept. 20
F. N. PARKER, P.E.

Arcadia Dist.—Third Round.

Haynesville, at Colquitt ...July 4, 5
Benton, at Benton ....July 8,
Simsboro, at P. Grove.......July 11, 12
N. Bossier, at Emma ....July 14,
Houghton, at Alberta ....July 15,
Bienville; at Bocruk ....July 18, 19
Arcadia ....July 25, 26
District Conference, at Bienville ....July 28, 31
Gibsland, at Mt. Moriah...Aug. 1, 2
Jonesboro ....Aug. 4,
Vernon, at Oakridge ....Aug. 5,
Minden ....Aug. 8, 9
Lisbon, at Tulip ....Aug. 11,
Winnfield ....Aug. 13,
Bernice, at Summerfield ..Aug. 15, 16
Ruston ....Aug. 18,
Ringgold, at Gr. Bayou....Aug. 22, 23
Lanesville, at Brushwood..Aug. 25,
C. Valley, at Sp. Hill ....Aug. 29, 30
BRISCOE CARTER, P. E.

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Gr. Cane, at Keithville .....July 11, 12
LaChute, at Taylortown.....July 18, 19
Pleasant Hill ....July 22, 23
Pelican, at Bethel ....July 25, 26
Coushatta, at Lake End....July 28, 29
Wesley, at Holly Spgs.......Aug. 1, 2
Many, at Ft. Jessup ....Aug. 8, 9
Zwolle, at Lowering..........Aug. 12, 13
Mooringsport ....Aug. 15, 16
Ida, at M. Chapel ....Aug. 19, 20
Mansfield Circuit, at Sloan.Aug. 22, 23
Mansfield Station ....Aug. 23, 24
Hornbeck ....Aug. 26, 27
Leesville ....Aug. 29, 30
Bon Ami ....Sept. 5, 6
De Ridder ....Sept. 6, 7
Shreveport—First Ch. ......Sept. 9,
Noel Tob. ....Sept. 10,
Texas Avenue ....Sept. 13, 14
Provencal ....Sept. 15, 16
Greenwood ....Sept. 19, 20

The District Conference will meet at Grand Cane July 7 at 9 a.m. Every preacher and delegate is expected to be present at the beginning and to remain to the close.
T. J. WARLICK, P. E.

Baton Rouge Dist.—Third Round.

Ponchatoula, at P. ....July 4,
Hammond ....July 5,
Wilson, at Pine Grove ....July 18, 19
Clinton ....July 19, 20
Ethel, at Tunica ....July 26,
Baker, at Deerford ....Aug. 1, 2
Zachary and Slaughter, at Slaughter ....Aug. 2, 3
St. Francisville ....Aug. 8, 9
Jackson ....Aug. 9, 10
East Feliciana, at Camp Grounds ....Aug. 15, 16
Mt. Hermon, at Pine Ridge.Aug. 22, 23
Kentwood ....8 p. m..Aug. 23
Amite City ....8 p. m..Aug. 24
Independence, at Red Oak.Aug. 29, 30
Live Oak, at Friendship..Aug. 30, 31
Franklinton, at Angie.....Sept. 5, 6
St. Helena, at Darlington.Sept. 12, 13
Pine Grove, at Pipkins....Sept. 13, 14
Melville, at Melville.......Sept. 19, 20
New Roads ....Sept. 26, 27
Port Vincent, at Meadows..Oct. 3
Baton Rouge, 1st. Church..Oct. 4, 5
Baton Rouge, 2nd Church..Oct. 4, 5
R. W. TUCKER, P. E.

Monroe Dist.—Third Round.

Winnsboro, at B. Prairie ..July 1,
Rayville, at Oak Ridge ....July 4, 5
Monroe, at Monroe ....July 10,
W. Monroe, at Desaird.....July 11, 12
Farmerville, at Greenville..July 15,
Bastrop, at Humphries C...July 18, 19
Brookland, at Lapine ....July 22,
Gilbert, at Magnolia ....July 25, 26
Eros, at Calhoun ....July 29,
Bonita, at Jones ....Aug. 1, 2
Merrouge, at Collinston.....Aug. 2, 3
Downsville, at Wilhite ......Aug. 5,
Mangham, at Union ....Aug. 8, 9
Florence, at Ferriday ....Aug. 10,
Harrisonburg, at Vidalia....Aug. 11,
Floyd, at Midway ....Aug. 15, 16
Tallulah, at T. ....Aug. 16, 17
Lake Providence, at L. P...Aug. 17,
Waterproof, at Wesley......Aug. 22, 23

District Conference will convene July 7 at First Church, Monroe, La.
J. E. DENSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

McComb and Fernwood, at McComb ....July 4, 5
McComb Centenary ....July 5, 6
Oloh, at Baylis Chapel.....July 11, 12
Columbia ....July 12, 13
Beauregard, at Matthew's..July 18, 19
Adams, at Ebenezer..Wed., July 22,
Bogue Chitto and Norfield, at Bogue Chitto ....July 25, 26
Magnolia ....July 26, 27
Pearlhaven, at Pleasant Grove ....Wed., July 29,
Brookhaven ....Aug. 1, 2
Gallman, at Georgetown...Aug. 3,
Monticello, at Tilton ....Aug. 6,
Tylertown, at Summers C..Aug. 8, 9
Summit, at Muddy Spgs....Aug. 12,
Topisaw, at Sartinsville....Aug. 15, 16
Pearl River, at P. Chapel..Aug. 23, 24
Wesson ....Aug. 30, 31

Pastors will please give attention to questions 17, 20 and 22.
GEO. H. THOMPSON, P. E.

Jackson Dist.—Third Round.

Thomasville, at Forest Hill,
Jackson, Capitol St., 11 a.m.July 5,
Jackson, First Ch., 8 p.m...July 5,
Fannin, at Holly Bush .....July 7,
Seminary, at Rawls Spgs...July 11, 12
Collins ....July 17,
Magee, at Pleasant Hill....July 18, 19
Sharon, at Soule's Chap....July 22,
Canton ....Aug. 2, 3
Pinola, at Rexford............Aug. 8, 9
Florence, at Monterey.....Aug. 11
Terry, at Spring Ridge....Aug. 12
Deasonville, at Dover.....Aug. 13
Benton, at Zeiglerville.....Aug. 15, 16
Flora, at Livingston.........Aug. 23, 24
Braxton, at Bethany.........Aug. 26
Yazoo City ....Aug. 30, 31
Lintonia, at Lake City....Sept. 1
Madison, Ridgeland, 11 a.m.Sept. 5, 6
Jackson, Rankin St., 8 p.m.Sept. 6, 7
Mount Olive ....Sept. 9
Eden, at Lodi ....Sept. 12, 13

The pastors are requested to give especial attention to Questions 17 and 22, and in both cases to present written reports. A. F. WATKINS, P. E.

Natchez Dist.—Third Round.

Gloster ....July 5, 6
Centerville ....July 12, 13
Liberty, at Glading ....July 18, 19
Hamburg, at McNair ....July 25,
Homochitto, at W. Chapel..July 26, 27
Caseyville, at Bethesda ....Aug. 2, 3
Wilkinson, at Rosetta ......Aug. 8, 9
Bethel, at Bethel ....Aug. 11,
Meadville ....Aug. 15, 16
Barlow, at Brandywine ....Aug. 22, 23
Bayou Pierre, at Pleas. R..Aug. 24,
Fayette, at Fayette ....Aug. 26, 27
Washington, at Pinegrove..Aug. 29,
Natchez, Pearl Street ......Aug. 29, 30
Natchez, Jefferson Street..Aug. 30, 31
Woodville ....Sept. 5, 6
Percy Creek, at P. C.........Sept. 7,
J. T. LEGGETT, P. E.

Vicksburg Dist.—Third Round.

Utica, at Learned ....June 27, 28
Harriston, at Martin ....July 4, 5
Edwards, at E. ....July 11, 12
South Warren, at Asbury..July 18, 19
Vicksburg, S. Washington Street ....July 24, 26
Vicksburg, Crawford St....July 25, 26
Hermanville, at Carpenter..Aug. 1, 2
Oak Ridge, at Bradleys C..Aug. 8, 9
Angullia, at Sunflower .....Aug. 15, 16
Bolton, at Brownsville ....Aug. 22, 23
Satartia, at Wesley Chapel.Aug. 29, 30
Rockey Springs, at Hickory Ridge ....Sept. 5, 6
Port Gibson, at P. G. ....Sept. 12, 13
Rolling Fork, at R. F. ....Sept. 19, 20
Silver City, at Holly Bluff..Sept. 26, 27
Mayersville, at Brunswick..Oct. 3, 4
G. H. GALLOWAY, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Leland ....July 5, 6
Boyle, at Skene ....July 11, 12
Benoit, at Malvina ....July 14,
Clarksdale ....July 19, 20
Lula, at Lyon ....July 20, 21
Coahoma, at Dundee, 8 p.m..July 21,
Tunica, at Austin ....July 26, 27
Alligator, at Duncan ....July 27, 28
Rosedale, at Deeson ....Aug. 2, 3
Hillhouse, at Gunnison .....Aug. 3, 4
Cleveland Ct., at Lakeview.Aug. 8, 9
Cleveland Station ....Aug. 12,
Friar's Point, at Sherard ..Aug. 15, 16
Jonestown, at J. ....Aug. 17,
Robinsonville, at Pop. C....Aug. 19,
Glen Allan, at S. Greenv'le.Sept. 13, 14
Shaw, at S. ....Sept. 16,
Delta Mission ....Sept. 19, 20
R. A. MEEK, P. E.

Oxford Dist.—Third Round.

Water Valley Ct., Pine F...July 11, 12
Randolph Ct., Sarepta .....July 18, 19
Toccapola Ct., Tula ....July 25, 26
Abbeville Ct., at Union H.Aug. 1, 2
Charleston Ct., at Oak G..Aug. 8, 9
Red Banks Ct., at Mahon..Aug. 15, 16
Paris Ct., at Midway.......Aug. 22, 23
Grenada Ct., at Duck Hill.Aug. 29, 30
Waterford Ct., at Pine Mt.Sept. 4,
Holly Springs Ct., at Sylvestria ....Sept. 5, 6
Coffeeville Ct., at Antioch.Sept. 12, 13
Potts Camp Ct., Palestine.Sept. 19, 20
Ashland Ct., at Union H.Sept. 26, 27
J. E. CUNNINGHAM, P. E.

Winona Dist.—Third Round.

Schlater ....July 3,
Indianola ....July 5, 6
Winona Ct., at Salem.......July 11, 12
Moorhead, at Baird..........July 19, 20
Belzoni, at Sky Lake........July 25, 26
Webb, at Webb ....Aug. 1,
Minter City, Strathmore..Aug. 2, 3
Inverness, at Isola...........Aug. 8, 9
Ruleville, at Ruleville.......Aug. 9, 10
N. Carrollton, at McCarley.Aug. 15, 16
Vance ....Aug. 18
Mar's Hill, at Chapel Hill.Aug. 22, 23
Tom Nolen, at Lebanon...Aug. 29, 30
Slate Springs, at Cross R.Sept. 5, 6
E. S. LEWIS, P. E.

Corinth District—Third Round.

Corinth Ct., at Marvin...July 4, 5
Kossuth Ct., at Kossuth..July 12, 13
Guntown & Baldwyn, at B.July 15
Wheeler Ct., at Asbury....July 17
Corinth Station, at C.....July 19, 20
Iuka Ct., at Harmony.....July 25
Iuka Station, at Iuka.....July 26, 27
Tishomingo Ct., at F G...July 28
Marietta Ct., at Siloam...July 30
Booneville Station, at B..Aug. 1, 2
Mooreville and Saltillo, at Allen's Chapel.... Aug. 7
Blue Spgs. Ct., at Bethel..Aug. 8, 9
Mantachie Ct., at Shiloh..Aug. 15, 16
Belmont Ct., at Mt. Olive..Aug. 18
Booneville Ct., at Edges' Chapel ....Aug. 22, 23
New Albany Circuit, at Bethlehem ....Aug. 29, 30
Ripley and New Hope, at Dumas ....Aug. 30, 31
New Albany Station, at Glenfield ....Sept. 6, 7
Myrtle Ct., Union Hill...Sept. 8,
Rainey and Falkner.......Sept. 12, 13
Jonesboro Ct., Ebenezer..Sept. 15,
BEN. P. JACO, P. E.

Durant District—Third Round.

Durant Station ....July 4, 5
Pickens ....July 9,
Akerman ....July 11, 12
Rural Hill ....July 16,
Louisville ....July 18, 19
Chester (South Union).....July 25, 26
Ebenezer ....July 31,
Lexington ....Aug. 1, 2
Kosciusko Circuit ....Aug. 8, 9
Vaiden ....
West ....
McCool ....
Black Hawk ....
Sidon ....
Poplar Creek ....
S. M.

Columbus D

Columbus, F.
Columbus
West
Col
S
S
Shuquala..,
Winstonville, Mashu.........Aug. 1, 2
Macon ....Aug. 8, 9
Mayhew, Kilgore's Chapel..Aug. 15, 16
Mathiston, Providence ....Aug. 22, 23
Crawford, Trinity ....Aug. 29, 30
Sturges, Buel's Hill ....Sept. 5, 6
Brooksville, Xprairie ....Sept. 12, 13
Hebron ....Sept. 19, 20
Cedar Bluff ....Sept. 26, 27

Pastors will please see that Questions 17 and 22 are answered in full.
L. M. LIPSCOMB, P. E.

Sardis Dist.—Third Round.

Como ....July 5, 6
Sardis ....July 11, 12
Mt. Pleasant, at N. Salem.July 17,
Olive Branch, at Center Hill ....July 18, 19
Byhalia, at Fountainhead...July 25, 26
Coldwater, at Loucas ....Aug. 1, 2
Cockrum, at Greenleaf.....Aug. 8, 9
Wall Hill, at Marian ....Aug. 15, 16
Hernando, at Horn Lake...Aug. 21,
Pleasant Hill, at Indora...Aug. 22, 23
Harrison, at Tillatobla.....Aug. 29, 30
Courtland, at Chapel Hill..Aug. 31,
Eureka, at Lovejoy..........Sept. 5, 6
Batesville ....Sept. 12, 1
Tyro, at Malmaison ....Sept. 16,
Crenshaw, at Crenshaw...Sept. 19, 2
Longtown ....Sept. 25,
Arkabutla, at Harmony....Sept. 26, 27
W. M. YOUNG, P. E.

Newton Dist.—Third Round.

Montrose ....July 11, 12
Shiloh, at Clear Creek ....July 17,
Forest ....July 19, 20
Lake, at Conehatta ....July 21,
Taylorville, at Ocoha ....July 24,
Bay Springs ....July 25, 26
Raleigh, at Cedar Grove, by W. W. M. ....July 25, 26
Morton, at Lindsey ....July 28,
Laurel ....Aug. 2, 3
Kingston ....Aug. 2, 3
Homewood, at Gasque .....Aug. 7,
Trenton, at New Prospect..Aug. 8, 9
Hebron, at Pleasant Ridge.Aug. 15, 16
Ellisville, at Richton........Aug. 22, 23
Chunkey, at Sageville .....Aug. 27,
V. and H., Sandersville ...Aug. 29, 30
Decatur, at Good Hope....Sept. 12, 13
Newton ....Sept. 16,
Neshoba, at ——...........Sept. 18,
Philadelphia ....Sept. 19, 20
Indian Mission ....Sept. 21,
Edenberg, at Mt. Zion....Sept. 22,
Harpersville, at Good H...Sept. 24,
Carthage, at —— ....Sept. 25,
Walnut Grove, at—— .....Sept 26, 27
Rose Hill, at —— ....Sept 30,

Pastors will please give attention to questions 17, 20 and 22.
JAS. M. WEEMS, P. E.

Aberdeen Dist.—Third Round.

Aberdeen St. ....June 21, 22
Houston ....June 28, 29
Shannon ....July 4, 5
Tupelo ....July 6,
Buena Vista, at Ebenezer..July 11, 12
Okalona Sta. ....July 13,
Verona, at Plantersville....July 19, 20
Amory and Nettleton, at N..July 26, 27
Prairie, at Paln Chapel....Aug. 1, 2
Houlka, at Concord ....Aug. 6,
Palestine, at P. ....Aug. 8, 9
Pontotoc, at Harmony .....Aug. 10,
Montpelier, at Palestine...Aug. 15, 16
Vardaman, at Sharon ......Aug. 19,
Bounds, at Pleas. Ridge...Aug. 21,
Pittsboro, at Chapel Hill....Aug. 22, 23
Smithville, at P. Memorial.Aug. 29, 30
Aberdeen Ct., Riggan's C..Sept. 3,
Okalona Ct., at Tranquil...Sept. 5, 6
Nettleton Ct., at Shiloh ...Sept. 10,
Fulton, at Hopewell ....Sept. 12, 13
J. H. MITCHELL, P. E.

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YEARS

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

[illegible] work—too [illegible] Cardui [illegible]

[illegible] and other distressful [illegible] result of female ills, [illegible] overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

Epworth League

By Rev. H. Whitehead.

PRAYER-MEETING TOPIC.

July 5. Spiritual Vision and National Vitality. Prov. xxix. 18; Ps. xlvi.; Matt. iii. 5-12. (Independence Day; or, Christian Citizenship Anniversary.)

1. God in our National History. The Israelites learned through their prophets that Jehovah was directing their national affairs. To him they looked for guidance. To him also they looked for defense. The Christian citizen of this land should also learn the same lesson. The story of our national development is one long account of providential guidance. We see the marks of divine wisdom in the long process which made Protestantism the dominant religious force of the nation, which gave control of its political development to the descendants of liberty-loving Englishmen, which cemented our union and carried it through the stress of the Civil War, and which in these later years has so wondrously led our country forth unto world-wide responsibilities. Surely Americans are permitted to say in the Psalmist's words, "The Lord of hosts is with us; the God of Jacob is our refuge."

2. The Essentials of National Permanence. Our topic suggests a great truth. That truth is written large in the history of the world. The vitality of any nation is closely related to its moral and spiritual ideals. The guarantee of national permanence is to be found not in physical defenses, not in mighty armaments, not in fertility of soil, not in financial strength, but in the things of the spirit. We owe it as patriots to see that our own country shall not lack that which guarantees permanence to our institutions. God has greatly blessed us with advantages beyond those of other nations; but these will not avail unless we carefully nourish all our Christian institutions and seek to [illegible] above that which is purely material.

3. The Power of Fait[illegible] business of the C[illegible] magnify the [illegible]

[illegible] unless men are ready to see [illegible] than material possessions and [illegible]ward defenses.—New York Christian Advocate.

HOW THE SPIRITUAL VISION HELPS.

In the "Epworth League Notes" Harry F. Ward uses this fitting illustration of how spiritual vision helps: "In England, at the time of the great Chartist agitation, occasioned by the effect of governmental policies on the price of bread, a great army of workmen marched to London with a monster petition to present to Parliament the cause of the poor. The government was prepared to meet the slightest disorder with force. The troops slept on their arms with shotted cannon ready. The temper of the Chartingmen was threatening. Everybody looked for the streets of London to run with blood, as did the streets of Paris at the great Revolution. But there came hurrying to London two preachers who had the cause of the working people at heart, and had spiritual vision. With a few friends they worked all night preparing a placard which appealed to the workers to use no violence, but to trust in the righteousness of their cause. The next morning the streets of London were covered with these placards. The Chartists read them and were convinced. There was no violence, and England was saved a bloody convulsion because there were in the church two men, Kingsley and Maurice, who had spiritual vision and could apply it to practical affairs."

SUB-TOPICS SUGGESTED IN THE "EPWORTH ERA."

(1) What are the signs of an awakening to civic righteousness?

(2) How may we assist in bringing about the rule of God in the national affairs?

(3) Should the Epworth League not make itself felt when moral issues such as prohibition are voted upon?

(4) A new Independence Day: righteousness in public life.

MOXINE
Cures LAGRIPPE and Colds.

A WORLD-LANGUAGE.

If English ever becomes a world-language it will be—in the judgment of Professor [illegible]—simply because it had to be. Why this is so is one of the phases of "English as a World-language" which Professor Matthews writes of in the July Century. He will explain why other languages have not succeeded in the struggle forever going on for such supremacy, and will give the reasons in favor of English becoming a universal tongue.

Mrs. Winslow's Soothing Syrup has been used for over **Sixty-Five Years** by **millions** of **mothers** for their **children while teething with perfect success**. It **soothes** the **child**, **softens** the **gums**, **allays** all **pain**; **cures wind colic**, and is the best remedy for **Diarrhoea**. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. **An Old and Well Tried Remedy.**

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Wh[illegible] Stove [illegible] Summer?

[illegible] adds to [illegible] [illegible] weather [illegible] Perfection Wick [illegible] Oil Cook-Stove. [illegible] stove can [illegible] on" will [illegible] Bakes, [illegible] heats the wash water and the sad irons, and does it without dissipating its heat through the room to *your* discomfort. The

NEW PERFECTION
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actually keeps the kitchen cool—actually makes it comfortable for you while doing the family cooking, because, unlike the coal range, its heat is directed to one point *only*—right under the kettle. Made in three sizes, fully warranted. If not with your dealer, write our nearest agency.

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NEW ORLEANS

CHILDREN'S DAY AT LONGTOWN.

The 7th of June was a red letter day in Longtown, a day of religious services and social pleasure, when everyone enjoyed "a feast of reason and a flow of soul." The toils of the past were forgotten, the burdens of coming time were left to the days that shall bring them. Morn, noon and night brought each its hour of entertainment. The Sabbath school, with its throng of joyous boys and girls, was followed by an entertaining and instructive lecture on Missions by Mrs. O'Bryant, of Batesville. The assembly was led over the seas and through lands near and far away, while the social and moral lives of the people were depicted. The conditions of heathen lands were contrasted with the light that glows where the story of the cross is told. Facts were narrated and figures produced which show that the world is growing better; that the Christ is "claiming the heathen for an inheritance." The sublime truth was emphasized that no one is foreign to the Christ and his followers; that seas may roll between one and his neighbor.

When the nightfall came down the church was filled to overflowing to witness the pleasing exercises of Children's Day — children's day, indeed, when each child, unfettered and unburdened, sang its song of joy. Beautiful decorations adorned the church; draperies and wreaths and festoons of flowers; golden words that fell from the lips of him who "spake as never man spoke," arranged with artistic taste, invited children to come unto him. Faith, Hope and Charity, the three deathless sisters, hung about the cross, now stainless and garlanded with flowers. Time was when it crushed to earth the hope of the world, fainting beneath the too heavy load. Time was when it was stained with blood, while a ruthless throng gazed with tearless eye upon him who hung in agony thereon. Oh, well for the young, if they kneel at its foot and offer the frankincense of faith and the myrrh of love, ere the heart has sown to garner its bitter fruits. And well for the old, if they come to its protecting shadow and seek the peace that flows like a river, ere the sun of life goes down. The cross is rest. The cross is peace. Under the shadow of the cross lies the road to heaven. Would to God that all mankind would linger under the shadow of the cross more, and thereby be reminded of the great sacrifice that was made for us all. Would to God that mankind would say, "I love the Lord because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." You can and will do so, if you will but keep close to the foot of the cross.

Respectfully and cordially,

W. V. SHEARER,
Pastor Longtown Charge.

HOUSTON, MISS.

Dear Advocate: We have just closed a great revival in our church at Houston. It was a meeting of most wonderful interest and power. The whole town was affected by it. There were about sixty conversions and reclamations. Thirteen new members were added to our church.

Rev. R. A. Clark, of Oklahoma, Miss., did the preaching and he not only delighted the people with excellent sermons, but also impressed them with a broad, sympathetic Christian spirit. Fraternally,

W. L. GRAVES.

ARGO RED SALMON is standard in quality, quanlty, color and price.

MOXINE
Cures LAGRIPPE and Colds.

GREAT WORK AT HAYNESVILLE, LA.

Dear Dr. Boswell: We closed what was termed by our oldest citizens here the best all-round meeting ever held in this community. I preached one week preparatory to the coming of Revs. Walter G. Harbin and C. N. Guice. We had the closing exercises of our High School here to go up against, and thereby missed two services of the ten days Brother Harbin was with us.

We had a great many conversions; sixty-three applications for church membership—fifty Methodists, nine Baptists and four Presbyterians. Some more of these are about to come to our church. We had seven new family altars erected; twelve new subscribers to the New Orleans Christian Advocate.

Brother Harbin is a fine preacher and one of the most earnest workers I have ever had with me. Any brother wanting good help will not make a mistake in securing Brother Harbin.

Brother H. W. Bowman will be my help in my other meetings. Our Sunday School here has gone over one hundred—103 last Sabbath (June 14). Our prayer meetings have doubled in attendence. The preacher is growing, too.

Pray for us.

W. T. WOODWARD, P. C.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

THE TECHNIQUE OF HOME MAKING.

"Cook, sweep, dust and sew, these four words will never make a happy home," writes the editor in Woman's Home Companion for July. "They do not make sympathy, and love, and ambition, and faith; but they go a long way toward making room for these things. The average bride has a trunkful of ideals, and maybe two trunkfuls of clothes. Her cook book—if she has one and the leaves are cut at all—opens easily to 'fudge.' But unless she has mastered enough pages of this book to get three meals a day, without exhausting her own body and soul, and her husband's, too, she will have little time for clothes and none at all for ideals. She finds herself involved in the mastery of the merest technical details. In spite of her best endeavors, her husband loses his enthusiasm for badly cooked food poorly served. Perhaps she tells him that he couldn't do it so well himself, and then he tells her about what he can do—perhaps it's soldering a joint or adding up a column of figures or drawing a straight line between two given points—but anyhow he can do it, because it is his business and he has perfected himself in it, and if she— And then Cook and Sweep and Dust and Sew fling wide the doors of that house, and Sympathy and Love and Ambition and Faith make their escape."

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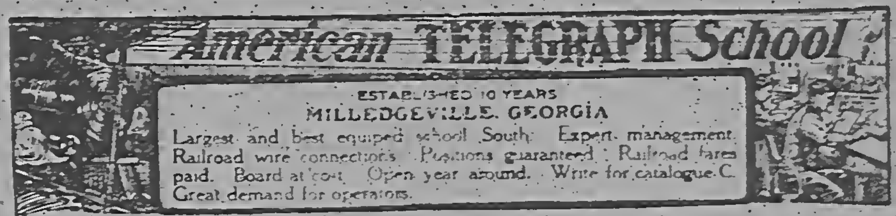

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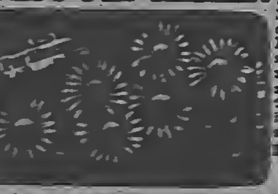

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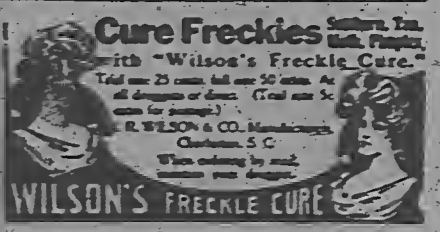

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Cures LAGRIPPE and Colds.

TRIBUTE TO BROTHER FERRELL.

Dear Dr. Boswell: I see my dear Brother Milton Ferrell is no more. A good man has gone home. I[illegible] been just thirty years [illegible] met him. He [illegible] the [illegible] eral Baptists. [illegible] ell was one. I was his pastor several years. I found him a good and true man. He was afterwards licensed to preach, and he proved true to his calling. About one year ago he visited our home in Liberty. While at the dinner table I asked about his conversion, etc. He said he was converted during the meeting I held at Adams in 1879; that up to that date, though a member of the Baptist Church (had been for years), he had never experienced regenerating grace. He was a good preacher.

H. P. LEWIS, Sr.

REVIVAL AT ABERDEEN.

Dear Dr. Boswell: We closed last night what many pronounced to be the best meeting in the history of our splendid little city. At any rate, measured by whatever standard of excellence, the meeting was a great success from the very beginning. Its influenced upon the town is widespread in its reach and emminently redemptive in its effects. The church has been quickened into new life, and with a broader vision of its mission to the world, it is already planning greater things for its Lord.

The preaching was done by Brother W. G. Harbin, of Greenville, Miss. To those who know Brother Harbin, and who have had the pleasure of sitting under his ministry as the writer has had, it is needless to particiularize as to the character of the preaching done. Suffice it to say that the preaching was strong, Scriptural, pointed, and attended with power sent down from God. Out of the depth of a full and rich experience of the power of God to save, sinners were warned to flee from the wrath to come. No sort of compromise gospel marked Brother Harbin's ten-day ministry among us. Sin was unsparingly condemned, while the sinner was tenderly besought to become reconciled unto God.

The singing was led by Rev. C. N. Guice, of the Mississippi Conference, who is now associated with Brother Harbin in his evangelistic labors. He completely captivated all who heard him.

The results of the meeting are forty-five added to the several churches; five new family altars, three family altars rebuilt, and more than two score men and women pledged to a higher life of service.

The writer acknowledges, with gratitude to Almighty God, the splendid spirit of fraternity and fraternal cooperation on the part of the pastors and people of the other churches. All worked in harmony together for one common cause. Fraternally,

W. E. M. BROGAN.

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CALENDAR OF [illegible]

States [illegible]

[illegible] Conference, at Mon[illegible], July 7.

[illegible]ewton District Conference, at Montrose, Miss., July 8-10.

Corinth District Conference, at Baldwyn, Miss., July 14-16.

Arcadia District Conference, at Bienville, July 28-31.

If you watch for the items on ARGO RED SALMON you will find some very interesting things about Alaska and the Salmon industry, of which very little is known in this country. "ARGO" is a household word wherever this Salmon has been introduced.

THE VALUE OF DOCTRINE.

There is sometimes a disposition to disparage Christian doctrine and to contrast it unfavorably with practical Christianity, as it is called. Some go the length even of holding that the spiritual force emanating from Jesus Christ, the dynamic of Christianity, they term it, does not depend upon the views entertained of his person. Those who have searched deeply into the springs of character cannot admit any such position. An English poet, voicing false popular notions, once said:

"For modes of faith let senseless bigots fight,
He cannot be wrong whose life is in the right."

This sounds smart and plausible; but it is shallow and erroneous. It assumes that there may be a right life proceeding from a wrong belief. But what does experience tell? Is it not that what a man really believes ultimately shapes his conduct into conformity with itself, whether it be God's truth, or the devil's lie? It confounds all our notions to admit that it can possibly yield good to believe a lie. "No lie is of the truth," says the apostle John, that is, it cannot yield the same results as truth; and it follows that truth cannot be promoted by crookedness, or that good can come out of doing evil.—Canadian Presbyterian.

We have heard many direful things about what would happen when the coal supply failed, but the indications are that alcohol will at last come to its own and serve man, instead of destroying him. Alcohol can be manufactured in unlimited quantities almost everywhere, and for heat and power may furnish a more available source of supply than coal. Alcohol engines are being perfected that will produce the same power as gasoline, and, as it is, alcohol can be burned in the present gasoline engines.

Brazil is spending $27,000,000 on the new fleet. As all the present Brazilian vessels are nearly obsolete, this is not such a large sum for a nation of 20,000,000.

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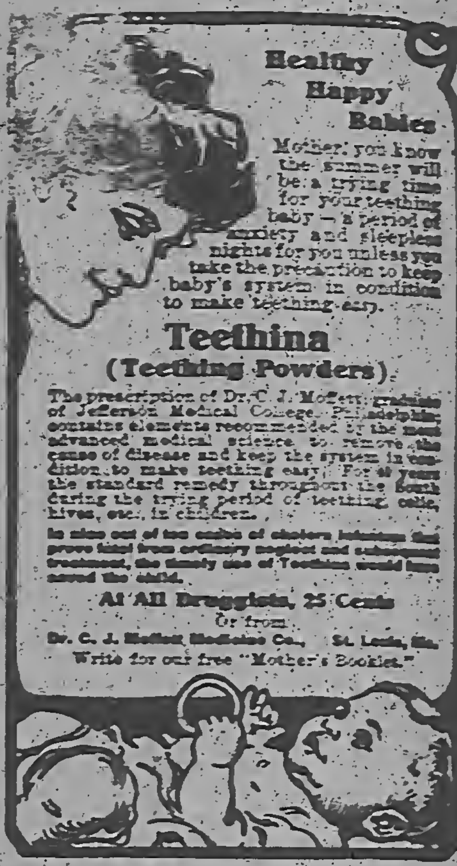

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Teethina
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The first application practically dries up the raw sores, instantly cools and soothes the skin and stops the irritating itch.

The hands should be washed in lukewarm water, carefully rinsed and dried, then Heiskell's Ointment applied, being gently rubbed in with the fingers. Fresh antiseptic bandages should be used after every application. One or two applications according to the above directions will produce a wonderfully grateful relief and improvement. Any kind of skin diseases and humors are amenable to Heiskell's Ointment. It readily soothes and heals where other preparations fail, and there is no skin disease, no matter how stubborn or long standing, not constitutional, that it will not cure. Its effectiveness is proven by the instant relief following its first employment.

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In some cases it is necessary to give constitutional treatment with Heiskell's Blood and Liver Pills, as in eczema and erysipelas, to tone up the liver and purify the blood.

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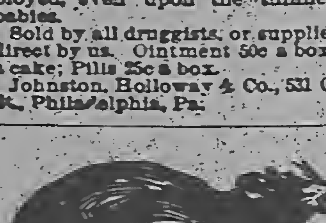

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CHRISTIAN ADVOCATE

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NEW ORLEANS, THURSDAY, JULY 9, 1908.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 55—No. 27.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5407.

Glances at the World.

The Democratic National Convention, in session this week at Denver, was the center of interest to men of all parties, the Democrats being not only interested, but greatly excited. The leading candidate, of course, was Mr. Bryan. For several weeks past much opposition was expressed against the Nebraskan, but to little purpose. The opposing candidates were Judge Gray of Delaware and Governor Johnson of Minnesota. The opponents of Mr. Bryan would doubtless have been much more formidable had they been united, but they were divided. The majority of the leaders appear to be very enthusiastic, but at heart they are not confident. While they have confidence in Mr. Bryan's integrity, and admire his genius, they look upon him as a chronic seeker of the Presidency, and, having made two unsuccessful, though brilliant canvasses, for the place, they feel that these are against him. But they say, twelve years having elapsed since the first canvass, he has gained much experience, and, having traveled over the world much, he has considerably broadened. These are in his favor, and, with new issues, the situation is hopeful. Personally, we are unable to form an opinion. We note only what we see in the papers.

* * *

A national spelling bee occurred in Cleveland, Ohio, June 29th. Five or six "teams" contested, including one composed of fifteen of the best spellers from the New Orleans public schools. The New Orleans spellers came out third in the contest. The representatives from the Cleveland schools included one or more negroes, one of whom, a girl of thirteen, won the prize, a gold medal. When the New Orleans children learned that negro children were to enter the contest they were inclined to back out, but finally concluded, inasmuch as they had gone to much trouble and expense, and had traveled such a long distance, to lay aside their prejudices and go through. The New Orleans spellers were not at all pleased at being beaten by a colored child. They should have prepared themselves for such contingencies before leaving home. Nobody blames the children, but not a few blame Mr. Easton, the city school superintendent, who had charge of the children.

* * *

Swindlers have tricks as well as traders. The latest of which we read was that of a trick to pass off counterfeit bills. The man posed as a would-be bridegroom. He had with him a well-dressed, beautiful young woman to whom he desired to be married. He visited about twenty clergymen a day, in a large city, and was duly married by each one of the preachers. He expressed willingness to pay for the service, but each time plead poverty. His offer was to pay five dollars, and handing the clergyman a twenty-dollar bill, received fifteen dollars in change. The fifteen dollars was that much clear gain, for the twenty-dollar bill was counterfeit. In this way, about twenty Newark preachers suffered at the hands of this trickster in one day, netting him and his much-married bride about three hundred dollars. He took the train to another city, but whether he took the "matrimonial line of march" and swindled other clergymen, we have not yet learned. A man so sharp as that would likely take a new tack at the next place.

* * *

For some time past—how long we do not know—there has been printed in our city a paper called the *Weekly Gossip.* Its name indicates its character, in sustaining which, if the action of the Mayor and Police Commissioner be any indication, it has gone beyond the bounds of decency. The Mayor ordered the Police Commissioner to have it suppressed, and the Commissioner notified the publisher that should he attempt to publish the paper he would be arrested, as would also anyone attempting to sell it. The paper must be scandalous indeed, else there is a spirit of genuine reform, compelling our officers, if they cannot rid the city of evil-doers, at least to see that they do as little harm as possible. How to express ourself in regard to the men who would send out vile stuff to poison and taint society, we do not know. Language fails us. If we had it at command perhaps it might not be prudent to use it. We commend our city officers for their promptness in thus suppressing a nuisance.

* * *

Much has recently been said about the religious convictions of Mr. Taft, the Republican candidate for president. Many persons have entertained the opinion that he is a Roman Catholic, or inclined to that faith. How the idea became current we do not know, unless because in dealing with the Filipinos he has shown a friendly spirit. The matter has been deemed of such importance at the White House as to require a plain statement on the subject, and it was given out "officially" on June 16, that Mr. Taft is a Unitarian. His wife is a member of the Protestant Episcopal Church, and he often goes with her to public service. It is well enough that the question has been settled. Were it certain that Mr. Taft is a Roman Catholic his chances for the presidency would be greatly lessened—possibly wiped out entirely. The people of our country are exceedingly tolerant—allowing public men to exercise their religious views freely; but they are not ready, as we think, to elevate a Roman Catholic to the chief magistracy of this country. Mr. Taft is an honest, upright man, but as a Roman Catholic, in the president's chair, he would have brought to bear upon him a pressure of irresistible force. The pressure is strong enough even with a strong Protestant in the place. What would follow the elevation of a Romanist no man can safely predict.

OUR CHURCH AT AMITE, LA.

Dear Dr. Boswell: Your readers know that our church was destroyed and the parsonage badly wrecked in the cyclone of April 24th, and doubtless there are some who would like to know what progress is being made toward recovery. Plans have been accepted for a frame church building to cost about $5000, and we hope to begin work on same within the next thirty days. The parsonage has been raised, straightened (in part), braced, and is being repaired. When repairs are completed the house will be stronger than it was before the cyclone; but a mechanic soon discovers that the walls are not altogether straight. Our people have lost heavily, and as all the churches were destroyed, each denomination has to stand alone and meet its own financial burdens with such assistance as may be secured from the outside. The people here received generous help in their time of distress, but it should be remembered that our churches received nothing out of the general relief fund. Several pastors have taken collections to help restore our property, and a few Sunday schools, Epworth Leagues, and individuals have also sent us contributions. The pastor has been helped in a substantial way by friends, for which he feels grateful; but the larger part of the money received so far has been required to put the parsonage in order, and the church is yet to be built. We expect to do all in our power to help ourselves, and will not ask others to do for us what we can and ought to do. But it will be some time before our people recover from the effects of the storm, and generous help will be needed in erecting our house of worship. Pastors who feel disposed to take collections to help us are requested to send same to G. W. Wadley, treasurer Conference Board of Church Extension, Shreveport, La.

Fraternally, L. C. Wilson.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to rolled manuscripts.

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A BIT OF REFLECTION.

BY HON. W. A. BELK.

The older I get the more I am impressed with the great responsibility of living. The very fact that we live imposes innumerable duties upon us. To the lower animal, living is simply existing. The cow browses upon the meadow, slakes her thirst at the brook, lies down under the shade of some friendly oak and cares not for the future. But to a vital, intelligent human being, living is but inviting duties, pleasures, hardships, sadness and all the vicissitudes incident to being a live man or woman. To-day we rise high upon the tide of success and to-morrow we recede upon the ebbing waters of misfortune.

> "Sometimes the shadows are deep,
> And rough seems the path to the goal,
> And sorrows how often they sweep,
> Like tempests, down over the soul!"

Nothing like unto that sentiment ever comes to any of God's creatures except unto mankind. Therefore, to be a living human being is to meet at every turn of the road a vehicle laden either with success or disappointment, either with joy or pleasure, or with love or hate. God seems to have so arranged it. He has made us strong to meet adversities, and weak to remind us of our frailties. When I admit that I am a man, I declare in the same breath my greatness and my nothingness. I am strong and at the same time I am weak. I am paradoxical. I must be up and at my work with resoluteness, yet I must be submissive and obedient. As it would be a poor sailor who had gained his entire experience on smooth water, so it would be but a poor man who had never met opposition. As it would be a poor sailor who had never looked amid the mist for the lighthouse on the beach, so it would be a poor human being who had never felt the necessity of a haven for his safety. Thus on through life we go, being made the better and stronger by adversities and victories, and the sweeter and gentler by sorrows and disappointments.

Holly Springs, Miss.

LETTER FROM GILDEROY.

After a delightful visit to New Houlka, where the Aberdeen District Conference was held, I took a turn of two or three hundred miles around over North Mississippi to visit some of our children and to see some old friends, and everywhere I went they were asking me about some new doctrine that is being promulgated by three or four evangelists and quite a number of pastors of a sister denomination of Christians. The people seem to think that because my hair is growing white I ought to be wise and able to answer all sorts of questions, but I am not.

The main point on which they seek information is this: These evangelists and some pastors are saying that it is sinful and false to teach children to pray "Our Father who art in heaven"—that God is the father of no one who has not been born of the Spirit, and to teach unregenerate persons to pray that prayer is to teach them falsehood. It would be helpful to take a good unabridged dictionary or a good concordance, and turn to the word "father," "our father," "my father" and see in how many senses God is said to be the father of all souls, of all nations, of all men, of all living, of beasts, birds and fishes.

These evangelists and pastors show their ignorance and littleness by whitling the term father down to one sense, one meaning only, and then mounting their hobby and riding it to death all over the country. Even in their sense of it, it is right and proper to teach orphan children to say, "our father," for God says "I will be a father to the fatherless." The Bible says, "Have we not all one father? hath not one God created us?" God is the common father of the whole human race. The word father is a term of respect and reverence, and may be properly used by the vilest sinner living when he comes before God in prayer.

It is a pity and a shame for earnest men, professedly called of God to preach the Gospel, to fool away their time and strength on such nonsense as this. They make apes of themselves in public while trying to appear extra smart and critical. They get themselves talked about and talked to, and, being small, they think they are doing wonders and making a following for themselves. It matters not how much harm is done, how many minds are disturbed or unsettled, so they attract attention. This is the thing they are after.

I asked one sensible, earnest pastor of that faith and order how his church put up with that kind of teaching. He said, "Well, when it first began, we tried for some years to cure it and found we could not cure it and then we agreed to endure it, hoping it would get well of itself. We saw that if the matter were pressed it would result in a division of the church—it did so in some places, and I believe this doctrine is spreading among us."

Just so, my brother, and so it always has been and always will be while men are men. This leaven of unsound doctrine will keep on working until the whole lump, or church, is leavened. Leaven is corrupting, and it will taint and spoil the whole barrel of meal. This is not a new doctrine as so many think. It is as old as the hills. It was about killed once, but your people, some of them, are nursing it back to life again. It is neither new nor true doctrine, but an old error revamped and exhibited as brand new. The only way to get rid of such is to expel it. It leaves a taint of leprosy in the camp and on everything it touches. Yours,

GILDEROY.

Strong, Miss., June 25, 1908.

THE VALUE OF THE CHURCH PAPER AND ITS CIRCULATION.

BY REV. P. O. LOWREY.

Whether "the pen is mightier than the sword" is no longer a debatable question, for, along with the preacher and the teacher, the newspaper holds a distinctively important place in directing the purposes and destinies of men. People read, and what they read they are or become. The press elects presidents and dethrones kings, and the rule is, what it says is done. We note these facts:

First—*What we read indicates what we are.* One reads the daily paper for the "want ads," another for the sporting news, another for the politics, another for the commercial movements, another for the criminal records, and others for various and sundry reasons, each reading out what is really in him. So it is with the reading of books. The blue-back novel finds its complement in its reader, as does the elevating poem, the complicated discussion of science, or the record of epoch-making history—all these discovering, drawing out, and adding to what is already within their readers.

Second—*What we read determines what we shall be.* "As a man thinketh in his heart, so is he," and reading makes one think. To read after the libertine means to think his thoughts, and to read the words of the Christ means to be lifted by his pure ideals and touched by his divine character. The child who studies nature pictures becomes a lover of nature, and the one who studies the slangy cartoons of the vulgar becomes like the author he studies. It is no wonder that from the home where the only picture on the wall was the famous "Robert E. Lee" and "Natchez" steamboat race every boy should become a sailor. Mentally and morally, we become like the thoughts upon which we feed, and to place a book or a paper upon the center table of our homes is like saying to the members of the household, "this is what I want you to be," and whatsoever we sow that shall we also reap. A preacher left a good book in a home and reaped Bishop McTyeire as a convert to Christ, and through him Vanderbilt University, as a blessing to the Church. Reading a sermon on the stars made one of our greatest American astronomers, and a yellow-backed detective story bore as its legitimate fruit a murderer and a train-robber. This is simply the operation of the common law of cause and effect expressed in the moral realm. A rattle-snake, then, should as readily be admitted to our nursery playground as an impure piece of literature to our home reading-room. The moral poison left by the one will be as certain as the physical venom of the other.

Third—*Our reading also determines our interest in the several lines of Church activities.* Those who read only the Sunday School literature come to think the Sunday School the one important thing about the Church; the readers of the Epworth League literature only get to thinking the same of the work of the League;

and so with the readers of the literature of the Woman's Missionary Societies. Those who read the independent religious papers only are likely to get to think that denominational affiliation or loyalty may be unnecessary, or even sinful, according to the paper read. Some of this class of readers seem to think that all that is necessary to maintain the Christian life is to attend an annual camp meeting led by those who are free from the complication of Church alliances and get enough spiritual blessings to last twelve months, and that at a minimum cost, and that the height of religious obligation is to support these independent enterprises. But the well-rounded, loyal, intelligent and steadfast Christian for twelve months in the year, who believes in and supports all the institutions of the Church, is the one who is a habitual attendant upon the means of grace and a reader of his denominational Church paper.

Every pastor has or will find out that ignorance of the Church's enterprises and of the moral and religious movements of the day is one of the chief hindrances to the Lord's work in the several pastoral charges. Along with the need for grace is the demand for intelligence, and it is not the pastor's business to grind out encyclopædic knowledge to the people, but to preach Christ to them. It is the editor's work to give miscellaneous instruction in the ever-increasing list of achievements and undertakings of the Church. If some new department of work, such as a Woman's Missionary Society or an Epworth League, is to be enterprised, no one can be found who knows or cares anything about it, and some will oppose it, because of pure ignorance, and before anything can be done the pastor must turn everything into a "lovey lovey" society, and teach the nursery of babes in understanding a siege before even a foundation can be laid. That such a state of affairs exists in so many places there are two prominent persons to blame —the pastor, on the one side, and the editor and publisher of our church papers, on the other, and these are mutually dependent thereon upon the other.

Before anything can be done, the editor must make a paper worth reading, made with open eyes, a level head, and a sympathetic heart. As the great questions of the social, political, commercial and ecclesiastic worlds in turn present themselves to the denominational family, the editor must be on hand, as a representative of the Church, to put her interpretation upon them. But if the Church paper is prosaic, lifeless and asleep, serving no special purpose, then there is no special reason why it should be read in preference to the multitude of secular papers that can be bought cheaper and are of easier access. Not only should the editor give the people his own well-digested editorials, but he should be on the lookout for those who are especially qualified to discuss special questions—sometimes social and political, but more often theological and ecclesiastical—and have them give the Church at large the benefit of their superior knowledge. But how often we look in vain for articles from such personages! Those of our preachers that the Bishop's cabinet brand as "two thousand men" seem to be the last that we hear from in our Church papers. Whether this line of work is too belittling to their high office or whether the editor never asks or encourages them to write is for them to say.

But it would seem that the country people, both lay and clerical, would have a right to some of their superior wisdom and experience. And to think of the gray-headed saints, mature in mind and rich in the wisdom of experience that are felt only in their own communities, when the Church at large would be so greatly blessed by their saintly and well-digested messages. Some of these preachers, who are known far and near, and their spiritual children would feast upon a pastoral message at large from them; some are the laymen who have served the Church faithfully and long, and through their own eyes have seen things, and with their own minds have been thinking—and keeping all to themselves. To see a public discussion from many of these would almost create a sensation. Should not the editor draw them out, discover them, and use them, despite the fact that their bad grammar and faulty rhetoric may need correcting, and give their readers their product, rather than miscellaneous clippings in our Church papers? When such shall be the case, then the readers and subscribers will multiply many fold, and their support will be genuine, and not because of Church loyalty only.

And the publisher should be as wise as is the children of this world in finding subscribers—through all legitimate agencies go out after them, and not wait for them to come by chance.

Recognizing the place of the pastor, either on circuits or stations in our connectional Church, we must concede that he is the recruiting officer of the subscription list, and, without his loyal and co-operative support, the paper must soon suspend. The presiding elder, likewise, has a responsibility to meet in circulating the Church's literature. Many of our pastors are young and inexperienced; some are ignorant; all are heavily worked, and the Church pays a liberal salary for the elder to further its interests. But when did one ever go beyond simply inquiring into the subject of circulating our Church literature, and send up a list of subscriptions to the *Advocates, The Review, Go Forward,* or to the *Epworth Era?*

No pastor during one pastorate can develop all his people into intelligent readers of our Church periodicals: but by building upon what his predecessor did and by being succeeded by another, who will carry the work forward, in time we shall have a reading membership.

At the beginning of our present pastorate we found one family reading the *Nashville Advocate*, two reading the *New York Advocate,* and two reading the NEW ORLEANS ADVOCATE, and no other Methodist literature whatever, except through the Sunday Schools. We began a campaign for *Go Forward, Our Homes* and the *Epworth Era*, the two latter through the organizations that they represent. Later in the year we took trial subscriptions to the *Nashville Advocate.*

All together, aggregating about sixty-two Church papers in the homes of the members of our circuit, this year, up to date, we have fifteen cash and ten future payment subscribers to the NEW ORLEANS ADVOCATE on the club rate proposition, and we expect to make this a part of our summer revival work, believing that here much permanent good may be accomplished.

Our method is to begin in a local church by publicly urging the need, and then have the stewards take a collection of subscriptions from the congregation, just as we do for the benevolent claims, and follow by individual work in pastoral visiting. In addition to this, we distribute missionary and doctrinal tracts, as the occasion demands.

More and more are we convinced that our people should be developed in the reading habit, and that pastors should diligently strive to cause it to be so, and that all our people should be encouraged to write their helpful experiences for the Church papers for the encouragement and edification of their brethren in Church-fellowship.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference convened at the little town of Buckatunna, on the M. & O. Railroad, about sixty-five miles south of Meridian, June 23, 1908.

The opening sermon was preached by Rev. J. W. Ramsey, of Scooba, Miss., on Tuesday evening, at 8 o'clock. The sermon was a clear exposition of the doctrine of Regeneration. Immediately after the sermon the presiding elder, W. C. Black, called the Conference to order, and after the calling of the roll, L. E. Alford was elected secretary. The attendance upon this Conference was not as large as we hoped to see. Comparatively few of the lay delegates attended, and of those who did come, some returned home before the two days' session ended.

The following pastors of the district did not attend the Conference at all: W. O. Sadler, R. A. Allums, J. L. Red, W. A. Hays, J. T. McVey and James A. Wells. Because of the absence of so many preachers, the following resolution was adopted, with the request that it be published in the ADVOCATE:

"Resolved, That we, the members of the Meridian District Conference, now in session, believe it to be a violation of pastoral duty and ministerial obligations for any preacher to fail to attend the Conference, unless providentially hindered, and deserves to be censured by the presiding elder." (Signed by C. C. Griffin, R. H. Barr and B. W. Lewis.)

The reports from the sixteen pastors present showed the work of the district to be in fairly good shape. They reported about 500 accessions to the Church by vows and certificates since the Annual Conference. Shubuta and South Side, Meridian, reported the largest numbers on profession of faith—the former 28, the latter 35.

The preaching during the Conference was done by Revs. J. W. Ramsey, W. M. Williams, F. B. Ormond and H. M. Ellis.

The visitors to our Conference were as follows: Mrs. Bessie W. Lipscomb, representing the work of the Woman's Foreign Missionary Society and also Whitworth College; Mrs. Clara H. Cope, representing the W. H. M. S. She is our city missionary here in Meridian. Rev. W. M. Williams represented the Orphans' Home; Robt. Selby, of Natchez, our educational interest, and T. J. O'Neil, the Joint Board of Finance.

A resolution was passed requesting the District Trustees to deed the Superannuate Home of Waynesboro, Miss., to the Trustees of the Conference Endowment Fund, giving the latter Board full control in the management of said property.

One young man, John Powell Simpson, was licensed to preach. There were no recommendations to the Annual Conference for admission on trial.

The following local preachers in orders had their characters passed by the Conference: Revs. R. A. Breeland, J. D. Crymes, W. W. Hopper, J. N. Broadway, A. C. Flowers, R. Zachary and E. T. Breeland. The following had their characters passed and licenses renewed: M. J. Matheny, W. W. Nelson, Alex Trotter, J. T. Griffin, H. K. McKee, R. B. Chisolm, Lewis Moore and Fred Moore.

Rev. J. N. Tucker and Rev. E. C. Stearns were recommended to the Annual Conference for recognition as local preachers in elder's orders.

W. D. Hawkins was elected Leader of the Layman's Missionary Movement in the Meridian District. D. W. Heidelberg, B. B. Davis, Dr. H. F. Tatum and L. P. Brown were elected lay delegates to the Annual Conference.

Shubuta was selected as the next meeting place of the Conference.

The missionary sermon on the last night of the Conference by Rev. H. M. Ellis was full of information, encouragement, and inspiration. Brother Ellis is making full proof of his ministry in his special field of labor.

The Conference, as a whole, was harmonious and helpful to all. L. E. ALFORD, Secretary.

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REV. T. C. WIER, A.M., M.D.

BY REV. W. L. HARRISON.

Rev. Thomas Coke Wier was born in Green County, Ala., Dec. [illegible], 18[illegible]. His father, Rev. William Wier, was born in Ireland [illegible]. In 17[illegible] the family came to America and settled in South Carolina. Here William grew to manhood and married Elizabeth Lipscomb, of South Carolina, a sister of Dr. Dabney Lipscomb, long an esteemed citizen of Columbus, Miss.

William Wier and wife joined the Methodist Church, he from a Presbyterian and she from a Baptist family. They finally settled in Green County. In 18[illegible], William Wier was licensed to preach, and in 18[illegible] was admitted into the traveling connection. He was one of the faithful band of men who wrought mightily under God to establish Methodism in Alabama and some of the border counties of Mississippi. He died in the faith in 18[illegible], and, with his wife, sleeps in Odd Fellows' Cemetery, Columbus, Miss.

Thomas Coke Wier graduated in Lagrange College, Ala., in 18[illegible]. Later he received the honorary degree of A.M. from the same institution. He remained in the College two years after graduation in charge of the Primary Department. In the spring of 1854 he graduated in medicine in Charleston, S. C.

While pursuing his medical studies he was deeply impressed with a call to the ministry, and in the fall of that year, George Shaeffer being presiding elder, was licensed to preach. In December following, 1854, he was admitted into the traveling connection in the Alabama Conference at Talladega. Of the large class admitted at that time only one besides himself is now living, Rev. F. T. J. Brandon, of the North Alabama Conference. Dr. Wier's first appointment was Montevallo Station, with no house of worship and but few members. He remained here two years, the then time limit. At the close of the second year there was a gracious revival, and on the last Sunday of the Conference year a new Methodist Church was dedicated by Dr. T. W. Dorman, of the Alabama Conference.

His second appointment was Wesley Chapel, Mobile. In the second year of his pastorate there, May 4, 1858, he was happily married to Miss Mary L. Baker, whose father, Colonel R. A. Baker, was a prominent layman in Alabama Methodism before the days of lay delegations.

In 1859 Dr. Wier was stationed at Livingston, with a small church attached several miles in the country. In 1860 he was presiding elder on the Macon District, and continued in this work till he became chaplain in the Confederate Army in 1862. He was chaplain for two years; then, as agent for the Soldiers' Tract Association, he labored with Rev. R. J. Harp till the close of the war.

By change of Conference boundaries Dr. Wier was now in the Mobile Conference, and for two years (1867 and 1868) he was stationed in Greensboro. The next two years (1869 and 1870) he was presiding elder of the Columbus District, still in the Mobile Conference. At the end of this year (1870), by change of Conference boundaries, Dr. Wier became a member of the North Mississippi Conference. For eight years he was president of the Verona Female College. During this time he was pastor at Verona six years, and at Okolona one year. In 1879 he was presiding elder on Holly Springs District; in 1880 he was principal of Grenada Institute, and from April till Conference supplied Winona and Vaiden. The next four years, from 1881 to 1884, he was presiding elder on the Columbus District. Dr. Wier was delegate to the General Conference at Nashville in 1882. From 1884 to 1888 he was pastor of Sardis and Davis Chapel. Again delegate to the General Conference at Richmond, Va., in 1886. In 1889 he was teaching in North Mississippi College and pastor at Okolona. The next two years (1890-91) he was pastor of Starkville Station, and four years, 1892-95, was presiding elder on Columbus District. Then followed four years (1896-9[illegible]) on the [illegible] District. From 1900 to [illegible] he was stationed at Lexington and [illegible], and [illegible] at Booneville. In 1906 he was stationed at [illegible] and [illegible]. This was his last regular work. At the end of this year he was given the superannuated relation, having been in the effective ranks fifty-two years.

At [illegible] the faithful wife closed her beautiful, consistent Christian life. For more than forty-eight years she was the loving and sympathetic companion, the helpful comrade of her husband. Ten children blessed their union. One died in infancy. Seven sons and two daughters lived to be grown. One son, Baker A. Wier, died some years ago in Fort Smith, Ark. The six living sons are Howard Baker and William Benson, of Fort Smith, Ark.; Frank [illegible] and R. K., of Starkville, Miss.; John Stuart, professor in Texas A. and M. College, and [illegible], of [illegible], Okla. The daughters are Mrs. A. E. Bonnell and Mrs. R. M. Rowe, of Oklahoma.

Dr. Wier was blessed in advantages far above many of his brethren in the ranks of Methodist preachers. He was well born, well reared, well educated. As a result he had the self-mastery which gave him the poise in any presence, before any congregation. With pleasing manner, unfailing good humor and [illegible] for his kind, he has been always the ideal of the fraternal gentleman. Rather below medium size, erect, alert, he is the embodiment of health and activity. His voice is clear, strong, disciplined, and of extraordinary compass. Needless to say he is a strong preacher, delivering his sermons in well-wrought thinking and precise language. Even now, past fourscore, he preaches with great vigor, scarcely below the efforts of his palmy days.

At the last Conference he was placed, at his own request, in the supernumerary relation. He is in frequent demand by the pastors near Starkville, where he now resides. In response to such requests, he preached fifty-two times last year.

LAYMAN'S MOVEMENT.

The committee appointed by the Layman's Missionary Conference, held recently in Chattanooga, to consider the proposition of providing for the Methodist Episcopal Church, South, a great assembly ground for the gathering together of the armies of the church for business, instruction, inspiration and recreation, met at Tate Springs, Tenn., June 13, 1908, and after carefully canvassing the matter, decided to present to the Church the following resolutions:

First—That we believe that it is the general feeling in our Church that such an assembly ground should be provided as a rallying place for all the armies of the service, such as the General Conference, the Bishop's Meetings, General Board of Missions, Woman's Board of Missions, Sunday School Board, Epworth League, Young People's Missionary Societies, Layman's Missionary Societies, Layman's Missionary Movement, and all other important bodies of the Church, at such times as they may desire to meet at this place, and a place where the Church may provide Bible Conferences, Sunday School Institutes and all other helpful institutions and associations.

Second—That our Church needs such a place for the gathering together of our families where our young people may have proper outing, recreation and amusement, and at proper times have the benefit of various helpful institutions of the Church and the services of the most helpful talent of our Church.

Third—That this should be the great Methodist Chautauqua of the South.

Fourth—That the place to be selected should embody the following features:

(1) Other things being equal, accessibility to the whole Church should be considered a prominent feature.

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(2) That it should be a health resort where the Church may be benefited physically as well as mentally and spiritually.

(3) That curative mineral waters, mountain air and scenery are to be considered prominent features; and it is also essential that there be a body of water, which will furnish facilities for fishing, rowing and other aquatic recreations.

Fifth—That the committee is fully aware that to establish an institution of the kind indicated herein it will require a large investment, and that it must be founded and conducted strictly on the best business principles. It should be remembered in subscribing that it is not a donation, but an investment.

The committee has under advisement the question of location, and as soon as this has been decided upon a prospectus will be issued, outlining the business plans.

Following are the Annual Conference Leaders:

Alabama—Judge A. E. Barnett, Opelika, Ala.
Arkansas—F. W. Furry, Van Buren, Ark.
Baltimore—F. B. Thomas, Roanoke, Va.
Columbia—J. J. Lamb, Coquille, Ore.
Florida—T. J. Watkins, Orlando, Fla.
Holston—Maj. A. D. Reynolds, Bristol, Tenn.
Kentucky—J. L. Gaugh, Wilmore, Ky.
Little Rock—Judge J. S. Steele, Lockesburg, Ark.
Louisiana—W. W. Carre, New Orleans, La.
Louisville—C. M. Phillips, Louisville, Ky.
Memphis—T. B. King, Memphis, Tenn.
Mississippi—Judge A. G. Norrell, Florence, Miss.
Missouri—Judge B. J. Casteel, St. Joe, Mo.
New Mexico—Judge D. G. Grantham, Carls-

bad, N. Mex.
North Alabama—Dr. S. C. Tatum, Center, Ala.
North Carolina—Gen. J. S. Carr, Durham, N. C.
North Georgia—L. M. Pennington, Eatonton, Ga.
North Mississippi—Judge F. A. Critz, West Point, Miss.
North Texas—E. G. Knight, Dallas, Texas.
Northwest Texas—Judge W. E. Williams, Ft. Worth, Texas.
Oklahoma—Dr. A. E. Bonnell, Muskogee, Okla.
St. Louis—Dr. J. W. Vaughan, St. Louis, Mo.
South Carolina—J. B. Carlisle, Spartanburg, S. C.
South Georgia—R. F. Burden, Macon, Ga.
Southwest Missouri—
Tennessee—Prof. Wm. Hughes, Spring Hill, Tenn.
Texas—R. D. Hart, Texarkana, Texas.
Virginia—J. P. Pettyjohn, Lynchburg, Va.
West Texas—R. H. Wester, San Antonio, Texas.

CENTENARY COLLEGE.

I have mailed a copy of our announcement to every member of the Louisiana Conference and one to every friend of Christian education in Louisiana whose name I had secured. It will be a great help to me in our work if our pastors will send me the names of boys who are planning to attend college, or who ought to be making such plans.

I wish to make a special appeal to the Alumni and former students of Centenary to help us in putting our claims before prospective students. It has been my good fortune to meet only those former students who are loyal to Centenary College wherever it may be domiclied.

Will not those to whom this appeal is addressed help us at once? W. L. WEBER.

Personal

Rev. J. H. Williams is still free to help in meetings, and will be glad to hear from the brethren desiring his assistance. Address him at Slidell, La.

COLUMBUS DISTRICT NOTES.

Dear Dr. Boswell: I have completed the second round of Quarterly Conferences for the Columbus District. The work is active throughout and progressing nicely. All the preachers are earnestly and faithfully at work and making things tell. They are planning the summer revival campaign with care and prayer. Some have already held revival services with good results.

Brother Thomas was assisted at Macon by Brother E. B. Ramsey, of old North Mississippi fame, now of Memphis Conference.

Brother Dorsey held his own revival, and received fifty-odd into his church.

The great Cates revival is now going on in Westpoint, and all the moral and religious forces of the community are on the field to take the city for Christ and the right.

Rev. W. C. Galceran has been quite ill for weeks, and a good deal of the time in the hospital in Columbus. His trouble has been a chronic stomach trouble and typhoid fever. He is now better and slowly convalescing. Let prayers be made that he may be permanently restored. Brother Galceran is a true and valuable man, and serves as royal and noble people as can be found anywhere. This is his fourth year in Columbus District, and he is the most universally loved and popular man I have ever known. Not by a single word or even innuendo have I ever heard a single man, woman or child give expression derogatory to him as a man, or a Christian minister. On the contrary, his name is a household word in all the homes of his people. They love him, and love him truly and ardently. I truly believe they would be glad to take him four years more if they could get him.

I have been fortunate, indeed, to secure the services of Rev. L. C. Brannon, of the Southern University, to take charge of Columbus Circuit for the summer months, as the physicians will not allow Brother Galceran to do any more work for two or three months.

Brother Brannon comes with the highest recommendation as a man of ability, consecration and zeal. He is just from the Students' Missionary Conference at Asheville, N. C., and is full of missionary enthusiasm. He will be in revival meeting most all his time on the work, as he has six to hold.

I have also secured a splendid young man, Rev. J. A. Coleman, of the Southern University, for Cedar Bluff work. He has entered upon his work with heart and promise. The people have received him with open and hungry hearts.

Brother Pope has had a fine and very effective revival at Second Church. Rev. I. F. Bilbro, of the Alabama Conference did the preaching, and it was good and abiding. L. M. LIPSCOMB.

COURSE OF STUDY FOR UNDERGRADUATES.

(PAGE 317, DISCIPLINE, EFFECTIVE, 1908.)

For Admission on Trial.—English Grammar; Rhetoric; Geography; Arithmetic, with special reference to bookkeeping; "Outlines of World's History" (Swinton); "Manual of Christian Doctrine" (Banks); Wesley's Sermons on "Justification by Faith" and the "Witness of the Spirit"; The Book of Discipline; Written Sermon.

First Year—"The Cyclopedic Handbook of the Bible" (Angus-Green); Chapters xvii-xxi; "Personal Salvation" (Tillett); "Ministry to the Congregation" (Kern); Wesley's "Doctrinal Standards," Sermons 1-26; The Book of Discipline; "The Apostolic Age" (Purves); Written Sermon on Repentance.

To be Read: Telford's "Life of John Wesley"; Broadus on the Preparation and Delivery of Sermons; "The Tongue of Fire" (Arthur); "Ecclesiastical Architecture" (Martin).

Second Year—"The Cyclopedic Handbook of the Bible" (Angus-Green), Chapters i-x; "System of Christian Dictrine" (Sheldon), Parts I, II, III; Wesley's "Doctrinal Standards," Sermons 27-52; "How to Conduct a Sunday School" (Lawrance); "The Kingdom in the Cradle" (Atkins); "The Training of the Twelve" (Bruce); Written Sermon on Justification by Faith.

To be Read: Schaff's "History of the Christian Church" (Volume VI); "The Doctrine of the Prophets" (Kirkpatrick); "Short History of the English People" (Green); "Life of Alexander Duff" (Smith); Manual of the Discipline.

Third Year—"The Cyclopedic Handbook of the Bible" (Angus-Green), Chapters xi-xvi; "System of Christian Doctrine" (Sheldon), Parts IV, V; "History of Methodism" (McTyeire); "Elements of Psychology" (Davis); "The Pastor and Modern Missions" (Mott); Written Sermon on the Witness of the Spirit.

To be Read: Paine's Life of McKendree"; Peabody's "Christ and the Social Question"; Bernard's "Progress of Doctrine in the New Testament"; Sanday's "Life of Christ"; *The Methodist Review*.

Fourth Year—"History of the Christian Church" (Fisher); "Constitutional History of American Episcopal Methodism" (Tigert); Jevons' "Elements of Logic"; "Elements of Ethics" (Davis); "Grounds of Theistic and Christian Belief" (Fisher); Written Sermon on Regeneration.

To be Read: Conybeare and Howson's "Life and Epistles of St. Paul"; "The Son of Man" (Alexander); "The Hymn Book and the Modern Church" (Gregory); "The World as a Subject of Redemption" (Freemantle); *The Methodist Review*.

SEASHORE CAMP MEETING

From July 8th to 15th, 1908.

SPECIAL RATES.

No Admission Fee at the Gates of the Grounds During the Camp Meeting.

The management announces the Thirty-seventh Annual Camp Meeting, Seashore Camp Grounds, commencing Wednesday, July 8, and continuing until July 15. The cottages and grounds have been put in thorough order, and other improvements made, looking to the comfort and convenience of those who attend this meeting.

The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle Grove, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the grounds are not only cordially invited, but are expected to attend.

LOCATION.

The Seashore Camp Ground is located on the Mississippi Sound, seventy-nine miles from New Orleans and sixty-two miles from Mobile, on the Louisville and Nashville Railroad, and is one of the most beautiful places on the Gulf Coast. It enjoys a railroad service that is unexcelled for comfort and convenience. Magnificent new Artesian wells furnish cool and life-giving water. By a perfect system of water works the cottages and hotels are furnished with this water direct from the well.

The Grounds are Lighted by Electricity.

A pier twelve hundred and forty feet in length, with a Summer house on the end, extends out into the Gulf, and offers positively the most delightful advantages in the South for a promenade. The bathing is unexcelled by any other point on the gulf. All parties residing on the grounds have the privilege of the bath-houses. Good board can be secured at the restaurant, which is in charge of a competent chef, and in private houses at reasonable rates. The comfort and convenience of all visitors will be carefully looked after.

All Methodist preachers will be admitted into the Grounds and provided with board and lodging free of charge during Camp Meeting.

Persons wishing to secure accommodations before the rush of opening of Camp Meeting should address communications to R. G. Price, Keeper Seashore Camp Ground, Biloxi, Miss., or any of the undersigned officers.

Dr. E. L. McGehee, President, New Orleans, La.,
Sam Meyer, Financial Secretary, New Orleans, La.

SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

The ninth session of the Seashore Assembly for Christian Workers (formerly the Seashore Epworth League Assembly) will open Thursday evening, July 25, at the famous Seashore Camp Ground, Biloxi, Miss., and will conclude Sunday evening, August 2. The Assembly offers to Epworth Leaguers, Sunday School workers, and all others who desire to equip themselves for Christian work, courses in systematic Bible Study, Home and Foreign Missions, Epworth League Methods, and Personal Work. Devotional meetings will be held every morning in the Tabernacle and every evening on thqe Beach. The forenoons will be given to study, the afternoons reserved for recreation, and the evenings for inspirational lectures.

Lodging will be provided in the Epworth Lodge, owned and managed by the Assembly, for as many advance applicants as the Lodge will accommodate at $2.50 for the ten days of the session. Board can be had at restaurant or private table at 75 cents to $1 a day.

For further particulars address F. S. Parker, President, 810 Broadway, Nashville, Tenn., or C. D. Atkinson, Secretary, 734 Nashville Avenue, New Orleans, La.

W. F. M. S.

THE TREASURER'S REPORT AND AN APPEAL.

Our Conference Treasurer, Mrs. Zelle Watts Kendall, sends her report for the first quarter, which is very encouraging. She tells us that she has received more on the Pledge during this quarter than she has ever done in any preceding quarter. Let us keep the record up and see to it that Conference finds us with every dollar of our Pledge redeemed.

REPORT FOR FIRST QUARTER, 1908-09.

Dues	$304.68
Pledge	412.50
Scholarship	37.50
Day Schools	10.50
Bible Women	62.25
Conference Fund	72.39
	$900.39

I earnestly request each district secretary and every auxiliary to send me reports of work planned or accomplished. Letters from our missionaries will appear as often as possible. There will be need also of news from the home workers. Thus, we "provoke one another to love and to good works," and arouse an interest which cannot be awakened by exhortations or arguments on missions. We all believe in missions. We need to put our faith into practice.

CLARA B. DRAKE,
Supt. Press Work, Mississippi Conference.

LETTER FROM CHINA.

Shanghai, China, May 4, 1908.

Dear Friends: For so long a time we had our annual meeting later in June, that the early date has slipped upon me unawares. I have fears that in the long voyage my letter may miss you, but I make this trial.

It does seem more than two years since I met with you in Abilene, yet it seems a short time that I have been in China. Your prayers have done much to keep the days filled with holy joy for me, therefore they pass on rapid wings. Could you see me now you would doubtless be impressed with the fact that I have *not* changed any. I sit here in my study, wearing clothing that your eyes have seen, your loving hands helped to make—two years have brought little of outward change. Yet I *am* changed, as every one who lives in this Eastern world must be. Life is so different: ideals, standards, attitude toward life and things, *all, all* is different. As I live longer here, and grow into the consciousness that China is my home, the Chinese my adopted people, I begin to realize that I must of necessity adopt something of their attitude of mind and heart; that in order to enter into their heart-life and help them change what is wrong, they must *feel* that I am looking at them from *their own* standpoint. They do adopt things Western, but the more I watch them the more am I convinced that they are willing to adopt new ways, not *because* they are Western, but because they are *good*, and *chance* to be Western.

So, what we find to be true of them concerning reception of new inventions and outward changes, is just as true of their manner of receiving and adopting our faith, our Christ, our God. We *cannot* tack onto their old experience and wisdom about life and things *our interpretations* of Christ and his teachings. It is essential that we give them Christ, that we let them have his teachings—not our Western customs and peculiar way of putting the Gospel into practice. This may *sound* easy, but I have not found it so. As hard as it may seem to a newcomer not to be able to speak to the people, I begin to think it is really one of God's safeguards. While we learn their strange, intricate language, we are also learning to understand them, to respect their simple philosophy of people and life; and we ourselves are mysteriously changed the while.

So what may you not expect to see in me in six long years!

Just now in McTyeire School dining-room are gathered more than one hundred girls, three Chinese lady teachers. The primary children from the day school next door take tiffin (lunch) with the boarding school girls—though they go home at night. There are more than thirty of them from five to thirteen years old. About eighty board here.

Their windows are open on this lovely May day, and their voices betoken merry hearts—just *such* a sound as you would expect from one hundred school girls at home, only more subdued in tone.

They are there from all classes of society—though none are exceedingly poor. Some of the brightest and best we have are scholarship girls—some having finished in other mission schools have been transferred, scholarship and all, to McTyeire. Not one girl supported by the workers at home, now in our school, but that is a credit to our work. Then, too, we have girls from rich homes in Shanghai, others from high official homes in many provinces. They are most democratic in spirit, and nowhere does real worth of character and diligence as students count for more than among our school girls. Riches, even official rank, doesn't bring honor to a worthless or careless student. They are a crowd of lovely, dear girls, lovable and ready to be loved—ever responsive to the highest. All of our oldest girls are Christians. Still we have some now who are seventeen or eighteen, sent to us as graduates of a good Chinese School in Shanghai, opened and managed entirely by Chinese, and anti-Christians. Five of these girls are not Christians, and they attempt to take every decided stand against the Bible and Christian doctrine, yet our work and prayers are for them, and I don't believe they can hold out long. One of the brightest and strongest of them has shown signs of the power of the Gospel in her heart.

My work has been about the same as last year—three hours of teaching daily. Classes in American, Roman, English History, American and English Literature; two Bible classes. My Bible teaching I have enjoyed especially this year, taking a class of seven splendid young women through Prophecy. We began last year with Leviticus, so you see I have taught these almost all of the Old Testament. This is my joy, my first love.

My other Bible class consists of three younger girls, just beginning Bible in English with Genesis. To-day we had Exodus, chapters 5, 6 and 7. They seemed to understand and appreciate the situation of Moses and Pharaoh with each other and with God. One of these three girls is not a professed Christian, though she is much on my heart, and I believe is near the kingdom. It may be of interest to know that her father is a graduate of Yale, and is now president of the Shanghai-Nanking Railway. The name is Woo, and he is very wealthy. His wife is so heathen, and objects to Nyok Fang being a Christian, though I am trusting God to do his own work in her heart. She has a pretty face and is not spoiled yet.

This year we have three young ladies to graduate. One is going to Randolph-Macon, to join her friend, Miss Loki. The other two are scholarship girls—both daughters of preachers. Miss Zung came here from Huchow, so returns to Virginia School to teach music. The other, Miss Dong, will remain in McTyeire as teacher of music—she is one of the two really brilliant musicians from the school. The other one is also daughter of our own pastor, Mr. Sze, and has been one year in New York studying under Domroschk—we dare to hope that Miss Dong may also have such an opportunity.

Have you enjoyed hearing of the school and girls? It is my life, my loved labor, I know little else to tell you.

For myself, I am well, have been quite whole and able most of the days, and but for some false eyes I have adopted, you would never surmise that I have spent even two years studying Chinese.

Is Chinese hard? Yes, very hard—but I am digging away and learning something of it as the days pass.

Am I glad I am here? Yes, glad and grateful. I have all things and do abound. In love and thought and prayers from dear ones at home I am rich. In loving, helpful friends out here I rejoice; God is good. I find him all-sufficient.

Hardships? Yes, a few—the hardest, perhaps, just such as you would never think of—yet I find here, just as at home, that there is a way by which I can live above the hardships.

May the Spirit dwell in your hearts and in your midst, blessing you in abundant measure.

Loving greetings to all from your China missionary,

SOPHIA MANNS.

A PLEASANT AND PROFITABLE VISIT.

Recently I spent a week at Bolton assisting the pastor, Rev. I. L. Peebles, in a series of services. The congregations were large and appreciative, increasing in numbers and interest as the meeting progressed. Brother Peebles is rounding out very successfully his fourth year at Bolton. The people of all creeds and classes hold him in very high esteem. He is one of the most faithful and consecrated men I have ever known. It was a privilege to be associated with him and his kind people. They were especially kind to this scribe.

THOMAS B. CLIFFORD.
Meridian, Miss.

A MODEL LOCAL PREACHER.

A note in the ADVOCATE received yesterday tells me that Rev. Milton Ferrell, of the Adams Charge, is dead. I have known him for twenty-five years. He was a model local preacher. His educational and general intellectual equipment was limited. His physique was not robust—one arm was almost useless. His family was large and his means meagre. Yet no man of his rank was more useful. I do not recall any local preacher who did quite as much for the church as he. He was never idle, never out of work. He never aspired to be more than a *local preacher*, but I have known itinerants who accomplished far less. He was not of the class known as "roving evangelists"—he was simply a local preacher. He traveled through the counties, some four or five, contiguous to his home, and peddled as an "agent." As he went he found out the needy places—dark corners of which the circuit preachers knew not, or were unable to reach. In these he preached, held revivals, built up churches and organized Sunday Schools. Thus he was constantly an unsalaried and very efficient home missionary. The pastors and presiding elders honored him; "the common people heard him gladly," and everybody loved him. Alas! his class is too small. Wherever he went he left the impress of his life. "His works do follow him." Verily, he was a model local preacher. When shall we see his like again?

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A WORD FOR THE BOY.

A boy at fifteen years of age is, in our opinion, at the most important period of his life. He is at the forks of the road. What he needs more than anything else is sympathy and advice. It would be strange, indeed, if boys did not build castles in Spain at that age, and what they need is the practical suggestion of someone who is himself a success in life to guide them. Most people think that boys do not need their sympathy or advice. It is a great mistake. They need it as much as girls. We have never known one of them to refuse to take advice if it were tendered to him at the right time, in the right place, and in the right spirit. The mistake that most people make in talking to boys is that they lecture to them with all sorts of foolish suggestions, and expect a good deal more from them than they would from a man. If we had any word of counsel to give it would be: Don't lecture a boy. Don't nag him. Do not persecute him if he has done some wrong. Don't laugh at him if he has failed, perhaps in some over-ambitious boyish schemes. Don't crush him. Give the boy a chance.—*Catholic Mirror.*

AND WHAT THEN?

When Philip de Neri, who, in the sixteenth century, renounced the hereditary honors of Florentine nobility for the service of God, was living in an Italian university, a young man came to him with a face full of delight, and told him he had come to the law school of that place on account of its great fame, and that he intended to spare no pains or labor to get through his studies as soon as possible.

Philip waited for his conclusion with great patience, and then said:

"Well, and when you have got through your course of studies, what do you mean to do?"

"Then I shall take my doctor's degree," answered the young man.

"And then?" asked Philip again.

"And then," continued the youth, "I shall have a number of difficult questions to manage, shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?" repeated the aged and honored teacher.

"And then," replied the youth, "why, there can't be a question, I shall be promoted to some high office or other. Besides, I will make money and grow rich."

"And then?" repeated Philip.

"And then," pursued the young lawyer, "I shall be comfortably and honorably situated in wealth and dignity."

"And then?" asked the venerable man.

"And then," said the youth," and then—and then—then I shall die."

Here Philip raised his voice. "And what then?"

Whereupon the young man made no answer, but cast down his head and went away. The last "And then?" had, like lightning, pierced his soul, and he could not get rid of it. Soon after he forsook the law and gave himself to the ministry of Christ, and spent the remainder of his days in godly words and works.—*Home Herald.*

THE YOUNG MAIL CARRIER.

"Uncle Sam's mail can't be delayed. It must go through. Clear the way!"

Warren flung himself on his sled, and went rushing down the steep hill at a rate that almost took his breath away.

"Guess it couldn't go much faster than that by the regular express," he said as he reached the end.

Then, in a rueful voice: "My, but I've lost some of it! Oh, dear! the letters are scattered all along the hill."

There were bright red postage stamps gleaming in the snow to mark the presence of letters. Warren went back and picked them up—one, two, three, four, five, six. How many did he have before he started? He stopped to think.

"Mother gave me two, and auntie—how many? I didn't notice I was so interested in playing with the sled. Well, I'll go on to the postoffice with them."

But he was quieter as he walked along, and only once attempted to run and slide on his sled.

"I suppose I didn't pay much attention to mother and auntie when they gave me the letters," he was reflecting aloud. "But I was so busy playing."

He took good care to hold the letters tightly in his hands and to mail them himself. Then he said in a relieved voice, "Well, I caught the mail train, and auntie said she didn't think I would have time. That's one good thing."

Hurrying home he entered the house with his cheeks all ablaze with excitement and health. He had found the trip one of pleasure, and his sled had proved a companion of the greatest value.

"Did you mail the letters?" asked his mother when he entered the house.

"Yes, mother, and I caught the mail train. I just whizzed down the hills. I played I was a regular mail train, and I didn't stop for anything."

"And you had all your letters?"

"Why, of course," replied Warren, flushing a little as he remembered his mishap.

There was a look in his mother's eyes that confused him; also he saw it reflected in his aunt's.

"I—that is, I think I did. How many did you give me?"

"How many did you take? A good mail carrier never goes off without knowing what he takes."

"I didn't count them," confessed Warren.

"No, you didn't count them, nor did you hear what we said, if you think you mailed them all," said his mother slowly.

Then holding a letter in her hand toward him she continued: "This was picked up on the hill by Mr. Surdam. He happened to know my sister's name, and he returned it to me."

Warren turned red, and then confessed: "I had an accident on the hill, and lost the letters, but I returned and thought I picked them all up."

"That's it, Warren, you thought you found them all, but you were not sure. You did not listen to us when we told you to mail them—seven in all. It is your old failing, lack of attention when others are giving you orders. Now you see the trouble you have caused us."

"But I'll go right down again to the postoffice."

"That will do no good. The mail train has gone."

"But there is another in a few hours, and I'll catch that," added Warren.

"No, that will not do. The letter happened to be the one to my sister, and I invited her up with Willie to spend to-morrow with you. She can't get in in time now. It may be that the punishment will be worth more to you after all than the holiday with your cousin."

Warren reflected deeply on these words that afternoon, and reached the conclusion after all that to be a successful mail carrier one had to be attentive to business as well as a quick traveler, and incidentally he knew that he would try to make the lesson a profitable one in correcting his peculiar fault of inattention when receiving orders.—*Selected.*

MIDGE SMILEY'S GRADUATION ESSAY.

"Midge Smiley is an awful smart gal," said Mrs. Hezekiah Cummins, as she folded her shawl in its regular creases on her return from the Berryville High School "exercises." "I must say it, even if she is my niece, that I consider she has real talent. Her composition was just as smooth as if she'd wrote for the papers all her days. Her ma set there, just like a bump on a log, an' didn't appear to know what was being read. It must 'a' been real disapp'intin' to Midge, after the way she's worked over that composition."

"What was the subject of her composition?" asked Mrs. Miller.

"It was a graduatin' essay," answered Mrs. Cummins, "an' it showed a good deal o' thought in a 16-year-old gal, jest finishin' off her schoolin'. It was called 'The Stern Duties of Life Upon Which We Are About Enterin'.' That was the subject of it, an' the idee was well kerried out."

"Well, now, it's sing'lar how gals is made, aint it?" inquired Mrs. Miller. "Now, I should never've expected to hear Midge Smiley holdin' forth on jest that subject."

"Why wouldn't you, I'd like to know?" demanded the essayist's aunt.

"Well," resumed Mrs. Miller, "some way or 'nother, I didn't think Midge Smiley was jest perpared to tackle that subject. For yest'day afternoon, when I was over to her ma's, Midge she lay in a hammock readin' one of them historical novels, whilst her ma did up the dinner dishes, an' all the rest o' the work. But then," added Mrs. Miller, philosophically, "I reckon compositions is one thing an' the kerryin' out o' the ideas that's in 'em is another thing."—*The Picayune.*

"I want some collars for my husband," said a lady in a department store, "but I am afraid I have forgotten the size." "Thirteen and a half, ma'am?" suggested the clerk. "That's it. How on earth did you know?" "Gentlemen who let their wives buy their collars for 'em are almost always about that size, ma'am," exclaimed the observant clerk.—Exchange.

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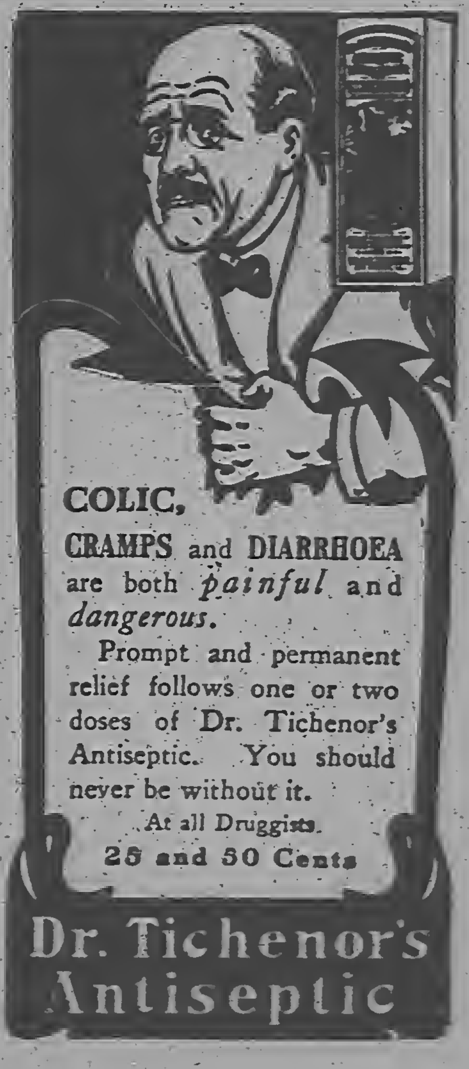

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ROBBERS OF CHURCHES.

When Mr. Carnegie set apart millions of dollars for the pensioning of old and faithful teachers, stipulating that teachers in schools under denominational control should not share in its benefits, it is charitable to say that he did not intend to rob the churches of their schools. But such is the tendency. Trustees of school property, which for generations past have been accepted and acknowledged and reported and supported, as belonging to the Church, have discovered that the Church neither owns them nor has any control over them. And in at least one instance an ecclesiastical governing body, a Synod, authorized such a change in its charter as would vest the control of their school in a self-perpetuating board of trustees, and thus remove the school from the control of the Church. This was done by the two Synods of Kentucky with reference to Central University, a Presbyterian institution. The object in view was to place the school on the Carnegie pension foundation. This can be characterized in no other way than a deliberate effort to rob the Church of its right. Complaint of this action was made to the General Assembly (Southern), which sustained the complaint, and remanded the matter to the Synod for a rehearing.

An effort is likewise being made in Virginia to wrest the "Randolph-Macon system" of schools from the control of the Methodist Episcopal Church, South. Indeed, the trustees have assumed, and passed a resolution to the effect, that the system is under the control of the trustees, and not of the Annual Conferences. There is ground for their contention, which the committee appointed by the Conference to confer with the trustees seem to have conceded by asking the trustees "to instruct its attorney to make application to the State Corporation Commission for such change in its charter as will give to the patronizing Conference the right to nominate or to elect trustees as the Conference may desire;" and by further asking "that, in the event this request for a change of charter shall be denied in the highest tribunals, the Board of Trustees pass a resolution requesting the Conference to select a certain number of men from among whom the Board will select trustees to fill all vacancies that may arise in their number." To these requests the trustees answered, that the Board is self-perpetuating, and without authority to delegate the election of trustees to the Conference, or to any other person or persons, and that such action would imperil the charter of the College and the title to its invested funds.

This was a virtual denial of the Church's ownership in Randolph-Macon College. Indeed, the trustees declared that the Church's interest in the College was "only sympathetic." Yet, ever since its establishment—more than seventy years ago—the trustees have been making their reports to the Conference regularly, and have ever looked to the Church for support. Until the teachers' pension fund was provided by Mr. Carnegie nobody ever thought of denying that Randolph-Macon College was a Church institution. But for the sake of an old-age pension the trustees are willing to divorce the College altogether from the Church and have it put on the Carnegie foundation. In that case the trustees can no longer make report to the Annual Conference, nor acknowledge any sort of supervision by the Church. They woold thus rob the Church.

The trustees do say that "if the acceptance of this benefit will require the relinquishing or limitation of the absolute right of management of the institution (by the Board of Trustees), or the conduct of its affairs under the charter, or change in any way the relationship of the schools and the Church, then we would decline to accept the benefits of the said Carnegie foundation." The trustees may well say that, for, as the Board has absolute control and is a self-perpetuating body, and as the Church has "only a sympathetic interest" in the schools, the trustees of the Carnegie fund will comply with their promise without further inquiry. Mr. Carnegie would not let the "sympathetic interest" of the Church in any school that comes up to his requirement stand in the way of a pension, provided the Church exercises no control.

We allude to this matter, and have given the details in regard to the Presbyterian school in Kentucky, and the Randolph-Macon system in Virginia, simply to show what a price our Methodist institutions and schools of all other denominations will have to pay in order to secure a pension for their teachers.

If our schools are worth the time and trouble and sacrifice necessary to establish them—all in the interest of Christian education—they are worth preserving. We can think nothing more traitorous to the highest and best interests of the Church than the action of trustees of the Church schools in deliberately severing their trust from the Church, and succumbing, for the sake of money, to the dictates of a rich man, who has no sympathy with evangelical religion. No matter if the fathers did make the mistake of chartering self-perpetuating boards, they should respect their intention to build up denominational schools for promoting religious education. Boards of Trustees should not rob the Churches of their hard-earned property.

WRITING FOR THE ADVOCATES.

Our Brother Lowrey, of the Louisiana Conference, has contributed to this issue of the ADVOCATE a striking article, which we hope all our friends will read with an eye to profit. It strikes in more directions than one. It strikes at a number of people who will never feel the blow, viz., that large class of Church members who never read the Church papers. It strikes a considerable number of pastors, who never aid in the circulation of the Conference organs. It strikes those editors who, through indolence and indifference or conceit, never seek to secure the best talent to write for their columns. And hardest of all, it strikes "those of our preachers that the Bishop's Cabinet brand as 'two thousand men' (that is something new to us; we hardly know what is meant), who seem to be the last that we hear from in our Church papers."

On the point last noted we might possibly be convicted of failure in duty. But we are not wholly at fault. Not once, but many times, we have spoken of the slowness of our best-equipped men to write for our paper. We have asked, and in instances have insisted, that brethren write. We have had promises. But we are not surprised that they decline. Men of "superior knowledge" these days sell the product of their brains, and if they write at all they write for those papers that pay them. How many communications have reached us, accompanied by a note saying, "the enclosed article is submitted at the usual rates." As we have no fund for the purchase of manuscripts, if the article is accompanied by stamps, we return it. If not, we gently lay it in a convenient drawer or put it in the waste-basket. The articles for sale, we are glad to say, have invariably come from men and women outside our patronizing territory.

Brethren inside of our territory should not wait to be invited to write for the paper. Brother Lowrey did not. The paper is theirs, more than it is ours, and they know the columns are open for the discussion of all suitable subjects. We would be glad to receive them, without promising to print everything that comes to hand. We have been fortunate of late. Dr. Featherstun has favored us with six thoughtful papers, and we have on file six more from Rev. D. M. Geddie on a subject that will probably provoke discussion. Let it come. We will all enjoy it, if conducted in a brotherly spirit. We have also the promise of several papers on infant baptism, a subject about which many of our best people need information.

A suggestion: Let those who go into the discussion, or send us an article on any subject, give us clean copy. Please do not write and scratch out, and line and interline until it is well-nigh impossible to read the paper. This is a hint to the wise.

BATON ROUGE DISTRICT CONFERENCE

It was our pleasure to spend one day last week at the Baton Rouge District Conference, which convened July 1 in the hospitable little town of Ponchatoula, La. Presiding Elder R. W. Tucker was in the chair, and Rev. W. D. Kleinschmidt was at the secretary's table. The delegation—preachers and laymen—was somewhat larger than is usually seen on such occasions. The brethren were in good health and fine spirits, and, as a rule, as far as we could hear, made good reports. The presiding elder was more than ordinarily happy, and, by his good talks and fine spirit, added much to the interest and profit of the occasion.

The brethren, at an unexpected moment, called us out to represent the ADVOCATE, and just as unexpectedly we made them a "brand-new" speech, the quality of which we will not vouch for. We were followed by Dr. Sawyer, who represented the mission interests of the Conference. During the first half of the speech the Doctor did not seem to be fully at himself. He did not ring clear. The last half he had liberty, and made a telling talk. Rev. William Schuhle was host, and looked well after his guests.

The Conference was held in the new church—finished and occupied just at the close of Rev. F. N. Sweeney's four-year pastorate at Ponchatoula. We had heard and read of the new church, but we had no idea until we saw it of its beauty and elegance. It must be seen to be appreciated. The picture we printed of it some months ago does not do it justice. When seated with modern pews, it will be in all respects a superior building—would be an ornament in a town four times the size of Ponchatoula.

We will look to the secretary to give the details of the Conference.

ATTENTION, UNDERGRADUATES.

At the request of Rev. H. W. May, of the Louisiana Conference, we print again the Course of Study for undergraduates. There is, he says, some misunderstanding, owing to the fact that the first edition of the new Discipline did not contain the revised course of study. It was not to go into effect until 1908. It is in effect now, and our young preachers would do well to bear it in mind, and prepare themselves.

The course will be found in another column of this issue.

PERSONAL.

Rev. George Jackson has been in the city the past week, and on Sunday last preached twice—in the morning at Mary Werlein Mission, and in the evening at Parker Memorial.

Rev. C. D. Atkinson and Rev. H. T. Carley, and other pastors whose names we have not heard, are enjoying a pleasant vacation at Sea Shore Camp meeting. Everybody ought to go who can.

Dr. F. R. Hill and Rev. H. R. Singleton are the Louisiana preachers for Sea Shore Camp meeting now in progress. Who the preachers are for the Mississippi and Mobile Conferences we have not learned.

There are not many parts of the vineyard more thrifty than that which embraces the Aberdeen district, but the presiding elder, Rev. J. H. Mitchell, says, "We are moving on I hope to better things."

We thank Brother J. H. Smith for providing a good place for us at the Kilmichael District Conference. We would have greatly enjoyed the hospitality of the preacher and his folks, but circumstances were against us.

We will begin next week a series of articles on "Original Sin," by Rev. D. M. Geddie, inspired by Rev. Dr. Mahon's article on the subject in the Review. The articles are thoughtful, and we ask our readers to give them thoughtful attention.

Rev. R. P. Neblett, of Shelby, Miss., will be married in the Presbyterian Church, Brownsville, Tenn., Thursday morning, July 16, to Miss Eva Beazley. So reads a card received at this office. Blessed be the union. We are thankful for an invitation to be present on the happy occasion.

Sunday last was the day for the third Quarterly Conference at Hammond. The presiding elder Rev. R. W. Tucker, was on hand and preached two excellent sermons. His visit to the home of the editor was refreshing. It is both pleasant and profitable to entertain "the man of God."

Rev. and Mrs. H. O. White, of the Louisiana Conference, invite us to the marriage of their daughter, Eugenia May, to Mr. Ivy A. Kern, on Wednesday afternoon, July 15, at the Methodist Episcopal Church, South, Columbia, La. The young people have our best wishes for this life and the life to come.

Dr. LaPrade, of Jackson, Miss., sends us the following notice: "Mrs. Lily Cox Moore, widow of the late Dr. J. A. Moore, of Millsaps College, died at her home at Jackson, Miss., June 16. Mrs. Moore was ill at the time of her honored husband's death, and gradually grew weaker until the end came. She was an earnest, quiet, sweet-spirited Christian, who, without display or obtruseness, had all the helpful and constant force of saintliness."

Rev. D. M. Floyd, of the Water Valley Circuit, though not yet engaged in protracted meetings, is having some fine services at the different churches on his work. Prayer meetings are well attended and are fruitful of good. Much sickness has prevailed on his charge during the past few weeks, and some good people have passed away. But health is returning, and the prospect for good is brightening. We trust a great revival may be experienced.

Dr. Sawyer returned a few days since from a ten days' engagement in upper Louisiana and is off again for another long stay in the interest of his work as Conference missionary evangelist. Dr. Sawyer has kindly written for us a very appreciative review of Bishop Hendrix's new book, "The Table Talks of Jesus." Those who read these "Talks" as they appeared in the Christian Advocate (Nashville) will be glad to get them in permanent book form.

The address of Rev. J. A. B. Jones, of the Mississippi Conference from now until August 8th will be 2105 Buena Vista street, San Antonio, Tex. Brother Jones and wife passed through the city on Tuesday. They go to Texas to visit friends and relatives, and to participate in revival meetings. Like a warhorse, Brother Jones "smells the battle from afar," and is anxious to be in the fray. He has fought and conquered in many a hand-to-hand conflict.

Rev. W. M. Young, presiding elder of the Sardis District, in a note to this office, says: "There is a gracious revival going on in the Methodist Church at Sardis, conducted by the pastor, Brother Gaines, with Brother T. W. Lewis doing the preaching. It is said not such congregations have been seen in the day services here in twenty-five years. . . . Brother Augustus has had a good meeting at Como, with twenty accessions, Brothers W. G. Harbin and Guice being his helpers."

DISTRICT CONFERENCE RESOLUTION

The following resolutions of esteem and love were adopted by a rising vote of the Baton Rouge District Conference:

"Whereas our presiding elder, Brother R. W. Tucker, at the expiration of this year, will conclude his quadrennium on this (the Baton Rouge) District, therefore be it

"Resolved by the Baton Rouge District Conference, That we express our great love for Brother Tucker and our high appreciation of his character as a man, his ability as a preacher, his helpfulness as a Christian brother, and his services as a workman in this part of the vineyard of our Lord.

"Resolved, That we commend him to the people whom he shall serve in the future, and pray God's blessing upon him that success and happiness may crown his work, and goodness and mercy follow him all the days of his life."

Signed by: E. K. Means, W. R. Howell, J. P. Haney and J. R. Abels, Committee.

CAMP MEETING.

The South Mississippi Holiness Camp Meeting begins Aug. 28, 1908, and runs ten days. The leaders are Revs. J. S. Sanders and R. A. Breland. Rev. A. P. Williams, song leader.

(MISS) ZORA SAUCIER, Sec'y.

Saucier, Miss.

CAMP MEETING.

The Bluff Creek Camp Meeting will open on the 7th day of August, and will continue ten days. All ministers are invited to come and stay free of charge. Accommodation can be had for man and beast. We have forty tents on the campus, and a good hotel and plenty of fine water. Brethren, come praying that God will bless the meeting, and that sinners may be saved.

O. E. TOWNSEND, President.

JACKSON DISTRICT CONFERENCE.

The Jackson District Conference will be held in Florence July 21-24, the opening sermon being preached at 8 o'clock Tuesday evening.

Dr. Lambuth, senior secretary of the General Board of Missions, will spend Wednesday and Thursday with us. At 10 o'clock Wednesday morning there will be held a layman's mass meeting in the interests of the "forward movement in missions," when addresses will be delivered by Dr. Lambuth, Judge A. G. Norrell and others. We hope to have a great gathering of the representative laymen of the district.

The editor of the ADVOCATE and others whose duty and pleasure will bring them will be cordially welcomed.

A. F. WATKINS, Presiding Elder.

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Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

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RESOLUTIONS OF RESPECT.

We, the committee appointed by the North Wesson Sunday School to draft resolutions in regard to Mr. BEN WILLIS BRIDEWELL, deceased, would respectfully report the following:

Whereas it has pleased our Heavenly Father, in his own will and providence, to take from us the soul of our beloved brother and friend, Mr. Ben Willis Bridewell; therefore,

Resolved, That the Church and Sunday School have suffered a great loss in the death of one who greatly endeared himself to all members of this Church and to this community.

Resolved, That we hereby desire to express the deep sorrow and sense of loss which we feel in common with many, and our sincere sympathy with the father, mother, brothers and sister.

J. C. ELLIS,
MABEL McINTOSH,
STELLA JONES,
Committee.

JOHN MURPHY DAVIES was born in St. Mary Parish, La., May 17, 1859, and passed away May 26, 1908, at his home in Minden, La. He was the son of Rev. Stephen J. Davies, Sr., who did efficient service in the pioneer days of Louisiana Methodism, and who at one time served the Minden Circuit, a territory practically coextensive with the parish in which the son has superintended the public educational interests for the past sixteen years. John Davies was graduated in Centenary College in 1882; soon thereafter was licensed to preach, and was admitted on trial in the Louisiana Conference, in which he served as itinerant until January, 1888, when he was located at his own request. Since that time he has been engaged in educational work, teaching a few years, and then filling the office of parish superintendent. His local preacher's license has been annually renewed, and he has continued to preach as opportunity afforded. He was married to Miss Josie Taylor, of Lake Providence, La., in 1886, which union was broken by her death, after a happy period of twenty-one years. Two daughters survive this marriage. Brother Davies was married the second time in December, 1907, to Miss Theresa Grigsby, of Minden, who now mourns his death, after so brief a period of union. Our brother's health has not been good since an attack of grippe in the winter, but no one suspected that insidious disease which would prove fatal was gradually gaining power until the alarming symptoms of its last stages were observed. Brother Davies' character in this community always commanded respect and confidence, and he was a useful citizen. He never became secularized, but always loved and served the Church. He made constant use of the opportunity afforded him in visiting the parish schools to make religious talks to the children. He was particularly gifted with the grace of practical charity described in I Cor., 13, which caused him to refrain from resentment, and made him a uniformly sunny Christian gentleman. Though not expecting to die, he was prepared for the great change, and is now promoted to a higher sphere of service.

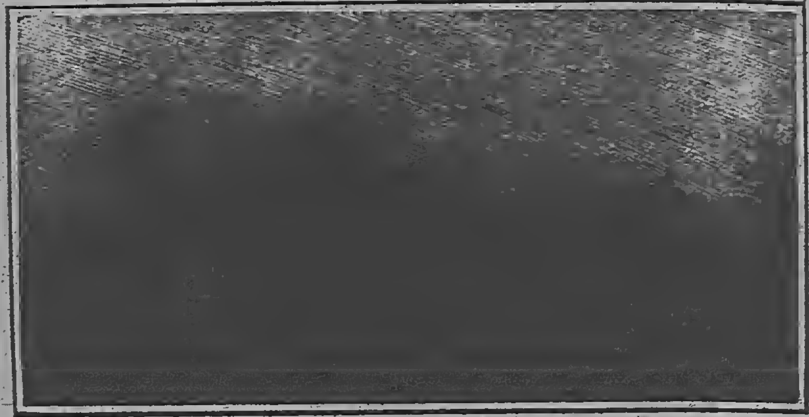
R. H. WYNN.

Mrs. MARY ELLA ELLEIN (nee Mathews) was born in Monroe County, Miss., Sept. 1, 1854, and died in Aberdeen, Miss., May 12, 1908. She was married to Dr. Thomas B. Elkin by Rev. Amos Kendall June 17, 1880. Her whole life, from early girlhood down to the day of her death, was one of devotion and consecration to God and his service. It was a singularly beautiful and useful life. After the death of her husband she devoted herself unreservedly to the education and training of her two daughters and to active work in the Church. She secured a matron's place in the Grenada Female College and in the Woman's College at Oxford, Miss., that she might be with her daughters and give them a mother's care while they were being educated. This devotion and attention resulted in the development of two splendid young women. The younger of the two died just as she came to the years of mature womanhood. The elder was married to Mr. Houston Woods, of Aberdeen, Miss., where she is a useful member of the Church. It was the fixed habit of Sister Elkin to pay up all her Church dues before she settled any other obligation. God and his cause were always first with her. She was active and efficient in the Sunday School, in the Woman's Missionary Societies and in ministering to the sick and sorrowing and visiting those who were in prison. Her special field of enlarged usefulness was as lady manager of the Juvenile Missionary Societies. She had conspicuous gifts for this primary work. The children loved her and looked up to her as their mother in the Lord. They followed her, hung upon her words and gladly obeyed her bidding. When she came to the brink of the last river she left a loving message for the little ones and charged those present to see that this work was carried on. It is needless to say that Sister Elkin was ready when the time for her departure came. She had lived in constant communion with God for many years. She was per-eminently a spiritually-minded woman and ripe and ready for the change. Her place in the Church in Aberdeen will be hard to fill.

R. G. PORTER.

The Lord gets his best soldiers out of the highlands of affliction.—Spurgeon.

Centenary Female College,
Cleveland, Tenn.



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FROM FLORA CHARGE.

Dear Doctor Boswell: Because of my silence this year, do not get the idea that I have been idle—far from it. My people on this work gave the pastor and family a warm and hearty reception. As fine a spread as I ever saw awaited us on the dining table, with many other substantials in the pantry. The parsonage and grounds have been greatly improved.

Our community was swept by a wave of the "grippe" and pneumonia, a great many being taken off. We lost some of our valuable members. We have buried quite a few people this year.

The pastor's salary has been increased. We are beginning to see an advance along all lines of church work. We are having some fine prayer meetings; services well attended, frequently taxing our churches.

The Lord is with us. We are planning for a great advancement of our Lord's kingdom in these parts. Our protracted meeting season is at hand.

I have held two meetings this year, one at Wesson, with Brother Grimes, and one at Yazoo City, with Brother Hardin. In both meetings we saw demonstrations of the Lord's power.

Doctor, can't you come and pay us a visit? We are getting mighty lonesome for the fellowship of some of the brethren.

I don't know of any news to write, as I have been staying very close to home, cultivating my large "patch."

May the Lord prosper Zion, and all the preachers have great success in their meetings this harvest-time.

Yours in his service,

J. J. SMYLIE.

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REVIVAL AT MONTPELIER, LA.

Dear Dr. Boswell: We have been having a revival at Montpelier this week, with Brother S. L. Riggs to preach, and the Lord to bless. It has been a spiritual remembrance of the old-time religion. I have never seen greater results come in a five-day meeting—men and women were made to weep and cry for mercy. One day the cry was so great that every one not only heard, but spoke in their own tongue, to the extent that the preacher had no time for the preaching service. His hour was consumed in prayer and praise. We have reason for rejoicing when we see the wonderful change—where they confess having patronized seven blind tigers in one day, and now (six months later) can't find one.

We had a very strong pull for God and lasting impressions were made on the minds of the people by Brother Tucker, last month, at our Quarterly Meeting and dedication of the church, at which time the people got a foretaste of heaven, which appeared to have been like leaven, and now we trust it shall leaven the whole lump.

We have had but the one meeting on our work as yet; have planned for another soon, and already we are hearing people talking more about prayer.

God bless the dear old Advocate!

J. S. RUTLEDGE.

Pine Grove, La.

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REVIVAL AT McCOMB CITY, MISS.

Dear Doctor Boswell: Please report a fine meeting in South McComb Methodist Church, the preaching having been done by Rev. W. M. Sullivan, of Centenary, McComb, and to say that it was well done does not express it. We are having conversions and accessions almost every service. The meeting bids fair to be the best meeting ever held in this town. We are having the "old-time Gospel" and singing the "old-time songs," and getting the old-time religion.

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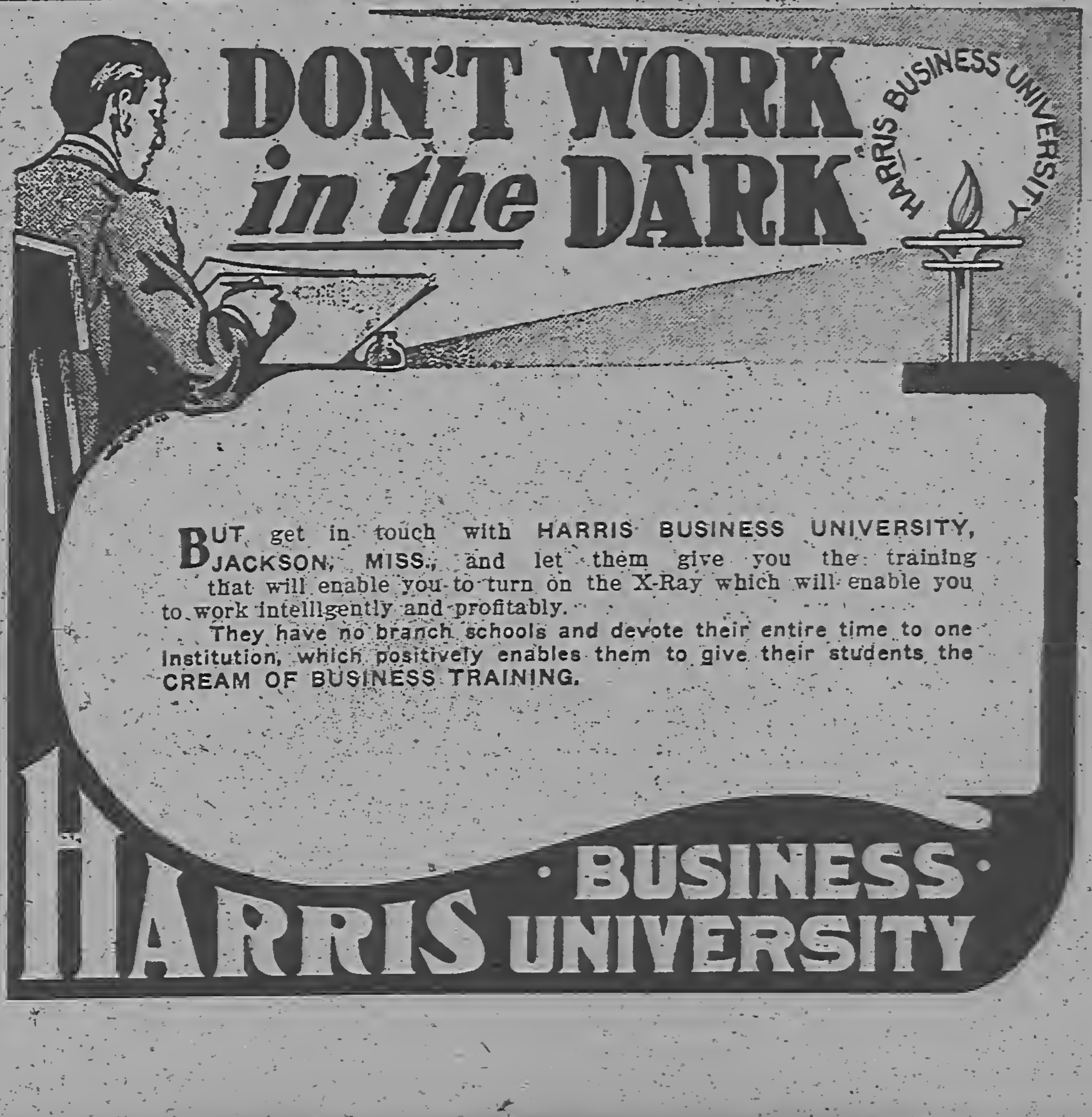

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College Park, Lynchburg, Va.

Sunday School

By W. B. Campbell.

LESSON FOR JULY 12, 1908.

Subject: Saul Chosen King.—1st Samuel x, 17-27.

Golden Text: "He that ruleth over men must be just, ruling in the fear of God."—2d Samuel, xxiii, 3.

The choice of Saul to be king over the descendants of Abraham, Isaac and Jacob was an act in which their self-will stands out in plain view. The guidance of the Lord was not asked, and if the writings of Moses had been consulted Samuel would have looked for the king to come from the tribe of Judah, not Benjamin. The recorded words of Jacob, speaking in phophecy, were that the scepter should not depart from Judah until the coming of the "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," on whose shoulders the government should rest forever. The people followed, not the guiding hand of the Lord; yet the Lord directed them in their self-will. The Heavenly Father often allows his children to have their own way, just as the son, in Jesus' parable, was allowed to have his portion of his father's estate. Behold the great love of the Lord in that, even when his children turn away and follow after the counsels of this world, he does not cease to watch over and care for them!

Saul, the first king of Israel, was a man after the ideal of the world. He was handsome and strong and attractive to the eye, but in all the written account of his life we are impressed that he was not sincere in anything. He was just such a man as would be selected, if the outward appearance were only considered. He had a reputation that caused the people to make derisive remarks when first he essayed to consort with men of piety: "Is Saul also among the prophets?" This was before the people knew of his he was king he was the embodiment he aws king, he was the embodimenr of self-will, and caused great and grave apprehension on the part of Samuel, who watched over him, as a son is watched over by a father. Saul never appreciated Samuel's goodness until he was taken away, and until God allowed him his own way. This was the character of the first king, and the children of Israel were duly warned and had no reason to complain. As Israel was, so are we. We are mercifully warned against acting contrary to the will of God. We are told in the Scripture how Saul, in searching for the lost asses, should go near the city, where Samuel dwelt, so that he and Saul should meet. Samuel knew of Saul's coming; he must have been directed in the whole matter by the Lord. We learn here that God directs the least of our affairs to bring about his purposes concerning us. The world would say that the asses wandered so far away, just as it happened, and that our lives are made up of events that are as apt to turn one way as another; but the prayerful man will ask God's direction over the most minute particulars, that, as a whole, make up our days. Saul was not spiritual enough to see in Samuel God's prophet. He went to Samuel from the same impulse that in later years, led him to seek the assistance of the witch of Endor.

The meeting of Samuel and Saul seems to have been a planned, mutual introduction, so that there would be no mistake at the public selection of Saul in the presence of the assembly at Mizpeh, which was soon to follow. When they did come together at Mizpeh, Samuel stood up before the great convention and told them of how good in all the past the God of Abraham had been to them; of how he was their King and would still be; how he had saved them out of all their adversities; and now, on that day, they rejected their God, saying, "Nay, but set a king over us." Now, said the prophet, we will at once select the king. The tribe, the family and the man were known, but the man could not be found. When greatness was about to be thrust upon him, he shrank and "hid himself among the stuff."

What we know of Saul's character causes us to attribute this to awkward bashfulness, rather than to sweet, youthful modesty. We will see, as we pursue our study, that ere long Saul grew bold enough. He was led forth, and appeared before the people "every inch a king." The remaining proceedings of the convention, as to the form and manner of the newly-established kingdom, were recorded in a book by Samuel and preserved for reference. The people then dispersed and Saul went home to Gibeah, having now enough of royal importance as to be attended by a band of men "whose hearts God had touched" to be his body-guard. The choice of the new king was not unanimous; there was objection to him by a party termed "the children of Belial," which might have had some adverse influence, but the new king could afford to silently wait for the time of a public announcement of himself as king.

There is not a more sad story in all the Scriptures than the story of Saul, and it has always impressed our mind as having been written in warning against leaving God and turning to the world.

Whatever Saul did was insincere, and done from the wrong motive. He was inclined to appreciate appearances, but not to such an extent as to curb his willfulness. He would never have ruled the kingdom at all had he not had Samuel back of him as a restraint. When he did comply with any requirement, it was only done through compulsion, and Samuel was continually on the watch to correct the errors of the King as they occurred.

Those were awful words of the prophet, when he said to the headstrong people, "Ye have this day rejected your God." Let it not be said of us. Let us "commit our way unto the Lord, and lean not to our own understanding." We need his directing care in all things. If we are left to ourselves for one moment we are like sheep that turn every one to his own way. Let us rejoice in our King, who is the "Lion of the tribe of Judah," the King of kings and Lord of lords, Jesus of Nazareth, the Son of God. Through him we live and by him we have access to the Father through the Holy Ghost, that dwelleth within us. He had to learn obedience, and it was through suffering; so must we learn that "obedience is better than sacrifice, and to heaven than the fat of rams."

Argo Red Salmon lends zest to a meal. It is appetizing and nutritious.

WHITWORTH COLLEGE.

President [illegible] Whitworth College announces the following faculty for the session of [illegible], beginning Sept. 23, 1908.

[illegible] Bessie W. [illegible], A.M., Lady Principal, Higher Mathematics.

Miss Janie H. Drake, A.M., English.

[illegible] Bell Buckle, Agnes Scott, Latin and Greek.

[illegible] (Paris), French.

Miss Kate Gillett, A.B. (Randolph-Macon Woman's College), Science.

Miss Jessie Mounger, A.B. (Whitworth College), Assistant in Mathematics and Latin.

Preparatory Department—Miss Grace Leighton, B.L., Miss Laura Hemby, A.B., Assistant.

Miss Addie V. Marshall, A.M., Monitress.

Directress of Music—Miss Bessie McVoy (Cincinnati Conservatory).

Miss Clara [illegible] (St. Louis and Chicago), Piano.

Miss A[illegible] Lowe (Chicago), Piano.

Miss [illegible] Dawkins (Randolph-Macon M.P.I.), Piano.

Miss [illegible] (Chicago and New York), Voice.

Mrs. B. W. McCormick (Cincinnati), Violin and Guitar.

Expression—Miss Lilah Ragsdale (New York).

Art—Mrs. Marie T. Sisk (Cincinnati and Paris).

Commercial Department—Miss Blanche Stephens.

It is important that students should engage rooms early.

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WHITWORTH COLLEGE,
Brookhaven, Miss.

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If your gas stove needs repairing address a postal card to J. T. Chalmers, 526 Bellecastle St., City. Two or three dollars spent in this way may prove a big saving and bring about better service in the cooking.

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President,
Columbia College, S. C.

Southern University,
Greensboro, Ala.

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REV. S. M. HOSMER, D.D., Pres.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans District—Third Round.

Plaquemine	July 19
Donaldsonville, at Plattesville	July 26
Algiers	Aug. 2
Louisiana Avenue	Aug. 9
Felicity Street	Aug. 16
First Church a.m.	Aug. 23
Epworth p.m.	Aug. 23
Rayne Memorial	Aug. 30
Covington, at Fitzgerald	Sept. 5
Second Church	Sept. 13
Carrollton Avenue	Sept. 20

F. N. PARKER, P.E.

Arcadia Dist.—Third Round.

N. Bossler, at Emma	July 14,
Houghton, at Alberta	July 15,
Bienville, at Bocruk	July 18, 19
Arcadia	July 25, 26
District Conference, at Blenville	July 28, 31
Gibsland, at Mt. Moriah	Aug. 1, 2
Jonesboro	Aug. 4,
Vernon, at Oakridge	Aug. 5,
Minden	Aug. 8, 9
Lisbon, at Tulip	Aug. 11,
Winnfield	Aug. 13,
Bernice, at Summerfield	Aug. 15, 16
Ruston	Aug. 18,
Ringgold, at Gr. Bayou	Aug. 22, 23
Lanesville, at Brushwood	Aug. 25,
C. Valley, at Sp. Hill	Aug. 29, 30

BRISCOE CARTER, P. E.

Shreveport Dist.—Third Round.

LaChute, at Taylortown	July 18, 19
Pleasant Hill	July 22, 23
Pelican, at Bethel	July 25, 26
Coushatta, at Lake End	July 28, 29
Wesley, at Holly Spgs.	Aug. 1, 2
Many, at Ft. Jessup	Aug. 8, 9
Zwolle, at Lowering	Aug. 12, 13
Mooringsport	Aug. 15, 16
Ida, at M. Chapel	Aug. 19, 20
Mansfield Circuit, at Sloan	Aug. 22, 23
Mansfield Station	Aug. 23, 24
Hornbeck	Aug. 26, 27
Leesville	Aug. 29, 30
Bon Ami	Sept. 5, 6
De Ridder	Sept. 6, 7
Shreveport—First Ch.	Sept. 9,
Noel Tob.	Sept. 10,
Texas Avenue	Sept. 13, 14
Provencal	Sept 15, 16
Greenwood	Sept. 19, 20

T. J. WARLICK, P. E.

Baton Rouge Dist.—Third Round.

Wilson, at Pine Grove	July 18, 19
Clinton	July 19, 20
Ethel, at Tunica	July 26,
Baker, at Deerford	Aug. 1, 2
Zachary and Slaughter, at Slaughter	Aug. 2, 3
St. Francisville	Aug. 8, 9
Jackson	Aug. 9, 10
East Feliciana, at Camp Grounds	Aug. 15, 16
Mt. Hermon, at Pine Ridge	Aug. 22, 23
Kentwood 8 p. m.	Aug. 23
Amite City 8 p. m.	Aug. 24
Independence, at Red Oak	Aug. 29, 30
Live Oak, at Friendship	Aug. 30, 31
Franklinton, at Angle	Sept. 5, 6
St. Helena, at Darlington	Sept. 12, 13
Pine Grove, at Pipkins	Sept. 13, 14
Melville, at Melville	Sept. 19, 20
New Roads	Sept. 26, 27
Port Vincent, at Meadows	Oct. 3
Baton Rouge, 1st. Church	Oct. 4, 5
Baton Rouge, 2nd Church	Oct. 4, 5

R. W. TUCKER, P. E.

Alexandria Dist.—Third Round.

Alexandria	July 4, 5
Columbia	July 11, 12
Verda	July 15, 16
Standard	July 18, 19
Selma	July 20,
Simmsport, at Evergreen	July 23,
Glenmora, at Melder	July 25, 26
Boyce, at Fellowship	July 26, 27
Pineville, at Fellowship	Aug. 1, 2
Chicot, at Bethel	Aug. 5,
Master's Chapel	Aug. 8, 9
Boeuf River	Aug. 10,
Pollock, at Liberty Chap.	Aug. 15, 16
Natchitoches	Aug. 19,
Summerville, at Pinegrove	Aug. 22, 23
Trout	Aug. 23, 24
Dry Creek, at Spring Hill	Aug. 29, 30
Opelousas	Sept. 3,

N. E. JOYNER, P. E.

Monroe Dist.—Third Round.

W. Monroe, at Desaird	July 11, 12
Farmerville, at Greenville	July 15,
Bastrop, at Humphries C.	July 18, 19
Brookland, at Lapine	July 22,
Gilbert, at Magnolia	July 25, 26
Eros, at Calhoun	July 29,
Bonita, at Jones	Aug. 1, 2
Merrouge, at Collinston	Aug. 2, 3
Downsville, at Wilhite	Aug. 5,
Mangham, at Union	Aug. 8, 9
Florence, at Ferriday	Aug. 10,
Harrisonburg, at Vidalia	Aug. 11,
Floyd, at Midway	Aug. 15, 16
Tallulah, at T.	Aug. 16, 17
Lake Providence, at L. P.	Aug. 17,
Waterproof, at Wesley	Aug. 22, 23

J. E. DENSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Columbia	July 12, 13
Beauregard, at Matthew's	July 18, 19
Adams, at Ebenezer. Wed.	July 22,
Bogue Chitto and Norfield, at Bogue Chitto	July 25, 26
Magnolia	July 26, 27
Pearlhaven, at Pleasant Grove Wed.	July 29,
Brookhaven	Aug. 1, 2
Gallman, at Georgetown	Aug. 3,
Monticello, at Tilton	Aug. 6,
Tylertown, at Summers C.	Aug. 8, 9
Summit, at Muddy Spgs.	Aug. 12,
Topisaw, at Sartinsville	Aug. 15, 16
Pearl River, at P. Chapel	Aug. 23, 24
Wesson	Aug. 30, 31

GEO. H. THOMPSON, P. E.

Jackson Dist.—Third Round.

Collins	July 17,
Magee, at Pleasant Hill	July 18, 19
Sharon, at Soule's Chap.	July 22,
Canton	Aug. 2, 3
Pinola, at Rexford	Aug. 8, 9
Florence, at Monterey	Aug. 11
Terry, at Spring Ridge	Aug. 12
Deasonville, at Dover	Aug. 13
Benton, at Zeiglerville	Aug. 15, 16
Flora, at Livingston	Aug. 23, 24
Braxton, at Bethany	Aug. 26
Yazoo City	Aug. 30, 31
Lintonia, at Lake City	Sept. 1
Madison, Ridgeland, 11 a.m.	Sept. 5, 6
Jackson, Rankin St., 8 p.m.	Sept. 6, 7
Mount Olive	Sept. 9
Eden, at Lodi	Sept. 12, 13

The pastors are requested to give especial attention to Questions 17 and 22, and in both cases to present written reports. A. F. WATKINS, P. E.

Natchez Dist.—Third Round.

Liberty, at Glading	July 18, 19
Hamburg, at McNair	July 25,
Homochitto, at W. Chapel	July 26, 27
Caseyville, at Bethesda	Aug. 2, 3
Wilkinson, at Rosetta	Aug. 8, 9
Bethel, at Bethel	Aug. 11,
Meadville	Aug. 15, 16
Barlow, at Brandywine	Aug. 22, 23
Bayou Pierre, at Pleas. R.	Ang. 24,
Fayette, at Fayette	Aug. 26, 27
Washington, at Pinegrove	Aug. 29,
Natchez, Pearl Street	Aug. 29, 30
Natchez, Jefferson Street	Aug. 30, 31
Woodville	Sept. 5, 6
Percy Creek, at P. C.	Sept. 7,

J. T. LEGGETT, P. E.

Vicksburg Dist.—Third Round.

South Warren, at Asbury	July 18, 19
Vicksburg, S. Washington Street	July 24, 26
Vicksburg, Crawford St.	July 25, 26
Hermanville, at Carpenter	Aug. 1, 2
Oak Ridge, at Bradleys C.	Aug. 8, 9
Anguilla, at Sunflower	Aug. 15, 16
Bolton, at Brownsville	Aug. 22, 23
Satartia, at Wesley Chapel	Aug. 29, 30
Rockey Springs, at Hickory Ridge	Sept. 5, 6
Port Gibson, at P. G.	Sept. 12, 13
Rolling Fork, at R. F.	Sept. 19, 20
Silver City, at Holly Bluff	Sept. 26, 27
Mayersville, at Brunswick	Oct. 3, 4

G. H. GALLOWAY, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Benoit, at Malvina	July 14,
Clarksdale	July 19, 20
Lula, at Lyon	July 20, 21
Coahoma, at Dundee, 8 p.m.	July 21,
Tunica, at Austin	July 26, 27
Alligator, at Duncan	July 27, 28
Rosedale, at Deeson	Aug. 2, 3
Hillhouse, at Gunnison	Aug. 3, 4
Cleveland Ct., at Lakeview	Aug. 8, 9
Cleveland Station	Aug. 12,
Friar's Point, at Sherard	Aug. 15, 16
Jonestown, at J.	Aug. 17,
Robinsonville, at Pop. C.	Aug. 19,
Glen Allan, at S. Greenvile	Sept. 13, 14
Shaw, at S.	Sept. 16,
Delta Mission	Sept. 19, 20

R. A. MEEK, P. E.

Oxford Dist.—Third Round.

Water Valley Ct., Pine F.	July 11, 12
Randolph Ct., Sarepta	July 18, 19
Toccapola Ct., Tula	July 25, 26
Abbeville Ct., at Union H.	Aug. 1, 2
Charleston Ct., at Oak G.	Aug. 8, 9
Red Banks Ct., at Mahon	Aug. 15, 16
Paris Ct., at Midway	Aug. 22, 23
Grenada Ct., at Duck Hill	Aug. 29, 30
Waterford Ct., at Pine Mt.	Sept. 4,
Holly Springs Ct., at Sylvestria	Sept. 5, 6
Coffeeville Ct., at Antioch	Sept. 12, 13
Potts Camp Ct., Palestine	Sept. 19, 20
Ashland Ct., at Union H.	Sept. 26, 27

J. E. CUNNINGHAM, P. E.

Winona Dist.—Third Round.

Winona Ct., at Salem	July 11, 12
Moorhead, at Baird	July 19, 20
Belzoni, at Sky Lake	July 25, 26
Webb, at Webb	Aug. 1,
Minter City, Strathmore	Aug. 2, 3
Inverness, at Isola	Aug. 8, 9
Ruleville, at Ruleville	Aug. 9, 10
N Carrollton, at McCarley	Aug. 15, 16
Vance	Aug. 18
Mar's Hill, at Chapel Hill	Aug. 22, 23
Tom Nolen, at Lebanon	Aug. 29, 30
Slate Springs, at Cross R.	Sept. 5, 6

E. S. LEWIS, P. E.

Corinth District—Third Round.

Kossuth Ct., at Kossuth	July 12, 13
Guntown & Baldwyn, at B.	July 15
Wheeler Ct., at Asbury	July 17
Corinth Station, at C.	July 19, 20
Iuka Ct., at Harmony	July 25
Iuka Station, at Iuka	July 26, 27
Tishomingo Ct., at F. G.	July 28
Marietta Ct., at Siloam	July 30
Booneville Station, at B.	Aug. 1, 2
Mooreville and Saltillo, at Allen's Chapel	Aug. 7
Blue Spgs. Ct., at Bethel	Aug. 8, 9
Mantachie Ct., at Shiloh	Aug. 15, 16
Belmont Ct., at Mt. Olive	Aug. 18
Booneville Ct., at Edges' Chapel	Aug. 22, 23
New Albany Circuit, at Bethlehem	Aug. 29, 30
Ripley and New Hope, at Dumas	Aug. 30, 31
New Albany Station, at Glenfield	Sept. 6, 7
Myrtle Ct., Union Hill	Sept. 8,
Rainey and Falkner	Sept. 12, 13
Jonesboro Ct., Ebenezer	Sept. 15,

BEN. P. JACO, P. E.

Durant District—Third Round.

Rural Hill	July 16,
Louisville	July 18, 19
Chester (South Union)	July 25, 26
Ebenezer	July 31,
Lexington	Aug. 1, 2
Kosciusko Circuit	Aug. 8, 9
Vaiden	Aug. 15, 16
West	Aug. 18,
McCool	Aug. 22, 23
Black Hawk	Aug. 29, 30
Sidon	Sept. 5, 6
Poplar Creek	Sept. 9,

S. M. THAMES, P. E.

Columbus Dist.—Third Round.

Starkville Ct., Steel's C.	July 18, 19
Starkville	July 19, 20
Shuqualak, Center Valley	July 25, 26
Winstonville, Mashulaville	Aug. 1, 2
Macon	Aug. 8, 9
Mayhew, Kilgore's Chapel	Aug. 15, 16
Mathiston, Providence	Aug. 22, 23
Crawford, Trinity	Aug. 29, 30
Sturges, Buel's Hill	Sept. 5, 6
Brooksville, Xprairie	Sept. 12, 13
Hebron	Sept. 19, 20
Cedar Bluff	Sept. 26, 27

L. M. LIPSCOMB, P. E.

Sardis Dist.—Third Round.

Sardis	July 11, 12
Mt. Pleasant, at N. Salem	July 17,
Olive Branch, at Center Hill	July 18, 19
Byhalia, at Fountainhead	July 25, 26
Coldwater, at Loucas	Aug. 1, 2
Cockrum, at Greenleaf	Aug. 8, 9
Wall Hill, at Marian	Aug. 15, 16
Hernando, at Horn Lake	Aug. 21,
Pleasant Hill, at Indora	Aug. 22, 23
Harrison, at Tillatoba	Aug. 29, 30
Courtland, at Chapel Hill	Aug. 31,
Eureka, at Lovejoy	Sept. 5, 6
Batesville	Sept. 12, 13
Tyro, at Malmaison	Sept. 16,
Crenshaw, at Crenshaw	Sept. 19, 20
Longtown	Sept. 25,
Arkabutla, at Harmony	Sept. 26, 27

W. M. YOUNG, P. E.

Newton Dist.—Third Round.

Montrose	July 11, 12
Shiloh, at Clear Creek	July 17,
Forest	July 19, 20
Lake, at Conehatta	July 21,
Taylorsville, at Ocoha	July 24,
Bay Springs	July 25, 26
Raleigh, at Cedar Grove, by W. W. M.	July 25, 26
Morton, at Lindsey	July 28,
Laurel	Aug. 2, 3
Kingston	Aug. 2, 3
Homewood, at Gasque	Aug. 7,
Trenton, at New Prospect	Aug. 8, 9
Hebron, at Pleasant Ridge	Aug. 15, 16
Ellisville, at Richton	Aug. 22, 23
Chunkey, at Sageville	Aug. 27,
V. and H., Sandersville	Aug. 29, 30
Decatur, at Good Hope	Sept. 12, 13
Newton	Sept. 16,
Neshoba, at ——	Sept. 18,
Philadelphia	Sept. 19, 20
Indian Mission	Sept. 21,
[illegible], at Mt. Zion	Sept. 22,
Harpersville, at Good H.	Sept. 24,
Carthage, at ——	Sept. 25,
Walnut Grove, at——	Sept 26, 27
Rose Hill, at ——	Sept 30,

Pastors will please give attention to questions 17, 20 and 22.

JAS. M. WEEMS, P. E.

Aberdeen Dist.—Third Round.

Buena Vista, at Ebenezer	July 11, 12
Okalona Sta.	July 13,
Verona, at Plantersville	July 19, 20
Amory and Nettleton, at N.	July 26, 27
Prairie, at Palm Chapel	Ang. 1, 2
Houlka, at Concord	Aug. 6,
Palestine, at P.	Aug. 8, 9
Pontotoc, at Harmony	Aug. 10,
Montpelier, at Palestine	Aug. 15, 16
Vardaman, at Sharon	Aug. 19,
Bounds, at Pleas. Ridge	Ang. 21,
Pittsboro, at Chapel Hill	Aug. 22, 23
Smithville, at P. Memorial	Aug. 29, 30
Aberdeen Ct., Riggan's C.	Sept. 3,
Okalona Ct., at Tranquil	Sept. 5, 6
Nettleton Ct., at Shiloh	Sept. 10,
Fulton, at Hopewell	Sept. 12, 13

J. H. MITCHELL, P. E.

LESS THAN ONE BOTTLE DID IT.

A sufferer writes: "Can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. Used only part of a bottle, and used no quinine, and it cured me." Sold by Druggists—50c. and $1.00 bottles.

PREPARED BY
Robinson-Pettet Co., (Incorporated)
Louisville.

BLOOD POISONING POSITIVELY CURED

Hereditary, primary, secondary and tertiary. Scrofula; Eczema, Blood and Skin Disease. If you have exhausted old-time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D.
San Antonio, Tex.

The only way to regenerate the wordlcinfwyp mbz mbz fgfi fg fgg world is to do the duty which lies nearest to us, and not to hunt after grand far-fetched ones for ourselves. —Canon Kingsley.

Every lady should have a copy of the Argo Red Salmon Cook Book. It gives thirty-nine different ways for preparing salmon. Ask your grocer for it.

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

REVIVAL AT SHUBUTA, MISS.

A most wonderful tide of revival power has recently swept the town of Shubuta. During the meeting 30 persons united with the church. The number of conversions was estimated at one hundred or more; 13 adult persons were baptized, and 5 infants; 7 family altars were established, and 8 subscriptions to our church papers secured.

It would be difficult, perhaps impossible, to estimate the great amount of good accomplished in the town and adjacent communities.

The meeting began on May 31, the pastor preaching on Sunday and Sunday night. Rev. John D. Ellis, of Waynesboro, came to his assistance on Monday morning, and did faithful preaching until relieved by the arrival of Brother C. N. Guice, Thursday morning. Brother Guice preached and sang until Saturday morning, when Rev. W. G. Harbin came in and took charge of the pulpit. Brother Harbin preached twice a day with power until the close of the meeting, each service growing in interest to the very last.

As evangelists, Brothers Harbin and Guice have our hearty endorsement. Any pastor who desires the very best help in a revival meeting will be fortunate in securing their services. H. L. NORTON.

ARGO RED SALMON is cleaned and packed entirely by machinery, not touched by hand. After trying it yon will use no other.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

PHILOMATHEANS
Felicitate Filias Fideles
who are
Wanters of Wisdom,
Lovers of Learning,
and
Finders of Fun in Doing of Duty.
Enthusiastic to enter? Well, write for catalogue of Grenada College and to me for particulars.
MISS EVLYN WAUGH, Pres't.
Goodman, Miss.

"THE RESTATEMENT" TURNED DOWN.

The Methodist Episcopal Church in its recent session in Baltimore voted adversely on the proposition of "Restatement," and because of this the editor of the Christian Advocate (Nashville) is in great distress, and is very much grieved that the committee voted unanimously against it, and is awfully hurt because the Conference adopted the committee report without debate.

That the Northern Church reported adversely on the proposition delights some of us; that the committee voted unanimously gives great emphasis; that the Conference adopted the report without debate is no more than might be expected after ample time to think the subject over carefully.

Surely, this was a more fair, reasonable and intelligent method than that enacted at Birmingham about two years ago, where, as if by political trickery, the proposition was presented for vote without any previous discussion or announcement, in the papers or otherwise. By no means was the Church advised that such a move would be made. The movers of the "Restatement" proposition are due the Church an apology for the manner in which the question was introduced.

The editor of the Nashville Christian Advocate has a gloomy foreboding that all the other branches of Methodism may take action similar to that of the Methodist Episcopal Church, but vaguely hopes that the Southern Church may pass favorably on the proposition, though alone. I think he will find that all the Southern Church needs to pass adversely on the subject is to have time to consider. Most of us think this the most radical move made among us during our existence.

Yours in the faith,

J. H. SMITH.

Vaiden, Miss.

INFANTILE HUMORS.
Nothing is more annoying than a fretful child; and nothing will make the baby cry like sore throat etao hrd hrod baby cry like sore, eczema-covered head and hands. Don't neglect the baby's skin; it is very tender, and a little neglect now may ruin its complexion for life. Tetterine will cure the most aggravated cases of tetter, ringworm, eczema, rashes, pimples, in fact any form of skin disease, and may be applied to the tenderest surface on the smallest child. Try a box. 50c at your drug store or by mail on receipt of price. Shuptrine Co., Savannah, Ga.

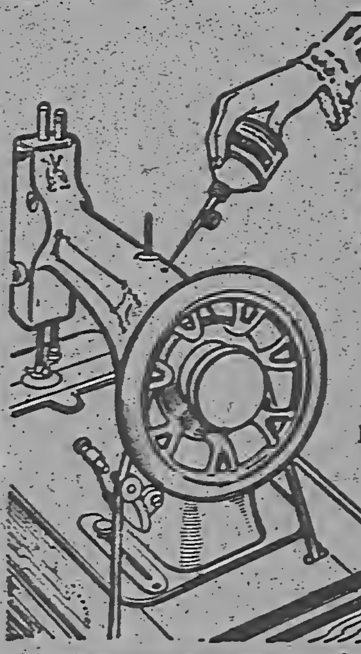
MOXINE
Cures LAGRIPPE and Colds.

Marriages.

At the Methodist Church at Sardis, Miss., on June 16, 1908, by Rev. W. M. Young, Mr. L. L. BILLUPS, of Greenville, Miss., to Miss MARY A. DUVALL, of Sardis, Miss.

At the residence of the groom in Tate County, Miss., Sunday, June 14, 1908, at 9 a.m., by Rev. E. E. Langford, Mr. G. D. GARRISON and Miss BIRDIE ATKINS.

If you would have the priestly gift of sympathy, you must be content to pay the price; like him, you must suffer.—F. W. Robertson.



Save the Machine
Put new life into the hard-worked sewing machine. Make it run lightly, noiselessly. Liven it and the hundred other things about the house that are getting "the worse for wear" with a little
Household Lubricant
Best of all oils for domestic purposes. Try it on the lawn mower, freezer, washer, bicycle, anything that needs oil. Won't corrode, gum, clog or tarnish.
Sold in handy-size, 4 and 8 ounce tin oilers. All dealers.
STANDARD OIL COMPANY
(INCORPORATED)

COMPLETE ONLY
$15.00
BURNS WOOD OR COAL

JUST SEND ME ONE DOLLAR
and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent $14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x24 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.
WM. G. WILLARD
No. 63 WILLARD BLDG.
[illegible] STREET
ST. LOUIS, MO.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.
Capital..........$200,000.00
Assets..........479,860.90
HIBERNIA INSURANCE CO.,
No. 305 Camp Street,
NEW ORLEANS, LA.
LOSSES PROMPTLY PAID.

YOUR SUMMER VACATION
IS NEAR AT HAND
THE
Southern SOUTHERN SUNSET ROUTE PACIFIC Pacific
WILL HAVE MANY ATTRACTIVE ROUTES TO OFFER BY RAIL OR WATER
To CALIFORNIA
GO ONE WAY---- RETURN ANOTHER THROUGH THE MOST BEAUTIFUL SCENERY IN THE WORLD
To NEW YORK
OR ONE OF OUR MAGNIFICENT STEAMSHIPS --- FIVE BIG BOATS
"CREOLE," "MOMUS," "ANTILLES," "PROTEUS," "COMUS."
ASK YOUR AGENT FOR LITERATURE, OR WRITE
G. E. GUEDRY, Div. Pass. Agt.
LAKE CHARLES
F. E. BATTURS, Gen. Pass. Agt.
NEW ORLEANS

The British Admiralty has ordered work to be begun on two new battleships, which will outclass all others now in the Navy. The largest will have a displacement of 21,000 tons, and will be provided with gas engines.

On a recent voyage from Liverpool to New York the Mauritania carried $40,000,000 in cash and securities. This is said to be the largest consignment of treasure ever brought from Europe to this country.

RECIPE FOR

DIXIE ICE CREAM

Can be made and frozen in 10 minutes at cost of

One Cent a Plate.

Stir contents of one 13c. package

Jell-O ICE CREAM Powder

into a quart of milk and freeze.

No cooking, no heating, nothing else to add. Everything but the ice and milk in the package.

Satisfaction guaranteed.

This makes 2 quarts of the most delicious ice cream you ever ate.

Five Kinds: Chocolate, Vanilla, Strawberry, Lemon and Unflavored.

2 packages 25c. at your grocers, or by mail if he does not keep it.

Illustrated Recipe Book Free.

The Genesee Pure Food Co., Le Roy, N. Y.

SHUQUALAK, MISS.

The fourth Sunday in May we began a series of meetings in the Church at Shuqualak, Miss., the pastor doing the preaching, excepting one sermon by Rev. Hal. Jenkins, of Shuqualak, who has just finished a theological course at the Presbyterian Seminary at Richmond, Va., till Tuesday evening. Then Brother M. B. Sharbrough, of Madison Circuit, Mississippi Conference, came and did all the preaching, excepting one sermon to the children preached by Rev. J. A. Poe.

Brother Sharbrough preached with fervor and power, giving us practical and strong sermons, rich in the profoundest and best thoughts. They were expressed in plain language, such as children could understand, and stirred the people perhaps as never before. On the fifth Sunday Brother Sharbrough preached an appropriate sermon, and formally dedicated our new Church in the presence of a full house.

The church is a beauty, and well suited to the needs of this place. The Methodist congregation here is small, and not a moneyed people, yet, with the help of $200 from the Board of Church Extension, and less than the same amount from other sources, they have paid every dollar themselves, and did it without suppers, fairs, and such like plans. For this much credit is due Rev. W. A. Bowlin, and Rev. J. A. Poe, former pastors, both of whom labored to raise the money, and planned for the building.

On the morning of the dedication they still lacked about $60 of having enough to pay the entire indebtedness. This we decided to raise by sending collectors through the congregation. The response was between $75 and $80. The result is that our people are proud and happy. They have been about seven years raising the money, and it was a hard struggle.

The meeting resulted in adding six new members to the church, and others yet to join. Shuqualak is peculiar in that all the people, not less than one dozen exceptions, from ten years old and upwards, were at the beginning of our meeting members of some Christian church. Our only hope was to quicken the spirituality and active working of those already in the church.

The Shuqualak Circuit has six churches, which gives a young man like this writer of nearly 60 summers about all he can do, especially when two Sundays are given to the Shuqualak Church, and one-half the Sundays he has to ride several miles and preach three times, and twice on each of the other Sundays—and the rides too. On the whole there seems to be progress, and the outlook is encouraging.

Q. A. OATS.

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Dear Dr. Boswell: Our Children's Day at Bradley Chapel was a great success. The house and grounds were crowded and the people seemed to enjoy the day to the fullest extent. The children did remarkably well and the singing is said to have been the best that was ever heard at that place. Our offering amounted to $24.

We had a very gracious prayer meeting on the night of the twenty-fourth of June; about forty-five people out. This is one instance which goes to prove that the "spiritual state" of our church at Oak Ridge is improving.

The greatest fault I find with these clever people is the absence of the "family altar" in the home. No church can be a live, progressive, or a soul-winning church as long as her members are prayerless in their homes. The more family altars we have the better the stewards, the Sunday School superintendents and teachers, the more and better the preachers will be.

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Epworth League

By Rev. H. Whitehead.

PRAYER-MEETING TOPIC.

June 12. The Fundamental Law of Jesus' Life. John iv. 34; v. 30; vi. 38; viii. 29; xiv. 31; xv. 10.

The fundamental law of Jesus' life was to do the Father's will. As a boy of 12 he is about his Father's business. While his disciples were in a neighboring village purchasing food, the Master entered into conversation with a Samaritan woman. He seemed to gain a vision of the lost world through this woman, and the passion for souls overwhelmed him. When his disciples returned he refused food. They asked if anyone had given him aught to eat. He answered, "My meat is to do the will of him that sent me, and to finish his work."

1. The power of a single purpose to absorb the life.

Ordinarily, each function of the body cares for its own. When the body lacks nutrition, you become hungry; when you have worked to the limit of your strength and endurance the body demands rest; when you have gone so long without sleep, nature requires the hours of slumber from you. But a great purpose, or a strong desire, can so master the body that you will forget hunger and weariness, and drive sleep from your eyelids. The Master uses this thought when he gives his reason for not desiring food. He was so concerned about the salvation of men that for the time he did not care to eat. His hunger was forgotten.

2. The supreme passion of the life of Christ was to do the will of the Father. He reiterates this thought again and again. He came not to do his own will, but the will of him that sent him. This fact gives a new vision of the Father. We all know the wonderful love and zeal for men displayed in the life of Christ, but we may feel sure that in no degree did the Christ exceed the zeal of the Father that gave his Son. The lessons of service and obedience are more vivid, when we observe how intense was the pains of the Christ to do the will of the Father.

Under the shadow of the cross, and with the voices of his enemies already echoing in the distance, Christ cries out that the Father's will be done. The shout of triumph on the cross is that he has finished the things which were given him to do.

3. An all-absorbing purpose to do the Father's will brings the world into its true relations to the souls.

You never really follow Christ until your soul is seeking above all else to do the will of God. But when your heart has caught this great passion, then you will come to know the Christ as never before. When you want to do his will, the Spirit will shine upon the way. Some one has said that if a man truly wants to do the will of God, that a whole constellation will be caused to shine upon his pathway, before that man will be allowed to go astray.

When you really want to do your Father's will you will dispose of a whole stock of excuses, for which you will have no further use.

Then you will not grow weary, for you will forget your fatigue, and your soul will find its delight in service. You will look for your joy in different things from what you did in former days. You will care more for what God can see in you than for what men see. You will measure the relative importance of different events, by their relations to eternal things. The will of God will be more than all the world besides, and always good, always for the best. You will study less about your circumstances, and more about the unfailing treasure of your Father. You will find time to do the Lord's work. You will fit your business to your religion and not your religion to your business. You will forget that there is such a thing as sacrifice in your life, for what men call sacrifice will be full of joy. When daily and continually you seek to do your Father's will, you will enjoy your religion here, and be ready to enjoy heaven hereafter.

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Seek to cultivate a buoyant, joyous sense of the crowded kindness of God in your daily life.—McLaren.

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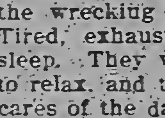
There has been a destructive fire at Port-au-Prince, Hayti, burning over four hundred buildings.



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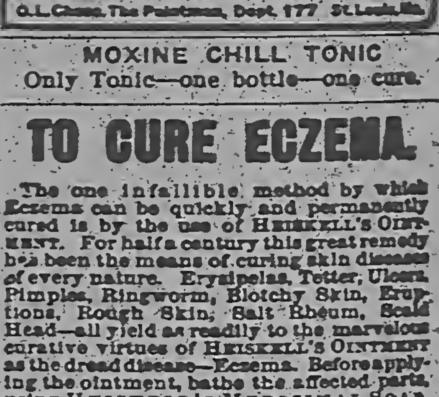

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NEW ORLEANS, THURSDAY, JULY 16, 1908.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 55—No. 28.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5408.

Glances at the World.

The National Democratic Convention, in session last week, gave voice to the Democratic sentiment on every issue calculated to affect the interests of the people. In many respects the platform adopted is contrary to the sentiments of the Republicans. Some parts of the platform, seemingly, were adopted to catch votes. Some things proposed, if carried out, will be greatly to the advantage of the country. After touching on thirty or more different points, the platform closes with this paragraph: "The Democratic Party is the champion of equal rights and opportunities to all, and the Republican Party is the party of privilege and private monopoly. The *Democratic* Party listens to the voice of the whole people and guages progress by the prosperity and advancement of the average man; the Republican Party is subservient to the comparatively few who are the beneficiaries of governmental favoritism. We invite the co-operation of all, regardless of previous political affiliation or past differences, who desire to preserve a government of the people, by the people and for the people, and who favor such an administration of government as will insure, as well as human wisdom can, that each citizen shall draw from society a reward commensurate with his contribution to the welfare of society." Mr. Bryan, as was expected, was nominated on the first ballot. For Vice President, Hon. John S. Kern, of Indiana, was nominated. The Convention was not only enthusiastic, but noisy beyond reason. About the best thing done was to get rid of Thomas Taggart as chairman of the National Democratic Committee.

* * *

We do not know how to characterize the prohibition situation in Tennessee. It has been among the States of the South foremost in abolishing the saloons, having driven them out of every city and town in its borders except four. The work was accomplished under a local-option law. The canvass for Governor has just ended in a primary election. One candidate, Ex-Senator E. W. Carmack, stood for State-wide prohibition. Mr. M. R. Patterson, the present Governor, offering for re-election, advocated local option. No other issues seemed to interest or excite the people. Mr. Patterson was successful, by what majority is not yet known. It is not large. The whisky forces of the State were solidly arrayed in favor of Mr. Patterson, and his success is taken as an evidence that Tennessee is opposed to prohibition. We are not so sure. Had the contest been between a prohibitionist, such as Mr. Carmack, and an out-and-out whisky man, the issue would have been different. But Mr. Patterson stood for local option, and the whisky men accepted him as less likely to do them harm than Mr. Carmack. Local optionists, we dare say, voted for Mr. Patterson, who, on a square fight, whisky or no whisky, will vote no whisky every time. Then Mr. Patterson had served but one term, and many people, ready always to try a fair man another term, let sentiment govern their vote. Besides, Mr. Patterson pledged himself to sign a prohibition bill should the Legislature enact it. That doubtless had weight. We still look for Tennessee to go for prohibition.

* * *

At a special session of the Louisiana Legislature held about a year ago provision was made for a Commission to investigate port conditions at New Orleans, with a view to put an end to the frequent troubles occurring between the freight handlers and steamship agents and other employers of labor. The Commission was appointed and furnished with the means of conducting the investigation. An attorney was employed at the cost of $10,000. One attorney, it was thought, was not sufficient, and a second one was engaged, it appears, without a stipulated fee. The second attorney employed was Mr. Gilmore, the City Attorney of New Orleans, whose salary is $6,000 a year. The Commission did not have money to pay Mr. Gilmore. At the meeting of the regular session, just adjourned, a bill was introduced authorizing the payment of $10,000 to Mr. Gilmore for services rendered the Commission. The bill passed both houses of the Legislature. If Mr. Gilmore was employed by authority of the State, he was a double office-holder, and drew two salaries at the same time, which, if we are correctly informed, is in violation of the State Constitution. If he was simply called in as City Attorney to assist in the investigation, then the Legislature has deliberately given away $10,000 of the people's money. In either case, the transaction can be characterized in no other way than as an outrage.

* * *

In the inaugural message of Governor Sanders occurred some very plain and timely words in regard to lobbyists, who so frequently give trouble to Legislatures. His recommendations were so earnest and seemed so necessary, we really expected the legislators to take up the matter at once and save themselves from annoyance. But they did not, and the result was that the session just ended was as badly lobby-ridden as any in the history of the State. On almost every important measure before the body it was literally overrun with lobbyists. This was particularly true with regard to important reform measures. The defeat of every temperance measure, we think, was due to the influence of the lobbyists. But for their influence the question of prohibition would have been submitted to the people for settlement. And but for the strong prohibition sentiment throughout the State the strong restrictive measures, of a high-license character, probably would have failed. The lobbyists came within one vote of defeating the Anti-Race Track Gambling Bill. One sick man, barely able to get to the Statehouse, saved the day. A full and impartial hearing before committees is all right, but the domination of lobbyists is all wrong, and before the next meeting of the Legislature the people ought to demand their elimination from the Statehouse.

* * *

A public document from Washington says: "Japan is the only government in the world which takes upon itself the working of its lumber business, according to Consul General Henry B. Miller, of Yokohama, in a report in which he quotes the director of the Japanese Forest Bureau. The Mikado's government has set apart a quarter of a million dollars to build saw mills and lumber roads, manufacture lumber in remote districts and put it on the market. Except railroad ties for Manchuria roads, the Japanese government exports no timber. It is all needed at home. Many governments in different parts of the world own forests, but, as a rule, the timber is sold where it stands, and the buyer cuts and markets it. That is the way it is done in the National forests of this country. The Japanese government, however, proposes to carry on all parts of the work, from planting the trees to selling the lumber after it has been manufactured. The report says: 'The Japanese Department of Agriculture and Commerce, which established a saw mill in 1906, making a grant of $100,000 in that year and $150,000 in 1907 to develop the business, has obtained a vote of $150,000 toward the fund for the extension of the lumber business, and new government mills are to be established. Before the end of this year there will be nine timber mills in all worked by the government. In many forests reserved by the government there is a very heavy supply of timber, but these forests are remote from railways, rivers or seaports, and much expenditure is necessary for opening roads or constructing other means of transport in order to make such timber available. District forestry offices will, however, not work mills regardless of profit, as strong competition is going on among them. It is stated that the government mills will only supply their products to merchants in Japan, and the works are not yet progressed to such a stage that the Government can export direct. So far, the export of timber by the Government mills has been confined to supplying sleepers to the South Manchurian Railway Company.'"

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

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THE "ORIGINAL SIN" PROBLEM NOT YET SOLVED.

BY REV. D. M. GEDDIE.

No. 1.

Dr. R. H. Mahon's discussion of "Original Sin," published in the April number of the *Review*, is a valuable contribution to Methodist literature on that knotty problem. But the writer does not think, with the able editor of the *Review*, that Dr. Mahon has thought his way clear to the end. When he construes our Article on "Original Sin" as a definition of sin, he fatally blunders. Such it is not intended to be. It is a definition of *one particular sin*. The word "original" is intended to distinguish it from all other sins. Otherwise it would have no significance. If, indeed, this Article is a definition of sin, the word "original" should be left out, and some other words changed. It should read something like the following:

> Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the corruption of the nature of every man that naturally is engendered of the offspring of man, whereby man is very far gone from righteousness, and of his own nature a sinner.

But, as clearly indicated in the Article itself, this Article, like the one on "Free Will," was purposely designed as a denial of the heretical doctrine of Pelagius. Pelagius denied the doctrines of original sin, and of the atonement of Christ, as held by orthodox Christianity. Adam's sin did not corrupt him or his posterity. Man was free to will and choose and act for himself, and to work out his own salvation. Christ was a mere human example, and his death that of a martyr dying for his cause. It was not an atonement for Adam's sin; nor did it contain any propitiatory or redemptive efficacy. The race stood precisely where Adam did before he sinned; free to do right or to do wrong, as each man might elect for himself independent of what Christ had done and suffered, and the whole force of this Article is found in its denial of this heretical doctrine. It does not intimate that Adam's sin necessitates our actual voluntary transgressions, or that it is the cause of any man's condemnation. It simply states what was, or would have been, the moral condition of man without the atonement of Christ; that instead of man being free to work out his own salvation without the death of Christ it was the grace of God in Christ that gave him his freedom to will and choose and act. In other words, his free moral agency was the gift of divine grace through the redemption of Christ from original sin; that Christ's death was an atonement, a sacrifice, propitiation and satisfaction for original sin, and for the actual sins of men.

Dr. Mahon's second mistake is his own definition of sin. This definition is the logical sequence of his misconstruction and misapplication of our Article on "Original Sin." He says: "Sin is a *disease*, a disease of the moral nature. The Bible treats it as impurity, uncleanness, defilement, filthiness." But, as a matter of fact, the Bible does not define sin to be "a disease," or "impurity, uncleanness, defilement, filthiness." These are the results, the fruits of sin. Just as the violation of the laws of health bring physical disease, so does sin produce moral disease. Sin is the cause and disease the result.

But Dr. Mahon reminds us that hereditary disease will kill. Yes, if it is not cured it will; but if it is cured it will not kill. The condemnation of Adam's sin will possibly damn the soul if it has not been atoned for. But if Christ died for the "sin of the world," and "the free gift came upon all men unto justification of life," then Christ has atoned for it, and it does not damn any man. Hence the Bible defines sin to be "the transgression of the law," and not "a disease of the moral nature transmitted to us by natural generation from Adam." "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John iii, 4.) "Because the law worketh wrath: for where no law is there is no transgression." (Rom. iv, 15.) "For until the law sin was in the world: but sin is not imputed where there is no law." (Rom. v, 13.) "The sting of death is sin; and the strength of sin is the law." (1 Cor. xv, 56.) "Without the law sin was dead." (Rom. vii, 8.)

But, to make sure of his definition, Dr. Mahon cites us to Romans i, 20-32. Unfortunately, however, for his theory, St. Paul here makes no allusion to "original sin," or its effects upon the race. The "qualities and characteristics of the human heart" and the "lusts, passions, tempers and dispositions that fester and ferment" are not in this chapter attributed by him to the nature of man as he received it by generation from Adam. Here is his language: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts, and creeping things. Wherefore God gave them up to uncleanness to dishonor their own bodies between themselves: Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator," etc. (Rom. i, 20-32.) Evidently St. Paul was here speaking of free moral agents, who, having a knowledge of God and of spiritual worship, voluntarily and wickedly refused to serve and worship him and turned to the multiplied, vile and vulgar forms of idolatry common in his day. And he speaks of crimes actually committed by his own countrymen, rather than of the native, inborn qualities and characteristics of the human heart. They are held responsible for their sins, not on the ground of a diseased moral nature received by heredity from Adam, but on the ground that they knew better and had the moral capacity and freedom of will to choose and act for themselves. A clearer case of voluntary apostasy could not be found. They knew God, but would not worship him; they were ungrateful for his blessings; they changed his glory into an image, and his truth into a lie, and worshiped and served the creature in preference to the Creator. "When the Gentiles which have not the law, *do by nature the things contained in* the law, these having not the law, are a law unto themselves: which show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." (Rom. ii, 14, 15.)

Mr. John Lord, LL.D., in his "Beacon Lights of History," after mentioning almost every conceivable crime and form of sensuality and idolatry as constantly and universally practiced by both men and women in Roman society in St. Paul's day, says: "Such was imperial Rome, in all the internal relations of life, and *amid all the* trophies and praises which resulted from universal conquest—a sad, gloomy, dismal picture, which fills us with disgust, as well as melancholy. If any one deems it an exaggeration, he has only to read St. Paul's first chapter in his epistle to the Romans." (Vol. III., page 383.) No wonder God gave them up to uncleanness to dishonor their own bodies between themselves, and to reprobacy of mind to do those things that are not convenient. But it was for their own sins, and not for Adam's.

Vernon, Miss.

SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

The ninth session of the Seashore Assembly for Christian Workers (formerly the Seashore Epworth League Assembly) will open Thursday evening, July 23, at the famous Seashore Camp Ground, Biloxi, Miss., and will conclude Sunday evening, August 2. The Assembly offers to Epworth Leaguers, Sunday School workers, and all others who desire to equip themselves for Christian work, courses in systematic Bible Study, Home and Foreign Missions, Epworth League Methods, and Personal Work. Devotional meetings will be held every morning in the Tabernacle and every evening on thqe Beach. The forenoons will be given to study, the afternoons reserved for recreation, and the evenings for inspirational lectures.

Lodging will be provided in the Epworth Lodge, owned and managed by the Assembly, for as many advance applicants as the Lodge will accommodate at $2.50 for the ten days of the session. Board can be had at restaurant or private table at 75 cents to $1 a day.

For further particulars address F. S. Parker, President, 810 Broadway, Nashville, Tenn., or C. D. Atkinson, Secretary, 734 Nashville Avenue, New Orleans, La.

"THE LATEST AND BEST SCHOLARSHIP."

BY REV. H. W. FEATHERSTUN, D.D.

When the higher critical faddists are pressed for proof of their very remarkable declarations they tell us with a hypocritical naivete that their utterances are "the assured results of the latest and best scholarship"—or they may change the phrase to "the decisions of modern Biblical criticism"—or, more baldly put: "the assured results of modern criticism." In the business world we have had monopolies, until the idea has given slogans to our political parties: we have been saddened to find some misguided men who claimed a monopoly of holiness or piety, but now we have a set of learned (?) professors and their would-be-learned satellites, who claim a monopoly of scholarship. This claim would provoke from sensible men only a smile were it not that these monopolists refuse to argue their case, and expect us to accept their very remarkable declarations simply because they (the only scholars) make the declarations, the sayings of "the latest and best scholarship." In an old book somewhat known to us all I find these lines:

The noble Brutus
Hath told you Caesar was ambitious;
If it were so, it was a grievous fault;
And grievously hath Caesar answered it.
Here, under leave of Brutus, and the rest,
(For Brutus is an honorable man;
So are they all, all honorable men),
Come I to speak in Caesar's funeral.
He was my friend, faithful and just to me,
But Brutus says he was ambitious,
And Brutus is an honorable man.
He hath brought many captives home to Rome,
Whose ransoms did the general coffers fill.
Did this in Caesar seem ambitious?
When that the poor have cried, Caesar hath
wept.
Ambition should be made of sterner stuff;
Yet Brutus says he was ambitious;
And Brutus is an honorable man.
You all did see, that on the Lupercal,
I thrice presented him a kingly crown,
Which he did thrice refuse. Was this ambition?
Yet Brutus says he was ambitious;
And, sure, he is an honorable man.

The following lines are not in the old book, but we can understand them:

Wellhausen and his followers declare
That Moses did not write the Pentateuch—
The whole or any little part of it;
But Moses claims he did, and Christ concedes
The claim, and those who wrote the sacred
books,
Whoe'er they were concede the claim. But they,
The Christ and all these holy men of old,
And Moses, too, must be mistaken, for
Wellhausen and his followers, who claim
The best and latest scholarship, say "No."
Wellhausen and his followers insist
That John, the Apostle John, did not
In any way produce the Gospel which
Is claimed for him. John says he did; but, then,
The Apostle dreamed or—for they, the learned,
Have all "the best and latest scholarship;"
And they, the critics, say that he did not.
George Adam Smith, of Glasgow school, has
said
That God once told to Abraham a lie,
Because the Patriarch did not have sense
Enough to take the truth if God had told it.
Is God a Jesuit? The thought appals—
But, then—but, then, George Adam and his crew
Have all "the best and latest scholarship."

Does someone suggest that there is no argument in ridicule? It is certainly true. But these higher critic gentlemen have no interest in argument—they never use it. They bolster their remarkable declarations by simply saying: "These are the assured results of the latest and best scholarship." Is it unfair to meet this supercilious dogmatism with ridicule? My ridicule is quite as logical as their dogmatism.

Because some college men in Germany and England and a few in America have learned Hebrew and Greek and have formed a trust in scholarship, is there any reason in granting unquestioned credence to all the strange declarations they make, regardless of how unreasonable they may be? One of the best musicians in the world was a negro idiot; and some of the prodigies in mathematical attainments have no sense about anything else. May it not be that some of these men of "the latest and best scholarship," with all their knowledge of Hebrew and Greek, may be as illogical as Blind Tom? A learned lawyer (Sir Robt. Anderson, K.C.B., LL.D.) has said: "The very qualities which constitute an *expert's* value as a witness tend to unfit him for the position of a judge. Hence it is that no civilized community tolerates a tribunal of experts." The religious world now is suffering from the wretched verdicts rendered by a set of experts in Hebrew, who have usurped the functions of judge and jury, as well as those of expert witnesses. These verdicts may not discount the learning of these experts, but they do fearful violence to all the canons of reasoning, and are utterly repugnant to common sense.

As an illustration of the wretched logic of these monopolists of "the latest and best scholarship" stands their treatment of the Samaritan Bible. We all know of the relentless feud between the Jews and Samaritans. Well, the Samaritan Bible consists of the Pentateuch only, because all of the rest of the Old Testament had more or less a Jewish taint about it. If, as these experts, a la Wellhausen and Geo. Adam Smith, assert, the Pentateuch was not written until Exilic or Post-Exilic times, how is it that these Samaritan haters of everything Jewish were induced to take this patent Jewish forgery and make it their sacrosanct Scriptures? This Samaritan Bible problem demands an explanation. The men of "the latest and best scholarship" gives us none. Common sense demands an explanation—"latest and best scholarship" ignore the demand. If common sense brands this "latest and best scholarship" as utterly illogical and unfair or contemptibly weak, who can challenge the charge?

Nobody values scholarship more than does this writer; but nobody despises arrogance and pretense, dogmatic weakness and supercilious Phariseeism more than does he. True learning is ever modest—what of these men who arrogantly claim a monopoly of "the latest and best scholarship?" What of modesty do they exhibit?

But, really, have these gentlemen any monopoly of "the latest and best scholarship?" A. H. Sayce, D.D., LL.D., possibly the most learned archaeologist alive, is not one of them, and has written against them his "Monument Facts and Higher Critical Fancies." Sir J. Wm. Dawson, F.R.S., LL.D., is a great scholar, and deals with these very questions; so does Sir Robt. Anderson, K.C.B., LL.D., another renowned scholar; and both oppose and arraign these monopolizing pretenders. Time would fail me to tell of Principal Cairns, Dean Howson, Prof. Blaikie and Prof. Von Orelli of Wellhausen's own land, and many others in England and America quite as learned and far more modest than any of the Geo. Adam Smith and C. A. Briggs School.

CENTENARY COLLEGE AND THE LOUISIANA LEGISLATURE.

The following is the report of the Special Committee of the General Assembly appointed to ascertain what rights the State of Louisiana has in and to the property of Centenary College. It is taken from the official journal of the House for Tuesday, July 7, 1908:

REPORT OF SPECIAL COMMITTEE.

Baton Rouge, La., July 7, 1908.

To the President and Members of the Senate and
the Speaker and Members of the House of
Representatives:

We, your committee appointed to ascertain what right the State of Louisiana has in and to the property of Centenary College of Louisiana, located at Jackson, La., beg leave to report as follows:

We are informed that the land upon which the buildings of the said college stands was donated to the State for the purpose of establishing thereon the College of Louisiana; that later the State sold to Edward McGehee the lands and buildings of said College of Louisiana on a credit, and on condition that an institution of learning would be conducted and maintained in said college at Jackson, La.; that subsequently the said McGehee transferred by deed of sale the property above referred to to the Board of Trustees of Centenary College, who assumed the mortgage given by McGehee in favor of his vendor, the State, taking over the property subject to all the provisions contained in the transfer to said Mr. McGehee; that by reference to the several acts of the Legislature and those deeds which we have had access to, the said Centenary College of Louisiana is required to maintain a literary institution of the collegiate grade at Jackson, La.; that they have not so done for the last two years. While it is the belief of your committee that the State of Louisiana has certain substantial rights in and to the property aforesaid, still on account of the lack of time now at the disposal of your committee, we would request that this be considered as a partial report, and ask for leave to report in full at the next session, after we have examined all papers, deeds and instruments relative to the status of the said Centenary College of Louisiana.

Signed by: A. F. Miller, Chas. A. Byrne and E. L. Irwin, Committee.

Mr. Miller moved that the House do now receive the report of the committee and have same printed in the journal, which motion was agreed to.

E. K. MEANS.

What can you do? The world seeks for the man that can do something.

The Centenary College of Louisiana,

Shreveport, La.

For Announcement or other information

Address:

President W. L. WEBER,
Shreveport, La.

A DAY AT REDBONE.

Redbone, Bethel, is one of the churches upon the South Warren pastoral charge, about twelve miles south of Vicksburg and four or five miles east of Warrenton. Warrenton is one of the oldest settlements in Mississippi, and was the seat of Warren County in the days before Vicksburg became prominent. There is little there now, except plantation houses and a wood veneer factory. But in the earlier part of the nineteenth century it was the home of lawyers and other professional and business men. The grave of Tobias Gibson is not far from the road between Warrenton and Vicksburg.

The Redbone Church building is of brick, covered with cement in imitation of granite. It was erected several years before the Civil War began, and the cement work remains intact over almost the whole surface of the building, just as when put on over fifty years ago. The present building succeeded an older one, in which many of our pioneer preachers appeared.

In response to the invitation of Rev. W. L. Blackwell, pastor, the writer spent a recent Sabbath at this interesting place, forming acquaintanceships with the people of this congregation, who have an enviable reputation for their zeal and faithfulness. It was the annual Children's Day occasion, with about three hundred people present. Dinner was served after the morning service, and the Church was filled again after dinner with earnest listeners to the Word that was spoken. The children acquitted themselves very creditably, and a goodly sum was collected.

Much of the credit for the success of the occasion was due to Mrs. Emma Fortner, who is the superintendent of the Sunday School.

Among those whom we met that day was Sister Hearst, widow of Rev. W. W. Hearst, whose grave is close by the church.

HENRY G. HAWKINS.

Port Gibson, Miss.

A MIGHTY CYCLONE.

It came from the northwest and struck Scranton on June 18, continuing its destructive work with increasing power until the 28th. Unlike ordinary cyclones, its destroying force was not in the direction of the physical, but in the line of moral evil; hence great good was done to this city and vicinity. Though somewhat agitating for awhile, all finally calmed down to a profound appreciation of the good results. It purified the religious atmosphere, promoted interdenominational fellowship and Christian zeal, improved home and social relations, and brought sinners to repentance and amendment of life.

The medium through which this mighty dynamic power was exerted is the Rev. T. J. Norsworthy, of the Little Rock Conference, who is in charge of the city church in Malvern, Ark. As the years pass this hero of the cross grows stronger and stronger in the Lord, and in the power of his might. This is because he is both aggressive and progressive in the service of his King, and bold to reprove the hidden works of darkness. This valiant hero of the cross reminds me of the late Confederate General McCulloch, who never lost a battle. Because of his splendid victories, he was thought to be a skilful military tactician, until he declared that he knew but one command, and that was, "*Come*, charge, boys!" He always emphasized the "come" by taking the lead. It was in one of those dashing charges that he sacrificed his life, fighting for constitutional liberty. So our hero of the cross, when rallying God's forces for attack on sin, takes the lead in the charge.

In his sermon to men only in the courthouse Brother Norsworthy was so severe and personal that one of the brethren feared lest he should be attacked after the service was over, but, instead of that, those who were most severely castigated even contributed money to help bear the expense of the meeting, and gave their hands in response to his proposition to live better lives. A brave man admires a fearless preacher, and will fight for him before he will fight against him.

Brother Norsworthy takes the lead in every good work and [illegible] Soon after disciplining his congregation—[illegible] them with the Gospel [illegible] his men—[illegible] him out leading to a different style of [illegible] in the parsonage, to which the parsonage [illegible] have not the least objection. Our hero is a [illegible], both his hands and his pocketbook are well trained to co-operate with his tongue. After taking an inventory and telling the brethren what is needed and what they ought to do, he then says, "*Come on*, and let's go to doing," and you will see him working as hard and as long as anyone to improve environments.

Any charge or community that can procure the ministerial services of this wonderful man of God will be fortunate, indeed. The good people of Scranton can never forget him. They regret his short stay, and hope for another visit in the near future.

L. P.

MANSFIELD COLLEGE.

Dear Dr. Boswell: Kindly let me say through the ADVOCATE to our people that, much to my disappointment, I have been suffering for about a month from an attack of nervous prostration with fever. To my very deep regret, I have been prevented from making a thorough canvass of the State in the interest of the College. I had intended to visit practically all the district conferences and to work every pastoral charge possible. But I am told by my physician that it will be impossible for me to do more than a limited amount of this work between now and September.

Within a few days, however (before this reaches the eyes of our readers), the Board will have a competent man in the field, and the work of the school will go on.

We closed, on May 27, one of the best years in the history of the College, sending out into the world to bless it nine noble young women. We had a fine student body, the best of health, excellent order and first-class work. Notwithstanding the great difficulties under which we had to labor, we paid our running expenses, a fact of which even many strictly business institutions cannot boast.

We have engaged for the incoming year a most excellent Faculty, the equal of any in the land. We are better prepared than ever to do work of the best type, and we are looking forward to the most prosperous year the College has ever seen.

Let all our ministers, and those interested in education, lay the cause of the College close to their hearts. Let them remember that we are depending on them to persuade girls to come to Mansfield, where they can secure true Christian training. We open September 16. Write at once for one of our pretty new catalogues. Sincerely yours,

OLIN S. DEAN.

MILLSAPS COLLEGE.

The growing usefulness of Millsaps College is a source of constant congratulation and intense satisfaction to all Methodists. Its contribution to the Church and the State during its brief history has been a rich one, and is a sure prophecy of yet greater things.

Major Millsaps has given more than a quarter of a million of dollars to the College, and is constantly giving more. From the beginning he has required the Board of Trustees to appoint annually an auditing committee to pass upon his work as treasurer. At the recent commencement the committee reported as follows:

"Your committee has examined the report of R. W. Millsaps, treasurer, and find it to be correct. We have compared the cash balances of the various funds, as shown in the report, with the amount to the credit of each fund, as shown on the books of the Capital National Bank, and they agree in every instance. We have handled and counted the notes, bonds and securities in which the endowment and other funds are invested, and we find all of them complete, accurate and correct. These securities are kept in lock-boxes belonging to the College, which are kept in the safety vaults of the Capital National Bank.

"Having for many years served as auditors, we used to marvel at the rare skill with which the financial affairs of the College were managed. Having grown accustomed to it, we have ceased to wonder, but have not ceased to admire. And we shall never cease to be grateful to the favoring Providence which has blessed us with such masterful management, without which our funds would not have yielded such rich results.

"Great as have been the gifts of Major Millsaps, his service has been greater. We would deserve censure should we ever take these gifts and this service as a matter of course and withhold due expression of grateful appreciation."

Surely every one who knows of these generous gifts and this unstinted service of our brother and benefactor will thank the committee and the trustees for this expression. It appears to me to be eminently proper that the above facts should be made known to all Mississippi Methodists.

J. R. BINGHAM.

Carrollton, Miss.

FELDER CAMP MEETING.

Felder Camp Meeting (Topisaw) will begin Aug. 7, 1908, and continue eight or ten days. All ministers are invited. I earnestly beg the preachers of the Brookhaven District to be with us in this meeting. For lack of time, I cannot write each one a personal letter, but ask them to consider this as personal to each one, and *come* and help in this great work. All expenses of preachers will be paid from the time they leave McComb to their return there. Hacks will run every day from McComb. Brethren, come and help us.

J. B. KING, P. C.

McComb, Miss., R. F. D. No. 1.

SOUTH UNION CAMP MEETING.

The South Union Camp Meeting, on the Chester circuit, will begin July 22, and continue five days. The outlook for a good meeting is encouraging; active preparations are now being made for a great meeting. Some good talent has been engaged to do the preaching. Ample provision will be made to take care of all the preachers and others who may come from a distance. South Union is an old-established camp-ground, having been in use for over thirty years. It has grown until some seventy-five or eighty families tent there. Several [illegible] tents are now in contemplation.

W. F. ROGERS.

Chester, Miss.

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LOUISIANA CONFERENCE.

Mrs. E. R. Kennedy, our State President, left for New York, Monday June 29. Her address while there, is 228 Rich Avenue, Mount Vernon, New York.

My Sisters, if your auxiliary has done nothing to raise your share of the Conference expense fund, will you not bestir yourself and get a motion moved and carried to pay at once? Every cent of our dues ought to be used for the building of parsonages, and much more might be used for the same purpose. We ought to pay for the printing of the Minutes and the expense of our Annual Conference without touching our dues.

We know a great many of you do not understand that 10 cents per month, every cent of which goes to the State Treasurer, makes you a member of the Connectional W. H. M. Society, the only organization of its kind authorized by our Church, and that you are asked to pay 30 cents extra, half (15 cents), for the expense of your local auxiliary, and half (15 cents) for the Conference expense fund, but why you do not so understand is another story which the judgment day alone will reveal. You might compromise by paying say $3 at the beginning of the year, and let the treasurer divide the amount. No trouble to understand that $5 buys a "merry widow," $10 a dress, hat, etc., and it doesn't always "all stay at home," either.

Mrs. A. C. McKinney.

"CHRIST'S TABLE TALK."

This latest book of Bishop Hendrix is one of his best. Deeply spiritual, and its literary style and general make-up most excellent, it will delight and profit all who read it. We found its fourteen chapters of such absorbing interest that as we read we felt as if carried back to the very days when he "dwelt among us" and sat at table and talked freely with his own. The Bishop closes his first chapter in these words: "The best talk is that which is not dependent on the fare so much as on the company, and which survives the dinner hour, and even the age in which it was spoken. The best conversation is that which comes from fulness of information, from a sympathetic heart, from interest in the individual which puts one at ease both as listener and talker, from one who has a mission rather than a fad, whose life-purpose is large enough to float a life, and large enough to float many lives. All this, and more, had Jesus, the incomparable table talker." This estimate of our Lord as "the greatest table talker" is clearly proven by the Bishop; and his splendid book should be gotten and read by all who would know more of the Christ as he spake his mind and out of his heart in the unbent freedom of his private social life. (The book can be had for $1 from Smith & Lamar, Nashville, Tenn., and Dallas, Tex.)

HOW TO TELL RABIES.

Hundreds of dogs are annually killed innocently supposed to be "mad." The Outing Magazine tells its readers "How to Know a Mad Dog": "Hydrophobia is in reality so rare and so terrifying that its symptoms and treatment are little understood. As a matter of fact, the commonly accepted expression of madness in a dog is often misleading. The real mad dog does not shun water, as it is said. On the contrary, mad dogs often rush to the water and drink eagerly, if they are able to swallow. The mad dog does not foam at the mouth. It does not run amuck, snapping at everything in its path. What, then, are the indications of the mad dog? To those familiar with a given dog the surest symptom, and the one which should excite the closest attention, is a distinct and unaccountable change in the dog's disposition. The staid dog becomes excitable, and a frisky one dull. That condition does not necessarily mean rabies, but it is suspicious, and if, in addition, the dog has trouble in swallowing—as though it seemed to have a bone in its throat—beware! That dog should be instantly tied up, because, if it be rabid, it takes but a day or two for ferocious instincts to develop. The unmistakable evidence, however, in dealing with rabies is a sticky, whitish saliva which covers the teeth and shows on the drawn lips. The eyes glare and are red, the dog has paroxysms of running fury, during which it barks hoarsely, which alternate with periods of temporary exhaustion."

REMARKABLE RECORDS.

Two remarkable records are reported in the daily papers. One is reported from Boston as follows: "A silver medal inscribed with the record of his services was presented to Charles S. Capen by the school board of Boston yesterday. Capen is teacher in the Boston schools. He is 84 years old and yesterday celebrated the sixty-third anniversary of his appointment. For the last fifty-seven years he never has missed a single day's attendance at his duties during the school year." The other is from Glenside, Pa.: "Miss Mary E. Refsnyder, of Glenside, one of the twenty-one members of the class of '08 of the Cheltenham high school, is probably the only graduate in this suburban section to receive two diplomas with the completion of her school course. One bit of parchment was the regular document; the other was unique, for Miss Refsnyder from the time she was an infant pupil until she became a finished graduate had not missed a session of school."

SUCCESS OF PURE FOOD LAW.

The *Philadelphia Ledger* tells of the efficiency and far-reaching effects of the pure food law in Pennsylvania. What it says of that State can, with equal truth, be said of all the States, for they are working in harmony with the general government. "Great success has been achieved. All kinds of foodstuffs are now subjected to a searching scrutiny by the pure food departments of nearly every commonwealth under the warrant of both State and Federal laws. Practically everything that enters into the dietary of the household is thus guarded, including flour, potted and canned goods, preserves, jellies, flavoring extracts, and even salt, pepper and vinegar. Every consumer is protected from the impure and the unwholesome. It is a tremendous and far-reaching reform, accomplished in a remarkably short time. The thoroughness of the reform is not to be questioned, because every manufacturer or purveyor of foodstuffs, now that it appears that the laws will be enforced, is taking the greatest possible care, for the protection of his reputation and business, to attain high standards and thus avoid condemnation, controversy or publicity. A few years ago the purchaser of foodstuffs believed, or at least imagined, that there was but the slightest chance of buying a pure and harmless article, or the exact thing which was described in the labels. To-day consumers in Pennsylvania, at least, have the assurance that they get what they pay for, and that there is scarcely the slightest probability that they will receive an unwholesome or impure article." Argument is not required to make it clear that this is one of the greatest reforms ever effected.

A MARVELOUS WATCH.

The watchmaking firm of Patik-Philippe and Company, of Geneva, says *The Jewelers' Circular*, has for sixty years been making a specialty of complicated time-pieces, and a watch which they had on view at the Paris Exposition is regarded by them as their highest achievement. This watch, which is of ordinary size, has a perpetual calendar indicating the days of the month and the phases of the moon, and also possesses two separate small dials, upon which are shown automatically for a given latitude the beginning of the rising of the sun, and the time of its setting. The difficulty overcome here was great, but what comprises the merit of the piece is that, in connection with the minute-hand, which shows the mean time (the time we use), it carries another hand which indicates the sun's time or the true time. This hand, moving from the centre as do the hands showing the mean time, necessarily travels with them and, automatically, sets itself each day at midnight, in the position it should occupy in order to indicate for that day the difference between the mean and true time. The variation is very great, being as much as fifteen minutes in one direction or the other, and but four times in a year do these two minute-hands correspond within a few seconds of each other. These dates are April 15, June 15, September 1, and December 25.—*Selected*

DONE BY A FIVE-YEAR OLD BOY.

In his "Gleanings in Buddha Fields," Mr. Lafcadio Hearn tells of a wonderful thing he saw at the festival exhibition of pictures in the imperial summer palace of Kyoto.

Near the main entrance was a specimen of handwriting, intended to be mounted as a kakemono later on, and temporarily fixed upon a board about three feet long by eighteen inches wide—a Japanese poem. It was a wonder of calligraphy. Instead of the usual red stamp or seal with which the Japanese calligrapher marks his masterpieces, I saw the red imprint of a tiny, tiny hand—a living hand, which had been smeared with crimson printing ink and deftly pressed upon the paper.

That writing had been done in the presence of his imperial majesty by a child of six years—or of five, according to our Western method of computing age from the date of birth. The prime minister, Marquis Ito, saw the miracle, and adopted the little boy, whose present name is therefore Ito Medzin.

Even Japanese observers could scarcely believe the testimony of their own eyes. Few adult calligraphers could surpass that writing. Certainly no Occidental artist, even after years of study, could repeat the feat performed by the brush of that child before the emperor.

Persons desiring to communicate with the office of the New Orleans Christian Advocate may do so by calling up 'phone Main 4373.

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BATON ROUGE DISTRICT CONFERENCE.

The thirteenth annual session of the Baton Rouge District Conference convened in the new and handsome Methodist Episcopal Church, South, in the vigorous and prosperous town of Ponchatoula, July 1-5, 1908. It was conceded by all to have been the best Conference in the history of the District. Eighteen out of a possible twenty-three pastors answered roll-call. The lay representation was very gratifying to all concerned. From the opening sermon by Rev. J. P. Haney on "Regeneration" to the closing service in the interest of "The Orphanage," there was not a dull moment—no unbrotherly feeling manifested but it all seemed as though the Conference had come together for the distinct purpose of getting nearer to God.

We had a veritable revival. Souls were quickened, even strong men asking an interest in the prayers of the brethren. Co-laborers in the ministry, it has always been a desire on my part to attend a District Conference baptized with Pentecostal power, and that craving was realized at Ponchatoula. Can we not make our Annual Conference a season of refreshing from the Lord? Let us pray to that end.

Our Presiding Elder, Rev. R. W. Tucker, presided with grace and dignity and his heart was made glad at the gathering.

Dr. Boswell was there in the interest of the ADVOCATE. Dr. Weber, Centenary's new president, pressed his cause, while Brother Wier gave us encouraging news about our Orphanage.

The preaching was good and had the right ring. Besides Brother Haney, we had sermons by Brothers Alford, Means, and Williams. The singing was spirited; the organ was in charge of Brother H. H. Ahrens, the faithful correspondent of *"The Picayune."*

The Layman's Missionary Movement was given a faithful hearing and steps were taken toward a thorough organization in the District. Brother Wm. Jackson was elected District Leader, and we feel sure that the cause will not suffer in the selection.

W. H. Underwood, W. T. Holland, R. R. Reed and J. R. Abels were elected as delegates to the Annual Conference. Wm. Jackson and T. J. Reames, alternates.

Albert Dean George and Robert Stanton Walton were granted license to preach.

Ponchatoula dispensed a lavish hospitality, and all felt in the [illegible] of friends. Brother Schuhle is held in high regard and his bachelor quarters were the rendezvous for the Conference. By unanimous vote, the next Conference will be held at Slaughter. Respectfully,

W. D. KLEINSCHMIDT, Sec.

ABERDEEN DISTRICT CONFERENCE.

Dear Dr. Boswell: The Aberdeen District Conference met in the town of Houlka, June 3-5, under the presidency of Rev. J. H. Mitchell, Presiding Elder. The first day was devoted to the Sunday School work within the District, for the discussion of which a very helpful programme touching every phase of the work had been prepared by the presiding elder. The discussion of the Sunday School work revealed the fact that this most important department of service was well organized throughout the District, and was receiving that attention at the hands of the preachers and laymen that its great importance merits.

All the interests of the Church were carefully gone into, and the investigation showed progress along all lines. Some of the preachers have had good meetings in their respective charges; others have planned large things for their Lord. Souls have been converted and added to the Church, and the material interest of the Lord's Kingdom has been looked after carefully.

Brother Williams, Manager of the Methodist Orphanage at Jackson, Miss.; Rev. T. W. Lewis, Commissioner of Education for Millsaps College, Jackson, Miss., and Rev. G. W. Bachman, our own efficient and genial Colporter, were introduced to the Conference and spoke at length of the particular work committed to their hands. The work done at Grenada College, its equipment, its policy, etc., was spoken to earnestly and at length by both the presiding elder and Rev. W. S. Shipman.

P. W. Shell, R. L. Campbell, D. H. Alexander and A. S. Nabors were elected delegates to the Annual Conference, with T. D. Clark and J. A. Ramsey as alternates.

Brother Thomas Davis Clark and Brother David Richard McDougal were granted license to preach. Resolutions touching the life and labors of Brothers Barnes and Sage were read and unanimously adopted. Also resolutions expressing appreciation for the work and official administration of Rev. J. H. Mitchell were adopted by unanimous rising vote.

The hospitality of the little but vigorous and growing city of Houlka was as abundant as were the needs of the members of the Conference, for the entertainment of whom every door was opened wide. The Rev. W. C. Carlisle, preacher-in-charge, proved himself a host indeed. May, upon pastor and people, there come the the Divine Presence! The [illegible] of the Divine Presence! The next session of the Conference will be held at Nettleton. M.

CHURCH OPENING AT OKOLONA.

For a number of years the building of a new Methodist Church in the town of Okolona has been discussed. Under the pastorate of Rev. N. G. Augustus, a more eligible lot was bought at a cost of $2,000. Three years ago, under the pastorate of Rev. W. E. M. Brogan, the building was begun. When the brick work was about completed, Brogan was removed and Rev. R. A. Clark became the pastor, and many felt that this move would retard the work, but not so—Clark was the man for the hour. A whirlwind of enthusiasm struck the church and the town, and the work went rapidly on. So now there stands upon the most prominent street in the city an up-to-date, well-adapted, beautiful building that would be a credit to any city in the State. The whole plant completed will cost about $20,000. It is now completed except pews and carpet, and is without debt, except $1,500 borrowed from the Church Extension Society.

On Friday evening last the resourceful pastor arranged for a formal opening of the building. Everybody was invited and it looked as if all had come. A bright and happy audience assembled; much handshaking, congratulations, partaking of ice lemonade, served by bright young ladies. Timely talks by different brethren made it a most delightful and helpful evening.

The building of this house is the honor and glory of God, [illegible] to the community, especially of the Methodist Church. Already is manifest growth in all the departments of the church. Okolona Station takes its place as one of the best charges of the Conference. I congratulate these [illegible], the pastors who have wrought in the magnificent enterprise, and pray that many sons and daughters may be born into the [illegible].

J. H. MITCHELL.

FRENCH MISSION FUND.

LOUISIANA ANNUAL CONFERENCE.

The brethren who have subscribed to this fund will kindly forward the subscriptions at once. We are two months in arrears on Brother Martin Hebert's salary.

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Life is a ceaseless vortex, a perpetual whirling from the beginning to the ending, and from the ending to the beginning. Every death is a new birth, every grave a cradle.—*Macmillan.*

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ACTING A LIE.

Dolly had been told never to meddle with a beautiful vase on a bracket over the piano. "It will break very easily," her mother said. Now, Dolly had an intense desire to take the vase down without breaking it; but on trying to put it back the bracket slipped off its nail and the vase fell to the floor and was broken into a dozen pieces. Dolly was frightened. As she stood there trying to think her way out of the dilemma, her kitten came into the room.

"I'll shut Spotty into the room, and mamma'll think she did it," decided Dolly; "and Spotty can't tell."

So the kitten was shut up in the parlor, and when Dolly's mother came home she found Spotty there and the vase broken.

"Do you s'pose Spotty did it?" asked Dolly.

"I think she must have done so," answered her mother. "You don't know anything about it, do you?"

Dolly pretended that she didn't hear the question, and got out of the room as soon as possible. That night she couldn't sleep. "You lied," something said to her. "No, I didn't," she said. "I didn't say I didn't break it." "But you might just as well have said so," the voice of conscience told her. "If you didn't tell a lie, you acted one, and that is just as bad as telling one."

Dolly stood it as long as she could. She got up and went to her mother's bed.

"Mamma, I broke the vase," she sobbed out. "I thought, if I acted a lie, you wouldn't find out about it, but I can't sleep for thinking that God knows, if I don't."

Ah, that's it—God knows it no one else. We cannot deceive him.—*Selected.*

CURIOUS BRUSHES.

Willie, flushed and happy, had just come in from the barn where he had been playing hide and seek.

"I guess my little boy needs to find a brush," said mother, looking up from her work. For there were clinging to his pretty sailor suit bits of dry grass and seeds from the mows, and some were playing peekaboo in the little fellow's hair.

"O mother, can't I wait? I'm just too tired now."

"If flies had been playing hide and seek they would not allow a speck of dust to stay on their heads; they'd brush it off," casually remarked Aunt Nan.

"Where'd they get their brushes, I'd like to know?" "Oh, they have them, and use them," laughed Aunt Nan.

"Hair brushes?" questioned Willie, and his face took on a perplexed look.

"Yes; and they always keep themselves very clean. Have you never seen a fly rub his delicate front legs over his head?"

"Lots and lots of times," replied Willie quickly.

"Well," resumed Aunt Nan, "there are a great many hairs on the underside of a fly's feet and legs, and these form tiny hair brushes. When any dust gets on a fly's head, he brushes it off at once; and then he rubs his legs together, as you have probably noticed. This is so that no dust may cling to the little brushes."

"Hurrah, Mr. Fly!" exclaimed Willie; "I guess you needn't think you're the only one who can use a brush, even if the other fellow doesn't carry his brushes around with him on his feet!"

Away he ran; and when he came back mother said her little boy looked neat enough to be kissed.—*Selected.*

ONE TOUCH OF MOTHERHOOD.

A lady in waiting to Queen Alexandra told a friend a touching little incident which took place soon after the death of her son, the Duke of Clarence. The princess, with her usual gentle patience, tried to hide the grief for her first-born. It was shown only in her failing health and in increased tender consideration for all round her. One day, while walking with one of her ladies in the quiet lanes near Sandringham, she met an old woman weeping bitterly and tottering under a load of packages. On inquiry, it appeared that she was a carrier, and made her living by shopping and doing errands in the market-town for the country people.

"But the weight is too heavy at your age," said the princess.

"Yes. You're right, ma'am. I'll have to give it up, and if I give it up I'll starve. Jack carried them for me—my boy—ma'am."

"And where is he now?"

"Jack! He's dead! Oh, he's dead!" the old woman cried wildly.

The princess, without a word, hurried on, drawing her veil over her face to hide her tears.

A few days later a neat little cart with a stout donkey were brought to the old carrier's door. She now travels with them to and fro, making a comfortable living, and has never been told the rank of the friend who has tried to make her life easier for the sake of her dead boy.—*Chicago Post.*

HAVE YOU WRITTEN HOME?

When I was leaving for Australia every day for weeks before I sailed there came to me letters from all parts of the country entreating me to inquire for sons and daughters who had gone away, and of whom nothing had been heard for months, sometimes for years. What pictures I saw in those letters! The little cottage, where grow the roses about the porch; and every day as the postman passes there comes the mother to the door; the roses have faded from her cheek and the light has gone from her eyes. She hears the words so often spoken, "Nothing for you to-day, ma'am." I see her creeping back to her kitchen, and setting her arm against the old blackened mantlepiece she rests her head. The firelight glistens in the tears, and her heart swells with pain. Lads and maidens, vow to God that you will never hurt the mother so. "Say that wherever you go," said one to me one day. "I remember how I used to be out at the plow with my father, and many a time I have seen him walk along the furrow quite quiet, with his lip bitten, and the tear has crept down his cheek. I knew that he was thinking of his boy who had gone away, and he had not heard from him for many a month." The half of true religion lies in this sacred and tender love to father and mother.—*Mark Guy Pearse.*

UNCONSCIOUS INFLUENCE.

BY MARGARET ASHTON.

A large Opera House in Washington City was filled with people. Five hundred members of a Woman's Congress occupied the first floor. Flags and flowers beautified the stage, which was rendered doubly attractive by the elegant presence of a number of ladies officiating. Suspended above the brilliant scene, the insignia of the Society shone out in electric splendor. The United States Marine Band delighted every listener with a perfect melody that filled the building to its remotest corner.

A young woman was seated with strangers, her relatives having left her, to return later in the evening. They were in one of the upper circles, to which the general public was admitted. Attracted by the conversation of two ladies, she could scarcely do less than explain to them certain points in the programme which they did not seem to understand. They had attended a "Woman's Rights" convention the previous week. They also discussed the Daughters of the American Revolution. As they talked on, embracing Rebecca in the conversation, she observed that they wanted every one, in society, in religion and everything else, to do just as they pleased. They didn't "believe anything" themselves, but they "didn't want to interfere" with any one.

"You surely believe the Bible, don't you?" said Rebecca, much distressed.

"Parts of it, but purely as history," answered they.

"Oh, I feel very sorry for you," said Rebecca, earnestly, "I feel very sorry for you."

"You belong to some church, then?" remarked one of the ladies in some amusement.

"Yes, I am a Presbyterian."

"We know that is a strong Church with many influential members, but we know little else about it," was the reply.

* * *

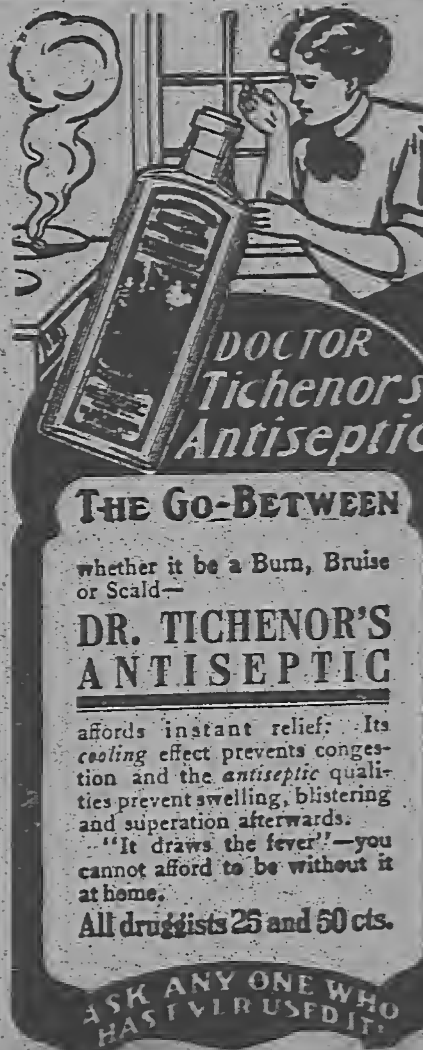
"Katherine," said an old gentleman to his wife that night, "my mind is made up. I am with you at last, I have decided for Christ and the Church."

The invalid wife wept tears of joy. "Tell me, dear, what helped you to this decision? I know it was God's Spirit, but tell me about it."

"Only the simple faith and earnest testimony of a girl talking to some strong-minded women from Boston, who were down at the Congress to-night. I sat behind them and heard what was said."

The Boston ladies returned to their homes. Again and again the words came back to them, "I feel very sorry for you," and "Yes, I believe every word of it is true and the Word of God." Finally one of them spoke of this to the other, who confessed the same experience. "Suppose we read it and see if we can find anything in it for us?" They read, and God opened their eyes to behold wondrous things. They found something in it for them. Their souls were saved—their lives changed.

Rebecca may never know how far her words went. She returned to her home unconscious of having done anything for the advancement of Christ's Kingdom, yet she had been the instrument in God's hands of helping to bring three souls to the Savior. Let us weigh our words and be wise, that we may be among the blessed who turn many to righteousness.—*The Presbyterian.*



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ABOUT ANSWERING PRAYER.

Prayer is not only a recognition of God's existence, but also of the many perfections which go to make up the divine character. But recognition only of God and his perfections does not constitute prayer. A formal address to God, exalting his name, and power and majesty, may be faultless in expression, yet entirely destitute of every essential element of prayer. The address of the Pharisee as recorded by St. Luke was a very formal thing. As an address it was unobjectionable. As a prayer it was worthless. The man trusted in himself that he was righteous and despised others.

The prayer of the publican was of a different character. He knew he was a sinner, unworthy to come into the presence of God. He claimed nothing by virtue of any good in himself, or on account of any good that he had ever done. He did not feel even worthy to lift his eyes to heaven, but in utter depreciation of himself and in deepest penitence begged for mercy. His prayer prevailed with God. Jesus says, this man went down to his house justified rather than the other. Besides this parable, illustrating the willingness of God to hear and answer prayer, there are other teachings on the subject quite as plain, and encouraging.

Our Lord taught his disciples the duty of prayer in such a way as to impress them with their utter [illegible] personal strength and merit, and that in their approach to God there must be reverence, submission and intense earnestness. "When ye pray say, Our Father which art in Heaven," and then ask for such things as only he is able to bestow. Coming thus and with proper petitions, he assures them of an acceptable hearing and satisfactory answer. Until men realize fully what is implied in our Lord's words, "ask and ye shall receive, seek and ye shall find," it is not at all likely that they can be induced to ask or seek, much less to importune by knocking for needed help and blessings.

Men are sometimes worried and discouraged because God does not answer their prayers, or, as they think, keeps them long in waiting. It should be understood that God does not propose to answer every prayer that men offer, even when they ask for things which in themselves are lawful. It is perfectly lawful for Christians to pray for rain in time of great drought. Elijah did, and the Lord answered him. Great interests were at stake, and God had a special purpose in hearing the prophet's prayer. But God's answer on that occasion gives us no assurance that he will hear all others who may see fit to ask him for rain. It is true our Lord says: "Whatsoever ye desire, when ye pray, believe that ye receive them, and ye shall have them." But we hardly think Jesus intended to teach his disciples that the Lord would grant them an answer to petitions for any and everything which in their ignorance and selfishness they might present, notwithstanding their sincerity and honesty. Some things are to be left to God to grant or withhold, as his wisdom and goodness may dictate.

A man may ask for a thing good in itself and desirable, yet what he asks for may not be the best thing for him, and God may consistently deny him his request. One in feeble health may ask for restoration. A poor man may pray to be relieved of want. There is nothing wrong in either petition, but to answer according to the intent of the prayers might not be the best thing for the individuals, and God's wisdom and goodness will lead him to deny the request. St. Paul had a personal affliction of some kind. He called it "a thorn in the flesh." For this he "besought the Lord three times." The answer he got was: "My grace is sufficient for thee." The thorn remained.

Men must pray with humble submission to the divine will, in this assurance: That whatever God sees is good for us, if we pray believing, he will grant, and what is not good he will wisely and graciously deny. If a man cannot go to God in this spirit, his going will not avail, for he goes presumptuously, putting his will and desires against the will and wisdom of his heavenly Father.

But does God guarantee nothing to man in answer to prayer? He does. In the desire for personal salvation he may approach God in utmost confidence. Salvation is the one thing needful—the one thing about which there need be no misgivings or misapprehensions. "Seek ye the Lord while he may be found; call ye upon him while he is near: let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The desire for salvation is also the one which, while it urges its possessors to call upon all men to "taste and see that the Lord is good," at the same time justifies cherishing the utmost degree of selfishness. Fixed in purpose to save his soul, the Christian may consistently say: Let others do as they please, "as for me and my house, we will serve the Lord."

Born into the new and holy life, and adopted into the family of God, the child is entitled to all the blessings and privileges belonging to the gracious relation, and may, with confidence, call upon the Lord to bestow them, even to fulness. What St. Paul prayed for in behalf of the Ephesians every man may ask for himself: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

WILL IT REST?

Now that the largest [illegible] of Methodists has declined [illegible] with the Methodist Episcopal Church, South, in [illegible] a new statement of the [illegible] Dr. [illegible] *Western* [illegible] says [illegible] Three of [illegible] Church [illegible] the matter. The St. Louis [illegible] states that Southern Methodism will pursue the work without assistance; and Dr. Cannon of the *Richmond Advocate* has expressed the hope that the Church would undertake it [illegible]. Dr. Winton says, "If it continues [illegible] other branches of the church as it has now [illegible] with our 'next of kin,' then it [illegible] for the Methodist Episcopal Church, South, to consider whether or not she shall go forward with the preparation of such a positive, modern, compact, adequate statement of the time-honored and still accepted tenets of the Methodist faith as shall satisfy the minds and meet the present needs of her own people at home and abroad. That she is competent to do this thing once she determined, we do not for a moment doubt."

For Southern Methodists to undertake single-handed and alone the preparation of a statement of faith such as has been proposed, after having appealed to other Methodist bodies and failed to secure their co-operation, would be regarded by many as an act of manly independence, and by quite as many more as a rash piece of business, for creed-making is not an easy task.

Dr. Winton does not doubt that Southern Methodism is competent to do the thing. That there are many men in the Church able to write a creed no one will dispute; but that there are a half-dozen or a score of men among us that can write a creed acceptable to all, we seriously doubt. If they are scattered all about and feel able for the task, why does not some one of them, or several, undertake it? A tentative creed might be put out just to show what could be done if once the Church determined on a new [illegible]. We should like to see it.

The supposition is that all in the Church now, [illegible] believe all the articles of the Christian faith, accept the faith as set forth in our Articles of Religion, and Standards of Doctrine, and are content. It would be altogether different, we think, should an effort be made to impose upon them another statement, especially if that statement differed in any particular from the old one. A single illustration on this point will suffice. Suppose Dr. Tillett, the prime mover in this business, with his widely-published and well-known views concerning the Bible, should undertake to restate our Fifth Article, and incorporate his "up-to-date" conclusions, which as an honest man he would be obliged to do, everybody can see at a glance that the hundreds, may be thousands, under his influence would accept his statement without question, while hundreds of thousands of others would not, and could not be persuaded to do it. Right there would be an impassable gulf.

Our "next of kin"—our big sister on whom all reliance was placed—having declared against the movement, we join Dr. Boyett in saying, "Let it Rest."

METHODIST FEDERATION.

The *Western Methodist* is opposed to the organic union of the various branches of Methodism, but favors federation—not a federation very limited in its scope, but such a federation as will consent to the division of the whole country into several jurisdictions, each jurisdiction to have its own General Conference, with, if we are not mistaken, a central advisory body. The editor who is doing the writing on the subject is evidently in earnest. He is enthusiastic, and, as we are inclined to think, not a little optimistic. He urges the cause with force. He sees [illegible] but does not see the spirit [illegible] which union would be a farce, [illegible] a worse state of things than exists [illegible].

[illegible] as far as we have noticed, the *Western Methodist* [illegible] on this question. If put to a [illegible] we think it possible that the Methodists of [illegible] South would favor it, but those of the North [illegible] the plan than [illegible] with reference to the proposition for [illegible] re-statement of Methodist [illegible]. They are for union. A proposition to [illegible] we believe would carry even in spite of [illegible] Dr. Buckley, provided it [illegible] concession of any kind on their [illegible].

[illegible] federation, such as is contemplated by the *Western Methodist*, like organic union, would [illegible] concessions. It would require the Northern Methodists, for example, to surrender all their white Conferences in the Southern division to the jurisdiction of the Southern General Conference. It would require them likewise to surrender their colored Conferences to the jurisdiction of a colored section, sure to be organized in case of federation. Are they willing to all this? Will they ever be? No, never. They have their grip on the whole country, and are establishing little Annual Conferences everywhere an opening is presented, evidently with the intention of holding the land. They have long since given up the idea of "disintegration and absorption." They have not up to this date signified their willingness to compromise, or to make any kind of concession—not so much as to consent to the union of their colored members with another colored body, or to set them up in a separate jurisdiction, either of which they could do without dishonor to themselves or hurt to their colored brethren. We can but conclude that their purpose is to conquer at all hazards. If such is not their purpose, why should they all the while favor organic union, and their public men violate the proprieties of certain special occasions by pleading for it, yet never make a single proposition that contains any sort of concession on their part?

If we read the signs of the times aright, our Southern brethren are ready to surrender the position maintained by the Southern delegates in the General Conference of 1844 in regard to the Episcopacy, viz. that our Episcopacy is a co-ordinate branch of the Church, and that Bishops cannot be deprived of their office without trial. This was the real cause of division, Bishop Andrew's connection with slavery being only the occasion. This we are sorry to say, but it seems to us there is a constantly-increasing number of our preachers giving over to the Northern view of the matter. Besides this, we do not know what the Methodist Episcopal Church could ask of us unless it be to surrender also our views and our prejudices in regard to the colored members. This our preachers and people will never do.

Looking at the matter the best we can, we are unable to see in the immediate future either organic union or the federation of Methodism.

MEETINGS FOR MEN ONLY.

In what we had to say a few weeks back about meetings for "men only" we had no reference to Young Men's Christian Associations, nor Student's Volunteer Movement, nor to the Layman's Movement, etc. These are organizations with rules and regulations for their proper government. Such organizations are all right. We had reference exclusively to meetings set apart for "men only" in which the public understands things are to be considered that would be out of place in a congregation made up in part of women. For such meetings we do not think there is any need. In a community where women as well as men need the Gospel, and are just as anxious to hear, they should be brought together as one congregation.

THE COURSE OF STUDY.

Rev. H. W. May calls our attention to the fact that the "Correspondence School" is sending out questions for the third year from a book that is not mentioned in the third year's course. The book is "Hendrix's Skilled Labor for the Master."

We printed the Course of Study as laid down in the Discipline. The book mentioned is not in the Course, else it was overlooked by the book editor at Nashville. If not that, and Brother May is correct, the "Correspondence School" is requiring the study of a book not authorized.

Who is responsible?

Persons desiring to communicate with the office of the NEW ORLEANS CHRISTIAN ADVOCATE may do so by calling up phone Main 4373.

PERSONAL.

Dr. W. R. Lambuth spent last Sunday in the city. He visited several churches during the day.

Rev. J. H. Williams is still free to help in meetings, and will be glad to hear from the brethren desiring his assistance. Address him at Slidell, La.

Rev. J. O. Ware, just out of Millsaps College, has been appointed to supply Decatur Circuit, Mississippi Conference, in place of Rev. B. H. Rawls, whose health has failed. He has been well received on the work, and feels that he is doing nicely.

Rev. W. W. Holmes has just returned from a week's stay in Minden, La., where he assisted Rev. R. H. Wynn in a meeting. He reports great success—many persons professed conversion, and the Church greatly revived. Will Brother Wynn please give us an account?

Dr. W. B. Murrah, president of Millsaps College, was in the city on Monday last. He is in fine health, and full of hope as to the future of the college over which he presides. The Doctor occupies a high place in our Methodism, and is impressing for good hundreds of the young men of Mississippi.

In our short account of the Baton Rouge District Conference last week we overlooked a note we had made concerning Rev. Glenn Flynn, who was present and made a fine talk in reference to the work of the American Bible Society. His district, as agent or superintendent, includes Louisiana. He is studying the situation, and will do his best to meet the demands of the territory.

A good brother, who perhaps does not care to enter into a controversy, says he "cannot see where the sister answered Brother Holloman's query—nor were her reasons for having the communion service at another church (than the one in which the King's Daughters' Convention was held) satisfactory." Brother Holloman could have answered his own query without any trouble. He knows.

The Expositor (Cleveland, Ohio) for July contains a sermon by Dr. J. E. Wray, pastor of our First Church, New Orleans, on "Moses' Glory," the text being "For he endured as seeing him who is invisible." It is rich in thought, as well as in expression. It is replete with pure gems. *The Expositor* classes it among the "Best of Recent Sermons." Brother Wray is always interesting and edifying.

We much regret misprinting the name of Mrs. Mary Ella Elkin, whose obituary, written by Rev. R. G. Porter, was published in our last issue. The fact, though, that the name was printed correctly in the body of the article, makes it unnecessary to put it again in type. We beg pardon of all, especially of Brother Porter, who always gives us well written copy.

Rev. W. Wootten, of Arcadia, La., will spend a month in the mountains of Virginia. This vacation is made possible by the good people of his charge who generously donated the money sufficient to pay the expenses of the trip. "That's the way to do things." Brother Wootten left for Virginia on Monday, the 13th. During his absence his pulpit will be filled by Revs. C. B. Carter and H. R. Singleton and President W. L. Weber.

Rev. W. D. Dominick was recently called to the bedside of his aged mother, who was thought to be at the point of death, but, though eighty-four years of age, she rallied, and will likely get well. She has been a devout Christian since childhood, and is ready to go or stay, as the Master wills. She speaks confidently of "going home." She loves flowers—has her yard full, and takes great pains in cultivating them, and says: "Isn't God good to give us so many beautiful things?" With her may it be light at evening time.

An important literary feature of the Midsummer Holiday Number of *The Century* will be "A Group of Aldrich Letters," to such interesting personalities as Bayard Taylor, Edwin Booth, Lowell, Fields, Stoddard, Stedman, Howells, Clemens and Woodberry—with comment by Ferris Greenslet. "It is with a certain surprise," Mr. Greenslet says, "that one becomes aware of the wide segment of American life that Aldrich's life touched. And it is precisely in this that one prime interest in his letters lies. Through them . . . we watch the flow and ebb of the literary tides of more than half a century."

Rev. C. F. Emery informs us of the death of Judge John R. Enochs, which occurred at his home in Brandon, Miss., on the 2d inst. Judge Enochs was well known throughout Mississippi, having served two terms in the Legislature, and two terms as circuit judge. He was likewise well known as a Methodist and consistent Christian. He was lately appointed leader of the Laymen's Movement for the Jackson District, but on account of feeble health was unable to attend to the duties of the position, or to attend the Chattanooga Convention, which he deeply regretted. His pastor, Brother Emery, will furnish us a memoir in a short time. We extend our sympathy to the bereaved family and to the Church, which he loved and served so well.

I wonder why it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth."—Prof. Drummond.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

G. P. TANKERSLEY—"Uncle Perry," as he was familiarly called, died at his home near Tishomingo, Miss., May 24, 1906, after an illness of several months. He was born May 25, 1830, hence he lacked only a few hours of being 76 years old. He had been a consistent member of the M. E. Church, South, for 35 years. In early life he was happily married to Miss Jane Harrison. God blessed this union with four children (two sons and two daughters), all of whom, with the widowed mother, are left to mourn their loss. "Uncle Perry" will be greatly missed by all his friends; but by no one so much as by his aged companion who has shared with him every joy and sorrow through life. But we should remember that death is the crown of life, and ere long we, too, shall see the sun of life sinking behind the western horizon and hear the summons from on high, there we shall be re-united and forever sing praises to the Father of our spirits. After funeral services conducted by the writer, assisted by Rev. Mr. Aughey, of Newton, N. J., a boyhood friend of "Uncle Perry's," the body was laid to rest in "Old Bethany" Cemetery to await the resurrection.

W. L. BROOM, Pastor.

RUBY GORDON VARNELL, daughter of Victor and Adelaide Varnelle, was born Sept. 9, 1905, and died May 26, 1906. The brief but beautiful life of this lovely little character is ended on earth. God kissed her pure spirit away, and she now sleeps in the far-away dreamland. It seems to us very sad, but God is good, and "doeth all things well." He makes no mistakes. We bow in humble submission to the rod, though it seems to smite. Little Ruby was the pet of the home which she had made so cheerful and happy for a few short years with her lovely disposition. She was a bright affectionate child. Although there are others, yet the home and parents are sad without her, the beautiful little sunbeam. May our heavenly Father sustain and comfort the loved ones in this hour of trial.

J. J. SMYLIE, Pastor.

MRS. VINNIE L. NOBLE (nee Green), wife of Rev. C. T. Noble, passed from a life of suffering to her reward on the morning of May 31, 1906, at Hintonville, Miss. She was born May 28, 1882, in Lebanon, Tenn. She was converted at the age of 13 years, and lived a consistent Christian life to the time of her death. She was married Feb. 26, 1899, and was the mother of five children, three of whom passed to the glory world before her. Her youngest child, little Helen Henrietta, aged 1 year and 8 months, departed this life on April 21, 1906. Sister Noble was a frequent sufferer for some time before her death, but she bore her affliction with patience and resignation to the will of God. Notwithstanding her affliction, she was a helpmeet "indeed." Besides looking after domestic affairs, she assisted her husband, who is blind, in bringing up the Conference papers first year, and also part of the second year. His success was her delight. She was never too sick or too weary to encourage him in his work. Her body was interred at Hintonville, Miss., there to await the resurrection and glorious reward that will be given to all the faithful in Christ Jesus. With a host of friends and relatives we mourn her death, but not as those who have no hope.

E. D. PHILLIPS.

TRIBUTE OF RESPECT.

As the shadows of the closing day were deepening, and a glorious sunset lit the skies in seemingly prophetic glory, the mortal being of Mrs. MARY FRANCES MILLSAPS was laid in its last earthly resting place. In her beautiful home, surrounded by a beloved and loving family, breathing the words of praise and promise which she had loved in life and which were her comfort at its close, she fell asleep, to waken in her Father's house, the heavenly mansion, which the Savior tells us is prepared for those who love and follow him. As long as strength and health were hers, she was an active member of the Cecilian Circle, and served for many years as treasurer. She was ever ready with willing hands and generous heart to do the Master's work which lay before her. In loving recognition of her life and service the following resolutions were adopted by the Woman's Society of the First Methodist Church of Jackson, Miss.:

Resolved, That in the passing of our beloved friend and sister we have lost a devoted member and a faithful and efficient officer; that we shall ever cherish the memory of her consecrated Christian example, and that while we miss her presence and mourn our loss, the influence of her life, with its grace and beauty, strength and sweetness, still lingers with us as an inspiration and a blessing.

Resolved, That our deep sympathies are with the sorrowing hearts of those nearest and dearest to her, and that our prayers commend them to the Father, who was her refuge and strength.

LILY W. THOMPSON,
LOU H. PULLEN,
HADIE L. BUCK,
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AUBURN. ALABAMA.

Session begins Wednesday, September [illegible]

[illegible] MINES, ENGINEERING, CHEMISTRY [illegible] New Engineering Hall occupied. [illegible] New Library Building. [illegible]

New Dining Hall. [illegible] address the President.

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B. J. HOLSTON, A.M., President.

FROM JONESBORO CHARGE.

Dear Dr. Boswell: I was so busy last year that I did not write to the Advocate about my work at all, so I hope you will allow me a little space now. It may not interest anyone else, but it will me.

The Conference of 1906 moved me from Alva, Mars Hill Circuit, to Kossuth Circuit, a distance of 160 miles, the route I must of necessity go. I dreaded the worry of the move, as I always do. There is such a waste of time and labor in moving and getting acquainted with the roads and people of a new charge, that they should never be made unnecessarily.

I was delighted with my new charge. I went to work to establish myself for four years as I always do. But, as usual, failed. I found two Sunday Schools; I left the charge with seven. I found no prayer meeting, but left two. We had fine revivals; received 87 members, and organized one Sunday School into a missionary society. One church, at least, was talking of raising its assessment from $75 to $125. I thought we were doing well, but the order came from the cabinet to move, after only one year's work.

I landed on Jonesboro Circuit, and found some clever people, but the parsonage had been condemned and we had no place to go. After trying for sometime, I succeeded in renting a house, at my expense, for four months. We then moved into a new parsonage at Brownfield. This will be a beautiful preacher's home when finished, but much remains to be done yet.

We are under many obligations to the Conference W. H. M. Society for a gift of $75. This will help us on lively, but we will still need money to carry on the work. Anyone friendly to the work can do a lasting favor to Jonesboro Charge by sending a donation of any amount, either to the writer, or to W. H. Brown, Chairman of Building Committee at Brownfield, Miss.

We have four churches and five Sunday Schools. We have a Woman's Home Mission Society just organized at Brownfield; twelve regular and eight honorary members. We are working and planning and praying for great revivals of religion this year. It has already started in the organization of a prayer meeting and Sunday School teachers' meeting combined at Brownfield.

Our new Presiding Elder, B. P. Jaco, is a success. If he could give us enough of his time, Jonesboro Charge would succeed. Yours truly,

E. C. SULLIVAN.

P. S.—I hope our own members will rally to the relief of the parsonage committee. E. C. S.

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Dear Dr. Boswell: On reaching Olive Branch at the beginning of the Conference year we found a people to serve who have no superior anywhere—a people appreciative of a pastor's efforts, kind, loyal and zealous, a people which 'tis a pleasure to serve.

Though my worthy predecessors erected a monument by their untiring efforts, and left an imprint on the hearts and lives of the people whom they served by their devotion and unselfish interest, crowned with such signal success, I venture to assert that the present year has been the banner year in the history of the charge. I would not insinuate or endeavor to leave the impression that this marked success and creditable advancement is to be attributed to the efforts of the pastor, but rather to those of my loyal members.

By pastoral visiting in the homes of my people; by manifesting all interest in them and earnestly soliciting their co-operation for a great year, by mingling with them and winning their friendship, in some way the responsive cords in their lives were touched and we now have one of the best charges in the district. We have organized four live prayer meetings; have three well-working Home Mission Societies, one recently organized on my work. We have five Sunday schools doing good work, two organized in the spring, and one reorganized fully in the early summer. We have one of the four Epworth Leagues in Sardis District, and, with present progress, interest and outlook, expect to have the banner League of the District by Conference in December. Only last Sunday a completely new set of officers were installed, all of whom, except two, were young men. There is now enrolled in this League some twenty-five members, and they are workers, too. We have had one excellent Children's Day service. In the young people is the hope of the future, for upon them rests the burden and responsibility of Church and State; as the custodians of the future welfare and success of each.

We have, through the faithful work of Sister Jones and others, put a nice suit of furniture in the parsonage; matting the floor and otherwise improving the rooms. We have a really nice parsonage and most desirable lot here, with kind Methodist neighbors near.

We have carpeted the chancel in our church and purchased a new bell; we have the money in hand with which to repaint three churches on the charge, and to remodel two.

We have raised some two hundred dollars on parsonage and church furnishings and repairs up to date, and more to follow. Domestic Missions are in full, and Foreign Missions about half in cash. All collections well in hand, in cash and good subscriptions. "Will pay in full" is our motto this year.

We have secured the services of such men as our beloved presiding elder, Rev. W. M. Young, and Revs. H. S. Spragins and S. A. Brown in special revival services, which begin soon on my work. We expect great and telling work in these services, by God's help.

Our people all greatly love Brother Young, who is a forceful, eloquent gospel preacher, earnest and spotless in life, a man of unquestioned executive ability, whom to know is to admire and love.

Doctor, we are having a most successful year, and with the work well in hand, we expect this to be our banner year in reality. Many of our people remember you, as a presiding elder, going in and out before them, leaving imprinted upon their lives the imperishable truths of a pure religion. "Onward and success," is our motto, made possible by sincere prayer. Yours in the work,

K. P. FOUST.

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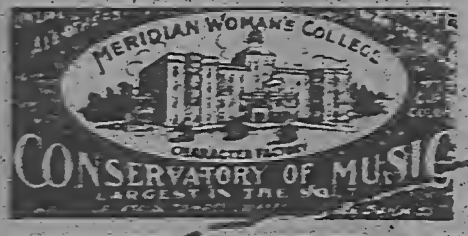

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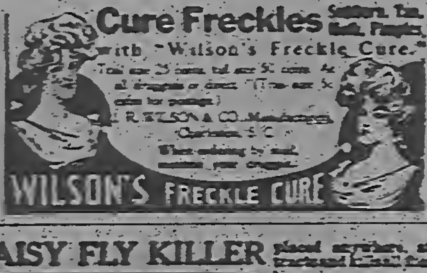

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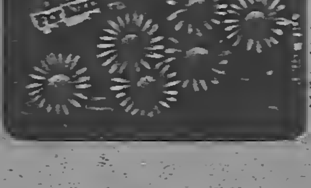

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By W. B. Campbell.

LESSON FOR JULY 19.

Subject: "Samuel Warns Saul and the People."—1st Samuel xii. 13-25.

Golden Text: "Only fear the Lord, and serve Him with all your heart: for consider how great things He has done for you."—1st Samuel xii. 24.

Israel was a people greatly favored of the Lord. Page after page had been written by Moses, recounting the wonderful way in which God had watched over them, from the time of the call of Abraham to the time of Samuel; and now the prophet shows that gratitude demanded loyalty to God, if there was no other incentive to true service. The king was included in the warning of the prophet, because he was of the people in character and disposition. He had cause to be grateful also, for at the very beginning of his reign God blessed him with a change of heart. The self-will of his race, which was largely predominant in him, ruled his actions whenever he was out of the restraining influence of Samuel.

Saul and the people were on probation, and under the direction of Samuel they were to show themselves capable of maintaining a government like the nations around them. The outlook for both king and people was fair; they were assured of the blessing and guidance of the Almighty, and the result depended largely on their obedience to God's commandments. Saul's actions at once betokened a reliance on his own strength, and the people depended on the power of their king, both neglecting to ask the help of their heavenly Father. Saul would listen to the advice and counsel of Samuel; and then go and act on his own impulse. Samuel knew Saul's character, and also that of the people; hence the intense earnestness with which he sounded a warning so close behind the people's shout of "God save the king!" The occasion was extreme when it seemed needful that Samuel should attest his own integrity. They were all at Gilgal—Samuel, the king and the people. The prophet told them that the king was given them in acceding to their own request, intimating that it was not in the direct line of God's providence. However that should be, a blessing would follow if they would only hearken and be obedient. The people listened to Samuel, and seemed to take to heart his admonition, as also did the king; but "some seed fell on stony ground," and for this reason Samuel was moved to show them the ever present power of God by sending thunder and rain during wheat harvest, contrary to natural laws in that climate. This was done to show them that "the eyes of the Lord are upon the righteous, and his ears are open unto their cry," and also that "the face of the Lord is against them that do evil."

Samuel was earnest in his endeavor to impress on the mind of the people that they had been very wicked in desiring a king, thus ignoring the God that had been so wonderfully kind to them, when they were continually rebelling against him. The great display of God's power and the exhortation of Samuel caused a change in the attitude of the people. They greatly feared the Lord and Samuel, and cried unto the prophet that he should pray unto the Lord his God for them. Prayer that is induced by fear is the least acceptable unto God. "Man's extremity" should never be the only time to call for the help of the Father in heaven. Jesus said, "men ought always to pray." The flow of God's mercy is not stopped by the waywardness of his children. "Fear not," said Samuel, "though you have been very wicked, yet turn not aside from following the Lord."

Why should we wonder at the foolish children of Israel? We cannot condemn them, for as God's people were in olden time, so are we to-day. We have men after the manner of the first king of Israel, wholly after the ways of this world, and they are looked upon as worthy of our admiration; and the meek and humble minister of Christ is the last to whom we go for counsel and advice. The record of the Israelites is the history of our lives, every one of us. We have but to look back over our past days and see the goodness of God at every step, but we are ungrateful and neglect the Giver of all blessings until some great loss or danger threatens us, and then we think we are very pious in resorting to prayer, when, in fact, it was after every other measure had been tried with no avail. We are prone to presume on the mercy of God when we call on him at the occasion of our own choosing.

Many a man can testify to God's direct answer to prayer, yet we wonder at God's long-suffering in his dealing with the children of Israel. There is no shadow of turning with God; he is always the same. His wonderful love and infinite mercy was shown in the words of Samuel as he said to the people: "The Lord will not forsake his people"—not for the people's sake, however, but for his great name's sake. The purposes of God in choosing Israel must be carried out, and his promises must be fulfilled. God wants us to hold him to his promises, and that with all the power that faith can give us.

Now and then, in his address, Samuel turns to himself. He had already called attention to his manner of life; he says: "God forbid that I should sin against the Lord in ceasing to pray for you." It would be a sin for Samuel. He knew that God was dealing with Israel as with a spoiled child, and that he must represent the Almighty as a tender, loving Father. "Only fear not." How often did Jesus speak those words! Fear is the enemy of faith, and where fear is present love cannot be. The full assurance of faith must be our safeguard against fear. Satan uses fear against our efforts for good, because fear retards action and suggests retreat.

In our day the attitude of the Christian must be aggressive. He must not cast aside the meekness and gentleness of Christ, but should combat evil in the same spirit as did the Master when he denounced the hypocrites. We should have no fear to confess the Lord's name, for the wicked have become bold in the fight against the right, and they would mistake humbleness of mind for downright cowardice. This is the time for a bold, fearless soldier of Christ to go right into the camp of the enemy, proclaiming the power of the Gospel. Men will be attracted and give their attention if they see one standing up in their midst speaking for his Lord and King; they will say that there is something in a cause that will fill one with such earnestness. The enemies of Christ and his kingdom were never so bold as at this time, they even jeering and scoffing at any sacred thing, and when one arises in their midst proclaiming his loyalty to the Son of God their great surprise soon gives way to fear, and then comes the opportunity to tell them of a better way to live, a way that will give them [illegible] [illegible] satisfied with a [illegible] they have thus far found [illegible]. This [illegible] of warfare [illegible] the soldier [illegible] fear [illegible] [illegible] attacks [illegible] manly life. Action is the watchword for all; fear is forgotten when working for the King of Glory. Action in a life of love and mercy, and at the same time defending the name of God from blasphemy and [illegible] the weak in their [illegible] against wrong.

A living Christ is in command, and to follow him we must fear the Lord and serve him with all our heart, considering how great things he has done for us.

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Commander Peary has made a fresh start for the North Pole. On his last attempt he came within a few [illegible] miles. Perhaps [illegible] this time. He [illegible] force his vessel as far [illegible] as possible, [illegible] into winter quarters, and then [illegible] in February.

RINGWORM

[illegible]

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Beauregard, at Matthew's	July 18, 19
Adams, at Ebenezer, Wed.	July 22,
Bogue Chitto and Norfield, at Bogue Chitto	July 25, 26
Magnolia	July 26, 27
Pearlhaven, at Pleasant Grove, Wed.	July 29,
Brookhaven	Aug. 1, 2
Gallman, at Georgetown	Aug. 3,
Monticello, at Tilton	Aug. 6,
Tylertown, at Summers C.	Aug. 8, 9
Summit, at Muddy Spgs.	Aug. 12,
Topisaw, at Sartinsville	Aug. 15, 16
Pearl River, at P. Chapel	Aug. 23, 24
Wesson	Aug. 30, 31

GEO. H. THOMPSON, P. E.

Jackson Dist.—Third Round.

Collins	July 17,
Magee, at Pleasant Hill	July 18, 19
Sharon, at Soule's Chap.	July 22,
Canton	Aug. 2, 3
Pinola, at Rexford	Aug. 8, 9
Florence, at Monterey	Aug. 11
Terry, at Spring Ridge	Aug. 12
Dearonville, at Dover	Aug. 13
Benton, at Zeiglerville	Aug. 15, 16
Flora, at Livingston	Aug. 23, 24
Braxton, at Bethany	Aug. 26
Yazoo City	Aug. 30, 31
Lintonia, at Lake City	Sept. 1
Madison, Ridgeland, 11 a.m.	Sept. 5, 6
Jackson, Rankin St., 8 p.m.	Sept. 6, 7
Mount Olive	Sept. 9
Eden, at Lodi	Sept. 12, 13

The pastors are requested to give especial attention to Questions 17 and 22, and in both cases to present written reports. A. F. WATKINS, P. E.

Natchez Dist.—Third Round.

Liberty, at Glading	July 18, 19
Hamburg, at McNair	July 25,
Homochitto, at W. Chapel	July 26, 27
Caseyville, at Bethesda	Aug. 2, 3
Wilkinson, at Rosetta	Aug. 8, 9
Bethel, at Bethel	Aug. 11,
Meadville	Aug. 15, 16
Barlow, at Brandywine	Aug. 22, 23
Bayou Pierre, at Pleas. R.	Aug. 24,
Fayette, at Fayette	Aug. 26, 27
Washington, at Pinegrove	Aug. 29,
Natchez, Pearl Street	Aug. 29, 30
Natchez, Jefferson Street	Aug. 30, 31
Woodville	Sept. 5, 6
Percy Creek, at P. C.	Sept. 7,

J. T. LEGGETT, P. E.

Vicksburg Dist.—Third Round.

South Warren, at Asbury	July 18, 19
Vicksburg, S. Washington Street	July 24, 26
Vicksburg, Crawford St.	July 25, 26
Hermanville, at Carpenter	Aug. 1, 2
Oak Ridge, at Bradleys C.	Aug. 8, 9
Anguilla, at Sunflower	Aug. 15, 16
Bolton, at Brownsville	Aug. 22, 23
Satartia, at Wesley Chapel	Aug. 29, 30
Rockey Springs, at Hickory Ridge	Sept. 5, 6
Port Gibson, at P. G.	Sept. 12, 13
Rolling Fork, at R. F.	Sept. 19, 20
Silver City, at Holly Bluff	Sept. 26, 27
Mayersville, at Brunswick	Oct. 3, 4

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NORTH MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Purvis, at Maple	July 18, 19
Poplarville	July 20,
New Augusta, at Petal	July 21,
Lucedale, at Shipman	July 25, 26
Bay St. Louis	July 26,
Escatawpa, at Orange Gr.	July 31,
Moss Point, 8 p.m.	July 31,
Americus, at Big Point	Aug. 1,
Pascagoula, 8 p.m.	Aug. 1, 2
Vancleave, at Red Hill	Aug. 8, 9
Mentorum, at Pinegrove	Aug. 9, 10
Leetown and Pearlington	Aug. 13,
Brooklyn and Bond	Aug. 15, 16
Estabutchie, at Maxie	Aug. 15, 16
Lumberton	Aug. 20,
Carriere, at Picayune	Aug. 21,
McH. and Wiggins, at W.	Aug. 22, 23
Howison and Saucier, at St. Johns	Aug. 24,
Longbeach	Aug. 28,
Gulfport, 29th Street, at Mississippi City	Aug. 31,
Biloxi	Sept. 1,
Coalville, Bayard's Chap.	Sept. 2,
Ocean Springs, at Oak St.	Sept. 2,
Pass Christian	Sept. 3,
Hattiesburg, Main Street	Sept. 6, 7
Broad Street, 8 p.m.	Sept. 12,
Court Street	Sept. 13, 14
Wolf River, at R. Bayou	Sept. 19, 20
Gulfport, 25th Ave.	Sept. 23,

M. L. BURTON, P. E.

Greenville Dist.—Third Round.

Lula, at Lyon	July 20, 21
Coahoma, at Dundee, 8 p.m.	July 21,
Tunica, at Austin	July 26, 27
Alligator, at Duncan	July 27, 28
Rosedale, at Deeson	Aug. 2, 3
Hillhouse, at Gunnison	Aug. 3, 4
Cleveland Ct., at Lakeview	Aug. 8, 9
Cleveland Station	Aug. 12,
Friar's Point, at Sherard	Aug. 15, 16
Jonestown, at J.	Aug. 17,
Robinsonville, at Pop. C.	Aug. 19,
Glen Allan, at S. Greenv'le	Sept. 13, 14
Shaw, at S.	Sept. 16,
Delta Mission	Sept. 19, 20

R. A. MEEK, P. E.

Oxford Dist.—Third Round.

Toccapola Ct., Tula	July 25, 26
Abbeville Ct., at Union H.	Aug. 1, 2
Charleston Ct., at Oak G.	Aug. 8, 9
Red Banks Ct., at Mahon	Aug. 15, 16
Paris Ct., at Midway	Aug. 22, 23
Grenada Ct., at Duck Hill	Aug. 29, 30
Waterford Ct., at Pine Mt.	Sept. 4,
Holly Springs Ct., at Sylvestria	Sept. 5, 6
Coffeeville Ct., at Antioch	Sept. 12, 13
Potts Camp Ct., Palestine	Sept. 19, 20
Ashland Ct., at Union H.	Sept. 26, 27

J. E. CUNNINGHAM, P. E.

Winona Dist.—Third Round.

Moorhead, at Baird	July 19, 20
Belzoni, at Sky Lake	July 25, 26
Webb, at Webb	Aug. 1,
Minter City, Strathmore	Aug. 2, 3
Inverness, at Isola	Aug. 8, 9
Ruleville, at Ruleville	Aug. 9, 10
N. Carrollton, at McCarley	Aug. 15, 16
Vance	Aug. 18
Maris Hill, at Chapel Hill	Aug. 22, 23
Tom Nolen, at Lebanon	Aug. 29, 30
Slate Springs, at Cross R.	Sept. 5, 6

E. S. LEWIS, P. E.

Corinth District—Third Round.

Wheeler Ct., at Asbury	July 17
Corinth Station, at C.	July 19, 20
Iuka Ct., at Harmony	July 25
Iuka Station, at Iuka	July 26, 27
Tishomingo Ct., at F. G.	July 28
Marietta Ct., at Siloam	July 30
Booneville Station, at B.	Aug. 1, 2
[illegible] and Saltillo, at [illegible]'s Chapel	Aug. 7
Blue Springs Ct., at Bethel	Aug. 8, 9
Mantachie Ct., at Shiloh	Aug. 15, 16
Belmont Ct., at Mt. Olive	Aug. 18
Booneville Ct., at Edges' Chapel	Aug. 22, 23
New Albany Circuit, at Bethlehem	Aug. 29, 30
Ripley and New Hope, at Dumas	Aug. 30, 31
New Albany Station, at Glenfield	Sept. 6, 7
Myrtle Ct., Union Hill	Sept. 8,
Rainey and Falkner	Sept. 12, 13
Jonesboro Ct., Ebenezer	Sept. 15,

BEN. P. JACO, P. E.

Durant District—Third Round.

Chester (South Union)	July 25, 26
Ebenezer	July 31,
Lexington	Aug. 1, 2
Kosciusko Circuit	Aug. 8, 9
Vaiden	Aug. 15, 16
West	Aug. 18,
McCool	Aug. 22, 23
Black Hawk	Aug. 29, 30
Sidon	Sept. 5, 6
Poplar Creek	Sept. 9,

S. M. THAMES, P. E.

Columbus Dist.—Third Round.

Shuqualak, Center Valley	July 25, 26
Winstonville, Mashulaville	Aug. 1, 2
Macon	Aug. 8, 9
Mayhew, Kilgore's Chapel	Aug. 15, 16
Mathiston, Providence	Aug. 22, 23
Crawford, Trinity	Aug. 29, 30
Sturges, Buel's Hill	Sept. 5, 6
Brooksville, Xprairie	Sept. 12, 13
Hebron	Sept. 19, 20
Cedar Bluff	Sept. 26, 27

L. M. LIPSCOMB, P. E.

Sardis Dist.—Third Round.

Byhalia, at Fountainhead	July 25, 26
Coldwater, at Loucas	Aug. 1, 2
Cockrum, at Greenleaf	Aug. 8, 9
Wall Hill, at Marian	Aug. 15, 16
Hernando, at Horn Lake	Aug. 21,
Pleasant Hill, at Indora	Aug. 22, 23
Harrison, at Tillatobia	Aug. 29, 30
Courtland, at Chapel Hill	Aug. 31,
Eureka, at Lovejoy	Sept. 5, 6
Batesville	Sept. 12, 13
Tyro, at Malmaison	Sept. 16,
Crenshaw, at Crenshaw	Sept. 19, 20
Longtown	Sept. 25,
Arkabutla, at Harmony	Sept. 26, 27

W. M. YOUNG, P. E.

Newton Dist.—Third Round.

Lake, at Conehatta	July 21,
Taylorville, at Ocoha	July 24,
Bay Springs	July 25, 26
Raleigh, at Cedar Grove, by W. W. M.	July 25, 26
Morton, at Lindsey	July 28,
Laurel	Aug. 2, 3
Kingston	Aug. 2, 3
Homewood, at Gasque	Aug. 7,
Trenton, at New Prospect	Aug. 8, 9
Hebron, at Pleasant Ridge	Aug. 15, 16
Ellisville, at Richton	Aug. 22, 23
Chunkey, at Sageville	Aug. 27,
V. and H., Sandersville	Aug. 29, 30
Decatur, at Good Hope	Sept. 12, 13
Newton	Sept. 16,
Neshoba, at ———	Sept. 18,
Philadelphia	Sept. 19, 20
Indian Mission	Sept. 21,
Edenberg, at Mt. Zion	Sept. 22,
Harpersville, at Good H.	Sept. 24,
Carthage, at ———	Sept. 25,
Walnut Grove, at ———	Sept 26, 27
Rose Hill, at ———	Sept 30,

JAS. M. WEEMS, P. E.

Aberdeen Dist.—Third Round.

Amory and Nettleton, at N.	July 26, 27
Prairie, at Pain Chapel	Aug. 1, 2
Houlka, at Concord	Aug. 6,
Palestine, at P.	Aug. 8, 9
Pontotoc, at Harmony	Aug. 10,
Montpelier, at Palestine	Aug. 15, 16
Vardaman, at Sharon	Aug. 19,
Bounds, at Pleas. Ridge	Aug. 21,
Pittsboro, at Chapel Hill	Aug. 22, 23
Smithville, at P. Memorial	Aug. 29, 30
Aberdeen Ct., Riggan's C.	Sept. 3,
Okalona Ct., at Tranquil	Sept. 5, 6
Nettleton Ct., at Shiloh	Sept. 10,
Fulton, at Hopewell	Sept. 12, 13

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Dear Brother Boswell: Please permit me to report a meeting at a place called Sand Hill. There was once a Baptist Church there, but it has gone. When I learned of the place I arranged for a meeting, and on the 12th of June I went there in the name of the Lord and waged war against sin. The people came in crowds to hear the truth. On Sunday the fire began to fall. Brother Gale came out Thursday and was with me until Saturday morning. I continued the fight, under the guidance of the Spirit, and on Sunday we had a good meeting. I had no way to tell how many were interested, but there were many, and we organized a Methodist Episcopal Church, South, with twenty-one members. On the next morning (Monday) I sent for Brother Gale. He came again and preached a very fine and an appropriate sermon on faith. After the sermon organization was effected and the following were taken into the church: By certificate 2, by vows 5, by baptism 14. We baptized the oldest woman in the whole country, and a man who was said to be the hardest case. The Lord is wonderful in his power. Oh, how he can whip Satan and drive him back! We also baptized seventeen children. Surely, the Lord is good! God bless the Advocate. J. O. WINBURN.

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GOOD WORK AT EROS, LA.

Mr. Editor: After having spent fourteen years in south Louisiana, as pastor, nine of which were spent in Crowley District, at our last Conference Bishop Ward said, "come up higher," and put me at Eros, north Louisiana, in the hills of Monroe District.

Eros has a population of 1,500, situated on the Tremont and Gulf Railroad. The Tremont Lumber Company here has a modern saw mill, which employs, I understand, 300 or 400 men. There is a bank and high school, a newspaper, two or three good hotels, four fraternal orders, several good mercantile firms, two churches, Baptist and Methodist, and a new parsonage. We have ceiled and painted, and furnished the parsonage at a cost of nearly $[illegible] and have canvas and paper for two rooms; have raised $50 for missions and received [illegible] into the church.

We have just closed a good meeting at which scores were deeply convicted, some were reclaimed and several converted. A young men's Bible class was organized, efforts are being made to secure a Y. M. C. A., and our church greatly revived. Three hundred people were present Sunday night. Brother Albert S. Lutz of New Orleans did the preaching and captured the town and held it to the close.

We have a fine W. H. M. Society, prayer meeting, Sunday School, and literature to organize an Epworth League.

Everybody thinks our Presiding Elder, Rev. J. E. Densen, is "the top notch." J. J. KELLY.

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GREAT REVIVALS IN CORINTH DISTRICT.

Dear Dr. Boswell: I have never known such revivals in the history of the Corinth District as the Lord is sending upon his preachers and people this year. I will not undertake at this time to write about all of the great meetings that have already been held in this part of the country in several of the pastoral charges, but make only a few references to our great union revival held in Saltillo, Miss.

We counted 155 conversions; how many more there were the last great day will reveal. Many testified that it was the greatest revival ever held in Lee County. Of course there were scores of additions to the different churches.

Brother C. W. Cummings is our pastor at Saltillo. His whole soul is in the salvation of his people. He is full of the Spirit, and it is a pleasure to hold a revival with him. The talented and consecrated leader in the great revival movement that is now on in our district is Rev. Ben P. Jaco, our presiding elder. He knows how to bring things to pass. He is honored and loved by preachers and people for his work's sake. Bishop Hendrix certainly gave us the man the district needed. His plans are the result of sober thought, with an eye single to the glory of God in the salvation of the people and the spiritual and material development of the Church. The plan is, with a good gospel tent, and preachers and people with a true spirit of loyalty to follow wise leadership, such as we have in Brother Jaco, to evangelize the district. I am not overestimating the outlook when I say, candidly, the prospects are fair now for the salvation of thousands of souls between this and Conference. The time has come for the Lord to revive his work throughout the Church. Blessed be God for the gift of his Son, who is everything to me.

The 10th of July I begin a camp meeting with Brother Sweeney and his people at Denham Springs, La. After that shall resume our revival campaign in Corinth District. The evangelistic tent method, in connection with the pastors, under the direction of presiding elders, with the baptism of the Spirit, is the greatest modern way of reaching the masses.

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PRAYER-MEETING TOPIC.

July 19. The Passing of Doubt; The Illuminated Life. John i, 45-51; xx, 24-29.

The conflict of doubt has tried many men's souls. The great questions have arisen, and for the moment the heavens have seemed dark above them. Sometimes it seems as if there might have been such a moment in the mind of the Christ as he hung on the cross and all was dark about him, and there broke from his agonized heart the cry, "My God, my God, why hast thou forsaken me?" In almost every life there is a time when the great questions are settled, when you ask yourself what you know, what you believe, and why you believe. There has come to many a sin-laden soul, anxious for relief, doubt as to whether there was any help. When men have told of the Christ, the words have seemed meaningless, and there has been no hope. We study two instances of such doubt from the Bible.

1. Nathaniel.

He was a devout Jew, looking for the coming of the Messiah. While Jesus was calling disciples, Philip came to Nathaniel with the announcement that they had found the Christ. He received this statement with the same spirit of doubt that would have been in one of us had we been there. In addition to the fact that anyone making such claims must prove himself, there was a doubt because Jesus was from Nazareth. When Nathaniel responded to the invitation of Philip to "come and see," the Master read his heart, and commended its purity. In answer to the question of the astonished man, Jesus refers to some occurence in his garden that completely convinced him. It was not so much the miraculous knowledge of some hidden incident, as it was that Jesus read his heart. To-day the searching of the heart by the Spirit has convinced those who were proof against all the arguments that men might use.

2. Thomas.

Since the world began no man had conquered death. This wonderful man whom Thomas had followed was surrendered out of his life, when the cross and the grave gained their victory. It was an idle tale to Thomas when men told that they had seen the Master alive. He was not with the others when Jesus first came into their gathering, and their story seemed like the words of dreamers. Thomas doubted, as most of us would have done. But when he met the Lord face to face, and his own words were repeated to him, he cried out, "My Lord, and my God." He saw more than the mere physical Christ; there came to his soul the vision of his Redeemer. So to men since, who have not put their hands on the body of Jesus, has come a vision of the Christ. Men have doubted, and cried out in agony and fear, when over the heart has stolen a calm that has breathed peace and rest. Before the soul an unseen one has stood, and they have cried out in submission and worship. How, we cannot tell, but somehow the Lord has revealed himself, and without the evidence of the outward sense, we have been convinced, and doubt has fled.

3. The Remedy for Doubt.

From the lessons given above, as well as from the experience of men since, we would say that Jesus himself is the best remedy for doubt. Philip was wise when he said to Nathaniel, "Come and see." Thomas, after all, turned the right way when he insisted on seeing Jesus. If a man doubts, bring him into contact with the Christ in some way. Through the simple tale of personal experience, man have seen your meeting with your Lord and believed, when volumes of evidence would not have convinced. If your life is transformed by the indwelling Christ, some are going to see him and believe. Hosts of men have in the hour of doubt and despair turned their eyes to the darkness, with a cry for help, and somehow, in the secret of the soul, the light of an approaching Christ has broken upon them, and they have found peace. The heart that really wants to know the Christ and honestly seeks will always find the Master, no matter how deep the doubt or dark the ways. If the shadows ever come over your soul, O child of the King, trouble not yourself with the myriad hard questions that men raise, but go straight to the Master's feet and he will banish your doubts.

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PLEASANT HILL, MISS.

Dear Dr. Boswell: We have closed a very successful meeting at Pleasant Hill. We began our meeting the fourth Thursday in June and continued up till Friday night. Brother W. R. Williams, of Cockrum, did the preaching with the exception of one sermon by the pastor. Brother Williams' preaching was of the highest order, and made a deep impression on our town. The spirituality of our church was increased four-fold. The conversation on the streets and in the homes are about the meeting. People who have never been known for spirituality are very much impressed with the importance of living a godly life. Brother Williams' sermons were strong presentations of Christian truths. They were spiritual and soul-searching. He dwelt upon the importance of an entire surrender to Christ and of personal consecration.

At the close of the meeting there was a unanimous request for Brother Williams to stay longer, but he was compelled to leave and a unanimous request was made that he come back later on. An arrangement was reached, and Brother Williams will be with us again the second week in September.

Brethren, pray for us.

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A GREAT REVIVAL AT SALTILLO.

On June 14, 1908, Rev. W. D. Bass, our evangelist, opened fire on Satan and sin at Saltillo, Miss. He preached three times a day for eleven days and took the fort for Christ.

This was a great revival and a great victory, the different churches all coming as a solid army to the front. Every service was a feast. There were 185 conversions, and the people are rejoicing over the victory. About seventy were united with the churches here, and others will follow. This meeting will tell in eternity. Brother Bass is a great revivalist and is indeed the man for the place. He collected about $200 here and made a donation to our parsonage that we are soon to build. Dr. Stevenson is going to donate a beautiful lot for the parsonage. How good it is to have such big-hearted men among us!

We thank God and Brother Jaco for sending Brother Bass to us. Brother Jaco is a natural born leader and will bring his district to the front.

J. W. CUMMINGS, P. C.

TOPISAW CHARGE.

Dear Dr. Boswell: The revival season, as we call it, is drawing near, and we are expecting the Lord to do great things for us this year. To this end we are working and praying.

Our first protracted meeting will be at Sartinville, beginning Sunday, July 19. Rev. J. E. Williams, of Tylertown, will do the preaching. Brother Williams is a good man, and fine revivalist. We are looking for a great manifestation of God's power.

The camp meeting at Topisaw (Felder's Camp Ground) will begin on Friday, Aug. 7, and continue eight or ten days. We expect this to be the best camp meeting ever at this place.

Many of our people here are much more spiritual than they were one year ago, and with two prayer meetings weekly, with earnest prayer for the Lord's presence and power with us and upon all ministers and workers who may come, we have a right to expect a great meeting. All ministers are invited to the camp meeting. I ask all the ministers of the Brookhaven District to accept this as a personal invitation to each one to attend.

The last of the revivals will be at Holmesville, beginning Aug. 26 or 27, conducted by Rev. D. E. Kelly, of Bogue Chitto. Of course, that means a revival, for such godly men as Brother Kelly always bring a revival with them. We have a fine people at Holmesville, and with the fire still burning in the hearts of the people from the revival last year conducted by Brother J. E. Williams, we could not expect the meeting to be anything but a success. Brethren pray for us.

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FROM JENA, LA.

Dear Dr. Boswell: We have just closed a meeting at Bela, which started Saturday, June 20, and closed the night of the 27th. My presiding elder, N. E. Joyner, preached the first two sermons, and I continued until Tuesday, when Brother G. D. Purcell came to my assistance.

We had one of the best meetings that has been held at that place for six years. We had nine accessions on profession of faith, baptized ten babes and children, and organized a prayer meeting. One convert went to the Baptist church, which made ten who joined the church. We had several conversions, some of which were the brightest I ever saw.

Brother Purcell is a plain, practical gospel preacher; is splendid help, and preaches the truth as it is found in Christ Jesus. Any preacher will do well to get him in their meetings. We have organized three Sunday schools this year. The work would have been in a better condition could I have done more visiting; but being in school, I had more than I could attend to. We have purchased a new organ for Eden church at a cost of $60. We are planning for more meetings. I have a very difficult work trying to get my people to read. Am praying and looking to the Lord for a gracious outpouring of his Spirit. Pray for me.

Your brother in Christ,

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NEW PITTSBORO CHARGE.

Dear Dr. Boswell: Feeling that a report from this new and fast-growing field would be of interest, I will give you some facts.

The Pittsboro Charge, as of old, embracing six or eight appointments, and belonging to Oxford District, is now in the Aberdeen District. At the last Annual Conference it was divided into two charges of four churches each—Pittsboro Circuit and Bounds Mission. The former charge I serve, embracing Pittsboro, Big Creek, Calhoun City and Derma, the last two being new and fast-growing towns on the new railroad from Okolona, via Houston, to Calhoun City, a distance of thirty-eight miles, opening up a fine section of beautiful country that is new and undeveloped, with a wealth of pine timber and productive lands.

This section is inhabited with a good class of energetic and enterprising people, who seem to have plenty of money, working almost day and night, and are literally building a city out here in the woods. Calhoun City is one of the best towns in the State for its age, a little over two years, with a population of several hundred people.

I have large congregations and live Sunday Schools at each appointment. We have organized four W. H. M. Societies that are doing good work. I am planning to build two new churches and a parsonage, all of which are badly needed, there being no houses of worship at either Calhoun City or Derma. We have good lots secured, and are putting material on the ground at the City. We are very much in need of more money, and contributions are in order, which will be thankfully received and duly credited.

Church buildings were never more needed anywhere, the "big pasture" (Oklahoma) not excepted, and if we don't get them soon we'll suffer loss.

Doctor, you have acquaintances in this field who remember you kindly. I enjoy the "Advocate" and use every opportunity for its circulation.

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Calhoun City, Miss.

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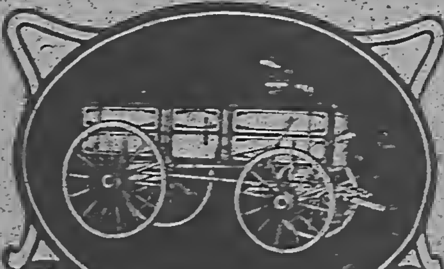
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CHRISTIAN ADVOCATE

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REV. H. WHITEHEAD, Ass't Editor.
NEW ORLEANS, THURSDAY, JULY 23, 1908.
CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.
VOL. 55—No. 29.
"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."
WHOLE No. 5409.

Glances at the World.

Women who learn to swim greatly lessen their chances of being drowned, and all who have an opportunity should acquire the art, but we do not think it becoming in them to learn for the sake of putting themselves on exhibition. It is harmful to womanly instincts. In short, we think it is vulgar. Still we are of the opinion that the young woman who last week swam from Alton, Ill., to St. Louis, a distance of twenty-six miles, without stopping, was far less subject to criticism than the six girls from St. Louis who are traveling over the country and posing as baseball players. These girls were in one of our inland towns, a few days since and engaged in a game with the local team, made up, of course, of young men. How these girls were dressed we do not know, but from the manner in which one of the town papers—more candid than many—criticised them, we judge their garb attracted more attention than their playing. Their dress, perhaps, was the chief attraction, for, it is said, they "put up" a very poor game. The performance, so far as the girls were concerned, was characterized as disgusting. We dare say it was. And, strange to say, the girls' baseball game drew to the grounds the largest crowd of the season. The sight-seers expected to see a sight, and were not disappointed. Why will sensible people thus give way to curiosity?

* * *

Hon. Seaborn Wright was the leader in the movement that gave the State of Georgia her present prohibition law. His position in the legislature was pre-eminent. Because of this he has attracted the attention of the party prohibitionists who have recently been putting him forward as a candidate on the National Prohibition ticket for the presidency. He is a Democrat, and proposes to continue his fight for prohibition inside the Democratic Party. In an interview, he is reported as having said "It is the fear of 'liquor domination' in the Democratic Party in the South. If I should go out of the Democratic Party to accept the nomination for president, and carry with me any considerable number of Southern Democrats, it would turn the dominant Democratic Party in the South over to the liquor element in the Party, resulting in the repeal of the prohibition legislation secured already in the South through the Democratic Party. The one overshadowing question before the American people to-day is a clean, intelligent citizenship. If the American saloons are not destroyed, they will eventually destroy this Republic through the corruption of the people, especially in our great cities. The temperance question to-day is not so much the right of the individual to drink as the right of the dominant liquor interest to destroy the citizenship upon which this Republic is bottomed." That is a very practical view of the question.

* * *

We have never made a study of Socialism—that form of Socialism that strikes at good government. We have thought it a waste of time. We are satisfied that it has its roots in depravity. We so judge by looking at the men who adopt its principles. A system that can produce and put forth such men as Debs as leaders—going so far as to nominate them for the Presidency of the United States—is bound to be rotten at the core. These men, banded together and dignifying their clan by the name of Party, have had the hardihood to nominate a man for the Presidency who is now in prison, serving a twenty-five year sentence for shooting a citizen of Goldfield, Nevada. This action on the part of the Socialists looks like an effort to stamp contempt on the State or make a martyr of the nominee. Possibly both objects are in view. This, together with the fact that this man was named as the "standard-bearer" of the party "emphasizes the practical socialist opposition to law and order," and, as the *Inter-Ocean* says, "in order to make their meaning clearer, the selection of the nominee was accompanied by a eulogy of his crime," saying, "It was one any man should be proud of." Again we declare all our people are not civilized.

* * *

The desire to lessen the sufferings of a fellow-being, no matter how great a criminal, is natural among civilized and Christian people. But there is sometimes an unnecessary amount of what is commonly called sympathy (though the word is often misapplied) manifested towards criminals who deserve all the punishment inflicted. Justice and the safety of society demand punishment even to the penalty of death. Of late, many people in Louisiana have been exercised on the subject. A little boy was kidnaped and murdered. Several persons were indicted, tried by a jury and sentenced to life imprisonment. Not a few felt that justice had miscarried. They believed the criminals should have been sentenced to death. Later two other persons, a man and woman, brother and sister, were convicted for the same offense and sentenced to death. They were no more guilty than the first batch, and again not a few felt that justice had miscarried, in that the sentence imposed was too severe. In this case strong efforts have been made to commute the sentence, not so much out of sympathy for the individuals as to make their punishment equal to those who actually committed the murder. If the first batch tried and found guilty were worthy of punishment only to the extent of life imprisonment—which in Louisiana, it is understood, means fifteen years, even though the prisoners live—it is keenly felt that the young man and woman charged with conspiracy are not worthy of death, and that their sentence should be commuted. This desire for commutation is not the result of over-sympathy, but is a desire to see equal justice meted out to fellow criminals.

* * *

The *Carrollton (Miss.) Conservative*, always sensible, has this to say about education in Mississippi: "Prominent educators from all over the State have been at the university this week, holding what they term a great educational rally—a conference in the interest of the schools of Mississippi. The State Superintendent of Education, the heads of all the State colleges and of other colleges, were there to participate in the discussions of matters that will go to the improvement of the art of teaching. The School Improvement Association was also in session at the same time. This is one of the most important branches of the educational work. There are hundreds of schoolhouses in the State that are not fit to herd goats in, let alone make homes for the boys and girls—the future men and women of the country. Ninety-nine of every one hundred schoolhouses in Mississippi need improvements. They need better buildings, better lights, better trustees, better heating facilities, better equipment, better libraries, more cheerful surroundings, and last, but by no means least, better teachers than many of them have." That is a little hard on the educational facilities of Mississippi, notwithstanding there are many very fine high schools in the State and that it owns and boasts of a few of the best agricultural, mechanical and industrial schools in the country. We suppose, though, the *Conservative* has in mind only the rural district schools which doubtless need more attention. Maybe the work of the last legislature and of the School Improvement Association will result in good. Already five counties have located agricultural schools in accordance with the act of the last legislature, and that form of education will take a new start. If we are not mistaken, education in Mississippi will be greatly stimulated.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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THE "ORIGINAL SIN" PROBLEM NOT YET SOLVED.

BY REV. D. M. GEDDIE.

No. 2.

Dr. Manch, in his interpretation and application of the seventh and eighth chapters of Romans, makes a mistake similar to the one made in his use of the first chapter. In these chapters the Apostle was not discussing the moral conditions that Adam's sin brought upon the race. He had in mind an entirely different question. In the sixth chapter he treats the subject of whether a Christian should or should not live in sin. The seventh chapter is a continuation of this same thought, with a slight variation of treatment. He informs us that he is speaking to those who know the law, and who are under the law. But infants do not know the law; neither are they under the law. No law, human or divine, is binding on them. "Where no law is, there is no transgression; sin is not imputed when there is no law; the strength of sin is the law. Without the law sin is dead; sin is the transgression of the law." Now, if these utterances of St. John and St. Paul be true—one of them being found in the fifth chapter of Romans, where the "original sin" problem is under treatment, and one in the seventh chapter—and the Apostle is discussing the moral condition of infants, then we must conclude that they are in a state of innocence. No other conclusion is left us without violating every known rule of logic. We cannot predicate of infants that when they would do good evil is present with them, so that "the good" they "would" do they "do not," but "the evil that" they "would not" they "do;" or that they "delight in the law of God after the inward man," but see another law in "their" members warring against the law of "their" minds and bringing "them" into captivity to the law of sin, which is in "their members."

But it is contended that this law of sin in germinal form is in the members of the infant, and as soon as self-consciousness is sufficiently developed it will manifest itself in overt, voluntary acts of sin. The disease is there by heredity, and the child must follow the bent of its nature and become a practical sinner.

But before laying this down as a categorical conclusion, drawn from the plain teachings of the holy Bible, there are two thoughts that demand serious and prayerful consideration. The first is that by no writer of the New Testament are the [illegible] characteristic lusts, passions, tempers and dispositions of infantile nature mentioned. Wherever the tempers and dispositions of the human heart are spoken of it is in relation to adults, and the only way that we can connect them with infantile life is by gratuitous transference of them from adult life. Now, is that a straightforward, honest process of reasoning? If so, we can give to infantile nature any character and coloring that we may choose. But, [illegible] this, it seems to the writer that it should be shown from the plain teaching of the written Word of God, or from the known and admitted facts of human existence, that the adult and the infant both belong in the same mental and moral category, and that what is characteristic of the one is also characteristic of the other. That every moral aptitude or bias in the practical life of the adult is the development of a germinally inherent trait of the moral nature of the infant. But the very reverse of this in most respects seems to be true. The Bible, experience, observation, history, literature, philosophy, science and government are positively [illegible] against such an idea. They are placed in every department of thought and activity in two separate classes, so that many things morally true of the one are untrue of the other, and many elements of character are found in the adult that do not exist, even seminally, in the moral nature of the infant. Hence the logic that would transfer the moral condition of adults to infants is mere juggling with imaginary phenomena, and not categorical reasoning.

The second thought is that the transmitted disease of Adam's sin is not the only source of sin and corruption. It is that which comes out of the heart that defiles the man, but everything that comes out of the heart is not the development of an inborn trait or quality of the heart. Temptations to wrong enter the heart from the world and the devil, with all the motive and [illegible] that one moral agent can exert upon another. The purpose to betray his Lord was begotten in the heart of Judas Iscariot by the devil. "The devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him," he went out under cover of darkness and committed one of the blackest crimes in the moral history of the race.

Now, in the light of these considerations, let us try to find out what St. Paul means by "the [illegible] of men," the law of sin, the carnal mind, and "the flesh." In Colossians iii. 5, we read: "Mortify therefore your *members* which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Many adults there are who have such members, but by what authority or by what process of logic can we predicate [illegible] fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry, as the members of the moral nature of infants? Certainly we cannot [illegible] from the fact of Adam's sin, for we have not the least Bible evidence that he was ever guilty of these. [illegible] his guilt was not transmitted [illegible] It was the [illegible] was visited upon his posterity [illegible] Further that this we have [illegible] human guilt [illegible] may be transmitted [illegible] father [illegible]

In this seventh chapter of [illegible] Paul uses these same [illegible] man. Infants have [illegible] man? Character is [illegible] sands of men have the [illegible] describes; but if this is the [illegible] The infant, it is put off with its unholy passions and [illegible] lusts, before we behold its beautiful form, and listen to its innocent prattling, musical voice, and feel the warm flushes of its bewitching, heaven-drawing influence in our homes.

In the fifth chapter of Ephesians the Apostle says: "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Manifestations of some, if not all, of these are seen in the lives of men, but not in the lives of frolicing boys and girls in Christian homes and in Christian communities. It is only those whose lives are brought under the influence of Satanic suggestions and godless men who ever manifest such passions as dominant and ruling forces in their lives, so that when they would do good evil is present with them, and the good they would do they "do not," but "the evil" that they "would not" they "do." If Jesus Christ was the true Light that lighteth every man that *cometh into the world*; if every male that openeth the womb shall be called holy unto the Lord; if Christ said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God"; if Samuel at 10 or 12 years of age could become God's prophet and [illegible] ministering servant in holy things, and John the Baptist was filled with the Holy Ghost from his mother's womb, we are forced to believe that there is as strong a tendency in the infant nature to good as there is to evil.

What, then, is Paul talking about in the seventh chapter of Romans? Simply and plainly he was describing the life of those Jews who, in their pretentious holiness, boasted that they were saved by obedience to the law given them by Moses, and denied their need of Christ to save them. He there [illegible] to their guilty hearts the [illegible] truth that the law offers no pardon to sinners, and no power to overcome *the* moral impotence that their sins produce. That in rejecting Christ they rejected their only means of recovery from sin, and the only power that could enable them to live righteous lives. And the [illegible] of the doctrine of justification by faith, not [illegible] encouraging men to continue in sin that grace may abound, and to do evil that good may come, it was their only hope of [illegible] dead to sin and alive to God. [illegible] the law could do for them was to show them that they were sinners, helpless, hopeless, and that [illegible] could save them through the sacrificial [illegible] of the "Lamb of God that taketh away the sin of the world."

The above is the only interpretation and application that can be given of this seventh chapter of Romans that will be found [illegible] consistent with all the facts involved. Let any one who [illegible] another [illegible] exposition, and he will find himself [illegible] however so thickly and strongly [illegible] that the strength of no [illegible] skill can [illegible] disentangle and liberate his feet.

Vaiden, Miss.

MILLSAPS COLLEGE.

BY REV. W. W. [illegible]

The Seventeenth Session of Millsaps College [illegible] the best in the history of that institution. [illegible] accumulating years its [illegible] broad-[illegible] becoming more and more thorough. [illegible] was no small praise for Dean [illegible] have [illegible] a college that he [illegible] and oc-[illegible] know that the work done in Millsaps [illegible] thorough as that done in any other [illegible] in the South.

With its increased endowment, the Board of [illegible] enabled to extend the [illegible] its [illegible] employ and retain the best of instructors and add to its general equipment. [illegible] the last meeting of the Board the salary of each professor was given a substantial and much-needed increase, one new chair was added to the Faculty, and better equipment was provided for the departments.

With its growing alumni, now numbering more than three hundred and fifty, there is going out into the various trades and professions of the State more enthusiastic friends of the College, who, apart from Church loyalty, become its most active advocates. The College is too young as yet to have created a state-wide Millsaps College spirit among its old students. Its seventeen years have not given time for its graduates to have entered in any appreciable numbers the different walks of life and to have demonstrated [illegible] its superior training. That comes only with the lapse of time. Millsaps' first generation has just entered upon the responsibilities of life. That they will make good their early achievements clearly promise. Happy the school whose multiplied years, growing into generations, enable [illegible] a large constituency to say of her, with pride, "my *alma mater*." This is one of a college's most valuable assets. It is won only by a college's permanent foundation, lofty ideals, efficient instruction and wise administration. These Millsaps has, and it awaits but the sure accretion of the years to win that state-wide college spirit born of a large and honorable alumni.

Its commencements have always been notable occasions. This is a time for a gathering of the clans, and they come. From the four quarters they come—fond parents to see their sons contest for its honors and receive its awards; the old boys again to sit within its walls and to renew their sacred comradeships; loving preachers and loyal laymen whose generous gifts have helped to make the College and the occasion, and perhaps to arrange for the entrance of a son; admiring friends from the city of Jackson, for Jackson is proud of the school, that they all may enjoy its feast of eloquence and flow of soul. Young men in their best suits, with their best girls; young women wearing their daintiest gowns and happiest smiles; old men whose accumulated years have not effaced the memory of youthhood's hopes and joys—all enter that they may contribute to their own and the school's pleasure. A Millsaps commencement is worth going far to see. The President has always been happy in the selection of commencement orators. Never was he more happy than in the choice of Dr. W. F. Tillett, whose baccalaureate address on "Ethics and Altruism" was one of the noblest ever delivered from the College rostrum.

Let us now take a candid and sincere view of what the College is and has and does. For some years I have been a member of its Board of Trust. I have taken the time and have had the opportunity to know. As a representative of the Church, guarding that for which the Church stands, I have watched with pride its growth, and heard with pleasure its praise voiced by men from great universities who knew its workings, for it is a college doing genuine college work. It allows nothing superficial to wear its seal. When a young man receives its diploma it means that he has done honest work, and is morally worthy, for which he is justly entitled to his degree. And this diploma is worth its full face value when he enters upon university work, or it stands for so much real training and equipment in the arena of life. It is the purpose of the Board of Trust and of the Faculty to give a thorough college education of which the Church, the parent and the student, as well as the College, may be justly proud. Along with this, it seeks to make of each student a genuine Christian. Every member of the Faculty is a positive Christian, who endeavors by all proper means to win the entire student body to an active Christian life. Very few young men have ever passed through its course and left its halls who have not given their life for service to God. May it ever be so!

[illegible] to bring in the largest possible revenue from the invested endowment, with never a loss of one

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Shreveport, La.

For Announcement or other information

Address:
President W. L. WEBER,
Shreveport, La.

[illegible] There remains one question to be asked: *What is the Church going to do for Millsaps College?* [illegible] The South has very few first-class colleges. Why not make this the equal of any in America? To do this its endowment and equipment must be largely increased. [illegible]

[illegible] From every pulpit in Mississippi there should be spoken in the next four weeks the merits and advantages of Millsaps. Our Church should educate our young men. That is why we are in the College business. We have the equipment with which to do it. We can do it. If the nearly 350 Methodist pastors in the State, with our Church papers, will push a campaign for the College, instead of the 300 students we had last session, we will have 500 next.

Watervalley, Miss.

Y. M. C. A. AT MILLSAPS COLLEGE.

BY W. A. WELCH, PRESIDENT.

Last year was a most successful year in Association work here in many respects. The regular Friday evening and Sunday [illegible] services were conducted regularly throughout the session, and a splendid attendance was maintained. The boys conducted most of the meetings, but in addition to this there were a number of very interesting and inspiring messages delivered by outside men.

The Missionary Department did some very effective work. About fifty boys pursued the course in mission study, and out of this number nine have volunteered for the foreign field. The philanthropist may contribute his thousands for the support of missions, and well he may, and yet when we hear a man say, "Here am I, Lord, send me," we realize the true devotion such a one has for missions.

The Bible study phase of the Association work is decidedly the most important of all. More than one hundred boys were engaged in the work and pursued systematic courses in Biblical training. Courses were given in "The Life of Christ," "The Acts of the Apostles" and "Old Testament Characters." These courses were so arranged as to make daily study convenient, and quite a number observed the "morning watch" throughout the year.

Last Christmas ten delegates from Millsaps attended the Southwestern Students' Conference at Ruston, La., and received special training along lines of Association work. This was the largest representation sent up by any single institution, and great good has come from these men.

In the early spring a revival was conducted by Prof. Charles Lane, of Georgia. He did excellent service, but much of the success of the meeting was due to the services of personal workers. About thirty-five boys were converted and a number have since united with the different churches.

The Young Men's Christian Association is doing a great deal towards the development of Christian character, and is an element of vital importance in training men for Christian leadership; the great need felt in the churches today for lay workers will receive a great contribution from this source.

The need of an Association building is [illegible] felt by all, since the present quarters are confined to a single room, and much agitation has been carried on among the students to the effect that a campaign for a building should be begun. A $25,000 hall containing an auditorium, a library, reading and Bible study rooms, game rooms, a commodious gymnasium and a swimming pool connected with up-to-date bathrooms would certainly be an attractive place. Such a building would add much to making the Y. M. C. A. a commanding institution in our midst, and most assuredly such a building would be the greatest monument for good that our Christian people could erect.

It is hoped that next year will be the most eventful year the Association has ever had, and prospects are bright in that direction. Remember us and our work.

"MEN OF ISRAEL, HELP!"

For a nobler purpose is this cry made at this time than when its clarion notes echoed through the streets and alleys of Jerusalem and called everyone in the sound of it to united and enthusiastic action. As the purpose is nobler, the response ought to be the much more ready. The building of our Orphanage at Ruston must be stopped unless the Board of Trustees get immediate financial assistance. Further, we have [illegible] more orphans [illegible] The [illegible] the Board that [illegible] Conference next [illegible] We have [illegible] this year we [illegible] This past [illegible] expenses [illegible] this will [illegible]

Let every one who reads this appeal who has [illegible] Brother C. C. Weir [illegible] Ruston, La.

[illegible]

CAMP MEETING.

The [illegible] Creek Camp Meeting will open on the [illegible] and will continue ten [illegible] come and stay free of charge. [illegible] had for [illegible] We have [illegible] tents on the [illegible] plenty of fine water. [illegible] that God will [illegible] may be saved.

[illegible] E. [illegible], President.

CAMP MEETING.

The South Mississippi Holiness Camp Meeting [illegible] August 28, to [illegible] ten days. The leaders are Rev. J. S. [illegible] and R. A. [illegible] Rev. [illegible] leader.

Miss Z. [illegible], Sec'y.

[illegible], Miss.

HAVE YOU CHURCH MEMBERS IN LOS ANGELES?

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[illegible] this [illegible] and send us [illegible] arrearages on your [illegible] regular $2 [illegible] *This* [illegible] not apply [illegible]

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[illegible] renewing [illegible] may end [illegible] carries you [illegible] and send this [illegible] $2, we will [illegible] subscription [illegible] now, and it [illegible] your remittance [illegible] clipped from [illegible]

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THE SEASHORE CAMP MEETING.

The thirty-seventh gathering on this famous campground was held July 8-15. The meeting was opened with a strong sermon by Dr. J. S. Frazer, presiding elder of the Mobile District. The presiding elders of the three districts chiefly interested in the meeting were all present, sharing in the responsibility and enjoyment of the occasion. The greater part of the preaching was done by Rev. M. Sharbrough, of the Mississippi Conference; Dr. Felix R. Hill and Rev. H. R. Singleton, of the Louisiana Conference; Rev. C. W. Rush and Rev. J. M. Roberts, of the Alabama Conference. Others who rendered most efficient service in the pulpit were Rev. W. B. Lewis, Rev. T. H. Dorsey, Rev. J. B. Tate and Rev. L. F. Foster. Others, both lay and clerical, gave valued help in the conduct of the prayer and altar services.

The preaching was direct and evangelical. There was a spirit of intense earnestness and a purpose to secure definite results. In point of interest, it was one of the best meetings ever held on this campground, certainly the best in many years. There were about one hundred professions of conversion, and over thirty applicants for church membership. While the converts came from localities as remote as Texas and Tennessee, the meeting was especially helpful to our work on the Mississippi coast. The experience meetings were equal to any I have ever attended, and the congregations particularly attentive. Many who have been in the church for years said that it was the best meeting they had ever seen.

The music under the direction of Prof. T. O. Adams, was the best I have ever heard at a campmeeting. Our standard hymnal was used exclusively, and it was clearly shown that a great revival may be had without the false emotionalism generated by the use of "ragtime" perversion of the service of song. One very successful minister informed this writer that he had not believed it possible to conduct a revival with the standard hymnbook until he had seen the work done at this meeting. An opportunity to point a moral: We owe it to the present generation to form a better taste in the service of song. The worthlessness of most collections of "ragtime" religious songs is proven by their ephemeral existence—No. 1 has to be supplemented speedily by Nos. 2 and 3, etc. A great Church, in its eagerness for education, ought not to neglect the training of its people for the holy service of song.

Another matter: We ought to realize the value of this great property. We know that it is still possible to have great spiritual meetings at this place. But the value of the investment to the Church is too great to be content with an eight-day campmeeting. I have never before realized so profoundly the natural beauty and suitability of this property for more extensive use. It should be made a great center of educational and inspirational work. If we are wise, this place shall attain a position of influence and power exceeding its former glory.

F. N. PARKER.

THE LAYMEN'S MOVEMENT.

Dear Editor: I will be very glad if you will announce through the columns of your paper that at the Arcadia District Conference, which convenes at Bienville, La., July 28 to 30, the presiding elder, Brother C. B. Carter, has given the *afternoon session of Wednesday, July 29*, to the Laymen's Movement, and it is trusted that a large number of the laymen of the district will be present. A programme will be prepared that will present the different aspects of the work, so that our district may begin at once to reap the good effects of a greater knowledge of and interest in the great work of our great Church on the part of the laymen.

We are trying to get every [illegible] church [illegible] ally.

N. R. [illegible]

District [illegible]

No. 2.

W. C. Harris, New Albany, $[illegible]

J. R. [illegible]

Treasurer Board Church Extension.

Carrollton, Miss.

JOINT BOARD OF FINANCE.

Mississippi Conference.

Following is the Treasurer's report of the Joint Board of Finance of the Mississippi Conference for the quarter ending June 30, 1908.

Brookhaven District for Conference Claimants—	
Magnolia	$60.00
Wesson	34.50
Brookhaven (in full)	130.00
Summit	20.00
McComb Central	55.00
Hazlehurst	65.00
Silver Creek	5.00
Toglsaw	20.60
Monticello	5.00
Adams	12.00
Columbia (in full)	122.00
Total to date	$529.10
Jackson Dist. for Conference Claimants—	
Yazoo City	$100.00
Benton	20.00
Collins	20.00
Previously reported	38.00
Total to date	$178.00
Meridian Dist. for Conference Claimants—	
Waynesboro	$25.00
East End, Meridian	55.00
Previously reported	65.00
Total to date	$145.00
Newton District for Conference Claimants—	
Vossburg and Heidelberg	$5.00
Lake	10.00
Ellisville	40.00
Fifth Avenue and Kingston, Laurel	10.00
Previously reported	299.50
Total to date	$364.50
Natchez Dist. for Conference Claimants—	
Liberty	$20.00
Meadville	10.00
Hamburg	15.00
Woodville	5.00
Caseyville	25.00
Centerville	30.00
Total to date	$105.00
Seashore Dist. for Conference Claimants—	
Main Street, Hattiesburg	$100.00
Pearlington and Logtown	25.00
Lucedale	40.00
Pass Christian	15.00
Court Street, Hattiesburg	50.00
Saucier and Howison	20.00
Mosspoint (in full)	110.00
Longbeach	25.00
Ocean Springs	20.00
Escatawpa	5.00
Previously reported	69.00
Total to date	$479.00
Vicksburg Dist. for Conference Claimants—	
Rocky Springs	$30.00
Oak Ridge	7.00
Sataria	25.00
Port Gibson	50.00
Bolton	20.00
Hermanville	28.00
Previously reported	121.50
Total to date	$281.50
Reported to date for Bishops—	
Newton District	$100.00

W. L. HIGHTOWER, Treasurer.

Philadelphia, Miss.

BOARD OF MISSIONS.

Mississippi Conference.

Following is the report of the Treasurer of the Board of Missions, Mississippi Conference, for the quarter ending June 30, 1908:

	Foreign.	Domestic.
Brookhaven District—		
McComb Centenary	$24.05	....
McComb, Lee Branch Street	80.50	$78.00
Summit	25.00	25.00
Monticello	3.50	3.00
Toglsaw	10.30	10.30
Wesson	12.00	....
Magnolia	....	49.00
Brookhaven	....	8.00
Hazlehurst	....	10.00
	$154.85	$183.30
Jackson District—		
Fannin	$9.00	$9.45
Mount Olive	60.00	60.00
Yazoo City	45.00	43.00
Capitol Street	....	110.00
	$114.00	$222.45
Meridian District—		
Leakesville	$2.00	....
East End	45.00	40.00
DeKalb	9.00	....
Central	34.87	....
Shubuta	....	5.00
Scooba	....	15.15
	$90.87	$60.15
Natchez District—		
Meadville	$7.50	$9.00
Jefferson Street	27.89	....
Liberty	10.00	15.00
Hamburg	11.00	11.00
Pearl Street	....	25.00
	$56.39	$60.00
Newton District—		
Lake	$10.00	....
Neshoba	10.00	$10.00
Fifth Avenue and Kingston	10.00	....
Forest	20.00	....
Walnut Grove	5.00	....
Eucutta	6.50	7.00
Ellisville	38.00	38.00
Vossburg and Heidelberg	10.00	....
Laurel, Main Street	....	6.05
Homewood	....	20.00
	$109.50	$81.05
Seashore District—		
Mentorum	$8.00	....
Pass Christian	15.00	$25.00
Pearlington	30.00	25.00
Vancleave	20.00	....
Court Street	15.00	10.00
Longbeach	25.00	15.00
Howison and Saucier	30.00	30.00
Wolf River	10.00	10.00
Americus	30.00	....
Coalville	10.00	10.00
Broad Street	10.00	....
Escatawpa	10.00	10.00
New Augusta	....	15.00
Twenty-ninth Street	....	10.00
Mosspoint	....	180.00
Ocean Springs	....	35.00
	$213.00	$375.00
Vicksburg District—		
Crawford Street	$50.00	....
Rocky Springs	10.00	20.00
Hermanville	....	30.00
Port Gibson	....	45.00
Satartia	....	15.00
	$60.00	$110.00

SPECIALS.

[illegible] Institute—	
Rev. W. H. Mounger	$5.00
Rev. W. W. Moore	15.00
Rev. W. D. Dominick	10.00
Wesleyan Bicentenary—	
Rev. J. T. Abney	12.50
	$42.50

W. L. LINFIELD, Treasurer.

[illegible], Miss.

FRENCH MISSION FUND.

The brethren who have subscribed to this fund will kindly forward me subscriptions at once. We are two months in arrears on Brother Martin Hebert's salary.

W. B. THOMSON, Treasurer.
231 S. Rampart St., New Orleans.

W. F. M. S.

[illegible]

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The Home Circle.

THE LONELY GRANDPARENTS.

Do you younger people always think of the loneliness of the aged? They are provided with a pleasant room with the necessities, and even the luxuries of life, but many of their friends have passed onward into the other life, and their circle of acquaintances has narrowed, too. Also they have fewer interests, and occasionally they are dependent. When this is the unfortunate case, all possible pains should be taken to show them that the reasons for gratitude are on the side of their children and grandchildren, who are only paying a just debt when scrupulously caring for their parents.

With the return of each anniversary there is the opportunity to draw them into the good cheer, to give them unobtrusive attention. Is the old lady a little deaf, the old gentleman perhaps almost blind? Some younger ears must hear, some younger eyes see for both. Please them by gifts which convey some sentiment, not by those which are too strictly utilitarian.—*Margaret E. Sangster.*

A BOY'S PLUCK.

"True for ye, sir! Yes, he's a thinnish kind of a chap, but he's got a lot of grit," and Michael O'Rourke eyed his slender son affectionately. "And he can make good every inch—give him a chance," he added. "He's eighteen on Easter Day, and has been a sailor for four years, and they're telling me there ain't a monkey can climb higher, stick tighter, nor keep a steadier head at the maintop than Harry."

The foreman liked the young fellow's appearance.

"Well," he said, at last, "it is rather stretching rules to take on a boy for this high work, but let him hang round up here for a while and see if his head keeps level. Don't you try any show-off tricks, though, my lad. There's no place for jig dancing on the roof-skeleton of a twenty-five story skyscraper."

Bidding his son good-bye, O'Rourke thrust his foot into the crook of an enormous hook, and hanging to its rope, was carried out into space.

To have been where Harry stood would have turned the head of an untrained person, but the boy was unmoved. He had never been dizzy. In this he resembled his father. Therefore he felt no fear when he saw his father sitting astride an imperfectly secured tie-beam, directing its clumsy course into the flange of the huge corner post.

This work was of monotonous interest, and the boy soon turned away to look over the wide expanse of sky, river, bridge and sea.

The foreman glanced toward him. Suddenly, to his surprise, he saw the boy leave the firm platform upon which he had been standing, and without using his arms even as a balance, walk quietly along a girder not four inches wide, to the outer framework of the building.

There, stepping lightly to a side girder, he stood looking down at the river. Two hundred and sixty feet straight down from his shoes—if he faltered and fell! No wonder that the foreman gasped. "If the chap can do that—and come back alive—he shall have a job to-morrow, or my name isn't Macswiney."

By that time a number of workmen were watching the boy. At that moment Harry turned, and quietly retracing his steps, stood again upon the platform. The foreman met him.

Harry smiled, and whistling merrily disappeared down the ladder. He had descended two storeys when he heard a shout.

He stopped and looked up. Some of the workmen paused. The cry was repeated with the shout: "An accident—somebody hurt!"

There was a rush for the ladder; but Harry was the first to reach the platform.

An enormous steel girder, swinging high in the air, suspended from the [illegible] encircling chain had slipped [illegible] girder had dropped [illegible] lowest end had taken off.

The rope at the other end had been wrenched from the hands of the men who were guiding the unwieldy mass, and there the great beam dangled, threatening at any moment to slip away from the suspension chain and crash, end first, down through the labyrinth of half-built floors beneath, now crowded with busy workmen.

Then, to his horror, Harry saw that his father lay face downward astride the beam upon which he had been working. A blow from the runaway girder had laid him senseless.

But, worst of all, the blow had, in addition, loosened one end of this beam, which was now almost separated from its bolt flange in the corner post. Cool and level headed, the foreman had already planned the rescue.

Harry, sure-footed, quick-witted and bold-hearted, would now have a chance to make good. With two knife slashes through the laces, Harry's shoes were off. The foreman threw a thick coil of rope about his neck, and then a smaller coil on top. "Tie him to the beam—tight—then rope the girder and drop the line." The boy listened earnestly to the foreman's words, then seized a rope that dangled from a beam beyond that on which his father lay motionless.

With eyes steadily fixed upon his father, Harry pushed his way, inch by inch, over the intervening space, pausing now and then in order to lessen the vibration of the beam. Twenty-five feet to walk along a narrow, quivering, five-inch track—two hundred and sixty feet from the earth, with nothing but a steady head to balance him!

Ten feet—fifteen feet—he edged slowly along. Could he keep steady for only a moment more?

Suddenly a murmur of relief came from the watchers. The boy was safely astride the beam, winding the rope about his father's body. The men wanted to shout, but the foreman checked them sharply.

"Wait until he speaks!" he commanded. "Look at his face. If it is cool and steady, yell your heads off if you wish. If it's white, keep quiet. He is the grittiest chap, but he may turn dizzy yet. See, he is getting up!"

Harry did not speak, nor did he look down. He had other work to do. He had secured his father.

Slowly he crawled over the prostrate form, and then stood erect. The crowd of workmen from below who had hurried up at the alarm, stood scarcely breathing.

Again, little by little, he pushed his way along the quivering beam, with only the air above, around and beneath him. One step more, and he turned partly round, and waved to the watching men. What a shout went up!

Harry dropped the coiled rope to the platform, where it was caught by a score of hands. A huge bucket was attached to the ropes and the hoisting-crane carried a man to the rescue of Harry and his father. Not a moment too soon, for as the bucket swung free with its living freight the tie-beam parted from its inner socket. But Michael and his son were safe.—*Scottish American.*

WHY JENNIE WARNED THE JUDGE.

Jennie's teacher had poured something from a bottle into a saucer. It looked like water, but Miss Adams called it alcohol, and she always knew. Then it burned and blazed when her teacher touched a match to it, as water never does.

Jennie pitied the poor men who burned themselves with alcohol. It must be awful, she thought, to have a fire inside of one, such as teacher lighted!

The little girl [illegible] interest at [illegible] had to [illegible] Judge Day [illegible] but [illegible] are hot [illegible] Judge [illegible] to light [illegible] But only [illegible] her papa's [illegible] little girl, and [illegible]

[illegible] Oh, please, [illegible] There was a [illegible] little girl [illegible]

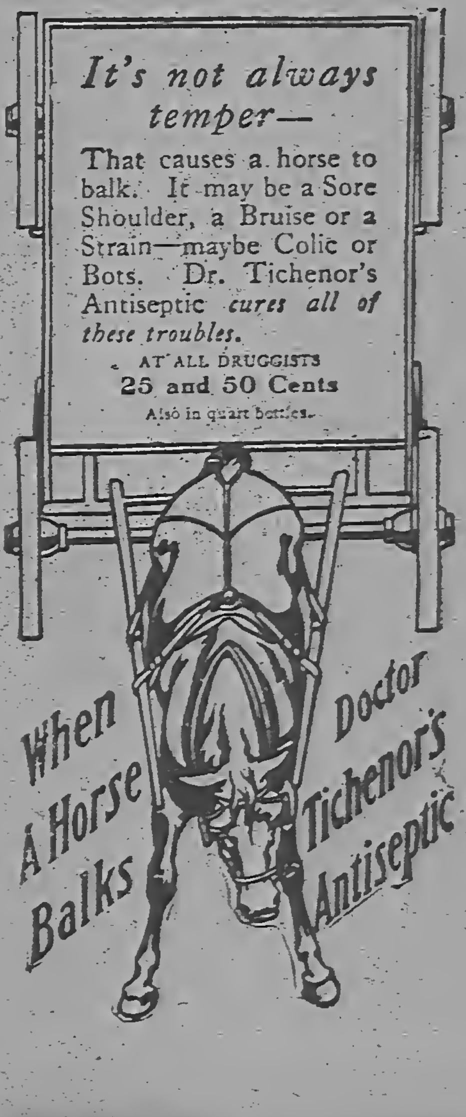
[illegible] it troubles you, but, Jennie, why do you not want me to light a match?" he asked.

"It's very dan-ger-ous—you might swallow it," Jennie sobbed. The man looked puzzled. "You then it would set fire to the al-co-hol in the beer you've been drinking—and—and—(sobbing again) there'd be a fire inside of you!"

The great judge did not even smile. He knew his little friend had got things mixed; but it was true that he had swallowed alcohol, which would surely burn him, even without the help of the lighted match.—*Crusader Monthly.*

Your anxiety does not empty to-morrow of its sorrows, but alas! it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—*Ian MacLaren.*

Saints are not people living in cloisters after a fantastic ideal, but men and women immersed in the vulgar work of every-day life and worried by the small prosaic anxieties which fret us all, who amidst the whirr of the spindle in the mill, and the clink of the scales on the counter, and the hubbub of the market-place, and the jangle of the courts, are yet living lives of conscious devotion to God. The root idea of the word, which is an Old Testament word, is not moral purity, but separation to God.—*MacLaren.*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ATTITUDINIZING.

Who does not attitudinize when called to exercise in public? The man who does not is an exception. It is rarely perceptible in some. In many, far too many, it is so glaring as to attract attention and inspire adverse criticism. Not long since in a public gathering, a brother was called out by name, and had he responded properly, he would have done nothing but quietly arise in his place and talk in a conversational tone and manner. But the first thing he did was to attitudinize: that is, he straightened himself up, slightly shrugged his shoulders (many shrug more than slightly), uttered a sound without sense or syllable, akimboed his arms, placed one foot before the other, as though he were going to walk off, and then began in oratorical style to tell his story. We have known a few men who, in annual Conference deliberations, took almost as much time in getting ready to speak as to get through with what they had to say.

Why such ado in beginning a discourse, whether sermon or essay, or speech, in a deliberative body? It is not natural. We grant that in most, if not all cases, it is indulged unconsciously—possibly in imitation of some one whom a young man greatly admires. Over twenty years ago a brother went from Mississippi to Arkansas prospecting. We met him at a District Conference. He preached one day at 11 o'clock [illegible] when he began we detected immediately the tone of voice and pronunciation of a certain presiding elder, an Englishman, in the North Mississippi Conference, whose voice we had not heard in more than ten years. The brother was innocent of intentional imitation, but he imitated his model all the same. He had fallen, imperceptibly to himself, into the habit. It was not imperceptible to others. If such men have friends, they should try to correct the error—for error it is, no matter how perfect the model is. Preachers should be natural. To strut and imitate are both unnatural.

In company once with several brethren, one of whom had not long been out of Vanderbilt, we fell into conversation on this subject. The young brother, now one of our strongest men, said: "If I imitate anybody, I am wholly unconscious of it." Our reply was: "Anybody that has ever heard Bishop McTyeire talk knows that you have been under his influence." Whether what we said helped to cure him we do not know, but we do know that inside a few years he was cured. To-day, save in his effort to pose after the manner of the Bishop, nobody could tell that he was ever a McTyeire disciple.

Dear young brother, if you are not right sure that you do not attitudinize, and do not imitate or "put on" some leading man, ask a judicious friend. If you have a wife, and she is a woman of good sense, as most preachers' wives are, she [illegible]

[illegible]

[illegible] of the Methodist Episcopal Church, South. [illegible] the great war [illegible] organized. [illegible] selves to the Northern Methodist [illegible] Southern friends. The Methodists of the North [illegible]

But Southern Methodism was not dead. The spirit of the fathers animated the sons and they began at once to rebuild their fallen fortunes. The churches left [illegible] were repaired and [illegible] Where no churches existed [illegible] New life was [illegible] [illegible] outlines of a constitution.

[illegible]

Northern Methodists are doing with the Lord's money in this great Southern city? The most they can do is to keep Northern Methodists who come here from going into other churches. Our observation in other places is they fail even in that, for the reason that social and commercial interests lead the new-comers in another direction. We suppose it is the same way in New Orleans. Congregating the Methodist Episcopal Church in the city would be strong, attractive and commanding.

There is no disposition to federate here; or, as far as I know, in the Gulf Conference, which stretches from where to where we are unable to say.

PERSONAL.

Rev. B. F. Meigs, of Carthage, Miss., in sending a good list of subscribers to the ADVOCATE, closes with this encouraging word: "My work is moving along nicely, and I am anticipating a good year in the service of my Lord."

We request our pastors in Louisiana and Mississippi to read the notice from the Church Federation of Los Angeles, Cal. Attention to the request will be of great advantage to church members, and also to pastors in that city.

President Dean, of Mansfield College for Women, who has been sick several weeks, is now able to be up part of the time. He hopes to be well enough to resume work in a short time. We join him and his friends in the wish for a speedy recovery.

A note from Brother J. R. Bingham, Carrollton, Miss., informs us that his pastor, "Rev. R. I. Allen, has gone to Quebec to meet the Prince of Wales." We didn't know before that they were "old acquaintances." We hope they will have a pleasant reunion.

Rev. T. J. Warlick, presiding elder of the Shreveport District, has been in the city several days. He preached Sunday morning at Parker Memorial, and in the evening for the brethren of First Church. He was a pleasant caller at this office on Monday morning.

Dr. John A. Rice had an engagement to preach and lecture at the Crystal Springs Chautauqua—to preach Sunday evening and lecture Monday morning. His lecture, "The Bible as Literature," captivated the people. Report says he greatly pleased and interested the large audience.

Miss Viola Blackburn, who for several years has been doing faithful work as a missionary in Mexico, has been called home for a while on account of the feebleness of her parents. Besides, she needs a rest on her own account. Her address is Buntyn, Tenn., R. F. D. No. 1.

A good brother sends us an account of a revival recently closed at a tabernacle near Wesson, Miss. It is a good, long article, but, as it is written with a pencil, we cannot, under the rule of our office, send it to the printer. Twenty persons were converted, and the Church much strengthened. Great good was accomplished.

Rev. W. G. Harbin, accompanied by Rev. C. N. Guice, who leads in the service of song, has just closed a good meeting at Merton, Miss. Thirteen persons joined the Church, eight heads of families covenanted to engage in family worship. Such results pay for all the labor expended in the work. Brother Harbin is resting a few days at Biloxi.

Rev. S. D. Howard is doing fine work at Eunice, La. Prayer meetings are well attended. Sunday school is well organized and accomplishing good. He has received thirty-eight persons into membership, with good prospects of receiving others. Sometimes the congregations more than fill the house. Brother Howard never forgets the ADVOCATE. He talks for it, and succeeds.

In the midsummer holiday number of the *Century* Jack London has based his story, "To Build a Fire," on this bit of the Yukon Code: He travels fastest who travels alone—but not after the frost has dropped below zero fifty degrees or more—the story of a man who traveled alone in the Yukon wilderness with the cold seventy-five below.

We give our readers this week a lengthy and admirably written article on Millsaps College. The subject is worthy, and we ask all our friends to give it a careful reading. Brother Woodard, the author, is the competent and faithful pastor of Wood Street Church, Watervalley, Miss., where he has recently enjoyed a precious revival season, in which he was assisted by Rev. E. S. Harris, of Humboldt, Tenn.

We thank Dr. F. N. Parker for a report of the Seashore Camp Meeting, the first (unless memory is at fault) during our connection with this ADVOCATE we ever received from a Seashore authority. Heretofore our reports have been made up from notices in the daily papers, except a year or two when we were on the ground and an eye-witness. We very much appreciate Dr. Parker's kindness.

Rev. J. T. Leggett, presiding elder of the Natchez District, gives us notice of the Sam Jones Camp Meeting, which will begin on Aug. 14. Rev. Wm. Green, of Texas, will do most of the preaching. The campground is situated on the Yazoo and Mississippi Valley Railroad, about three miles north of Gloster, Miss. It is a pleasant place in hot weather. We thank the presiding elder for an invitation to attend.

The *Carrollton (Miss.) Conservative* of last week contains the following complimentary of one of our promising and energetic young preachers: "Rev. W. C. Curtiss, of Coldwater, has been assisting in a meeting at North Carrollton this week. Mr. Curtiss has a thorough knowledge of the Scriptures, a wide acquaintance with history, a deep sympathy with mankind and an earnest and forceful manner of expressing his thoughts. Hence large congregations have enjoyed a series of sermons that were both pleasing and helpful."

Rev. Geo. Jackson has been staying in the city since the close of the Seashore Camp Meeting, enjoying the company of the brethren, and laboring in the pulpit and social meetings of the Church, and otherwise trying to do good. He was greatly rejoiced on Sunday morning last to be told by a bright young girl that she was converted while he was preaching. The dear old brother was so unfortunate as to lose his pocketbook, containing $20. Where or when he does not know. Probably one of the "light-fingered gentry" could inform him.

NOTE FROM BISHOP WARD.

My Dear Dr. Boswell: I leave this evening on my trip to the Orient. During my absence Bishop Galloway will have charge of the Louisiana Conference, and any matters requiring Episcopal attention may be submitted to him.

To the editor of the NEW ORLEANS ADVOCATE and the membership of the Louisiana Conference I send affectionate greeting. I hope to be back in ample time to meet the brethren in annual session at Leesville. Your brother,

SETH WARD.

Houston, Tex., July 10, 1908.

A FAREWELL MEETING.

There were many sad hearts in the large audience attending the Mary Werlein Mission on Monday night, the 13th inst. It was the regular meeting for that night, but a faithful and loved worker of the Mission, Brother A. Demuth, was leading what was to him a farewell service, on the eve of his departure for a permanent home in Tupelo, Miss.—in the place where he had so long been a part of and in whose interests he had so many years labored so faithfully. Many will recollect, in the early struggle of this Mission, years ago, how loyal Brother Demuth was to this work, and how faithfully he has remained. And it was so appropriate that Dr. Sawyer should be present on this occasion and in his usual way pay an eloquent tribute to the faithful disciple who was leaving. It was Dr. Sawyer who organized this flock into a church membership some years ago, with Brother Demuth as one of the number. After Dr. Sawyer's earnest and beautiful talk, many gave public expression to their regret at Brother Demuth's departure. We know that he has many friends in Methodism, whose prayers and interest will follow him to his new home.

A FRIEND.

SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

The ninth annual session of the Assembly opens at the Seashore Campgrounds, Biloxi, Miss., July 23, at 8 p.m. President F. S. Parker, of Nashville, will preside. The Assembly will be ten days in session. The programme consists of three study periods in the forenoon of each day: From 9 to 10 o'clock a.m., Bible study, led by Prof. Tom Carter and Dr. Jno. A. Rice; from 10 to 11 o'clock, mission study, led by Dr. F. S. Parker and Miss Mabel Head; from 11 to 12 o'clock, school of methods. The evening services will be given over to inspirational lecturers. The Sunday sermons will be preached by Dr. A. F. Watkins, July 26, and Bishop E. R. Hendrix, Aug. 2.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two-hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On May 25th, at 7 o'clock, Rev. and Mrs. Martin Hebert, of New Iberia, La., saw their little son, THEODORE GIRARD, breathe his last. Born at Lydia, La., Sept. 20, 1906, he lived but a short time to brighten this happy home. For many months his body tossed in pain, while skilled physicians and nurses battled for his life, and father and mother watched anxiously and lovingly beside the little bed. One morning, while the world was yet fresh and still, the Master carried the little, tired sufferer away. He was given to you, dear mother, only for a little while, though long enough, I know, to make you long for a clasp of those tiny arms and the pressure of that baby cheek against your own. To-night, maybe, through your tears, you see his little toys, his tiny shoes, his empty place; But there is a voice of wondrous sweetness that speaks to you through the darkness, and the glimmer of a soft but radiant light. Look up, sad heart, and behold thy heavenly Father's face, for

"Still with patient love He waits
Till sorrow's tears all shed.
We creep, like children to His arms,
And so are comforted."

MRS. J. M. HENRY.

Mrs. MARY LEDBETTER (nee Miss Mary Goodwin) was born in Jackson Parish, La., May 1, 1858. When she was quite young she gave her heart to God and her life to his service, uniting with the Methodist Episcopal Church, South, in which she lived a faithful member until called to her eternal reward June 28, 1908. In December, 1881, she was united in marriage to W. H. Ledbetter. God blessed their home with one son and three daughters, who have grown to manhood and womanhood, and are all devout Christians and members of their mother's Church. The oldest daughter is the wife of Rev. G. E. Glasspool, of the West Texas Conference. Sister Ledbetter was not only loyal to the Church and faithful in its service, but was spiritual, modestly, quietly, yet potently exercising a benign influence. Her life in the home was exemplary as a faithful companion and an ideal mother. Her last illness was long and painful, lasting for many weeks, through which she exercised the beautiful fruit of the Spirit in patience and faith, such as only those who live as she lived can experience. The Church, the community, and the home will sadly miss her, but our lives have been made richer by her life, and the imprint of her beautiful Christian character is so indellibly stamped upon the lives of those who knew her best as to inspire them to nobler efforts. "She hath done what she could." Bereaved friends, shall we not emulate her noble life, and live so true to God that when the shadow of death shall fall athwart our pathway of life it shall soon be forever banished by the eternal glories of heaven's perennial day as it breaks in transcendent splendor upon our enraptured gaze and reveals to us the glorified faces of those whom we have lost for awhile, but shall never lose again?

WM. H. COLEMAN.

Homer, La.

Mrs. EMMA C. FLURRY (nee Roberts) was born Aug. 8, 1865, and died June 11, 1908, at Vestry, Jackson County, Miss. She leaves a husband, J. W. Flurry, ten children, a father, Brother Irvin Roberts, an aged local preacher; mother and several brothers and sisters to mourn their loss. Her death was unexpected, but from her life and last look of joy we have the assurance that her's is the reward of the redeemed in Christ. Joining the Methodist Episcopal Church, South, at the age of twelve, she lived a Christian to the day of her death. On visiting their home one could realize the Christian influence that was her pleasure to have there, and the great interest in the education and welfare of their children. May she be the means of their greater usefulness in the Master's service—perchance, some as preachers, for they come of good preacher-stock. God bless and comfort the bereaved.

R. I. PICKETT.

M. J. CHANDLER was born in Carroll County, Ga., Sept. 14, 1830. He was married to Miss Caroline Bledsoe, Sept. 14, 1852. He moved to Mississippi in 1856. For nearly forty years he lived near Lawrence. He leaves two daughters and three sons, a number of grandchildren and a host of friends to mourn his departure. He was a useful citizen, and had a degree of prosperity in worldly matters. He was a member of the Methodist Church for forty years and a good part of that time he was an active steward. In his last illness he was tenderly ministered to by his children and others. The end came July 9, 1908, and his spirit rests in peace above. We buried the remains beside the grave of his companion who died many years ago. The large numbers at the funeral service attested the esteem of those who knew him. He lived without a blemish through a long and active life.

C. McDONALD.

Lake, Miss.

An athletic Kaffir, hearing some passages from the New Testament on the "wrath to come," was filled with deep distress. The missionary who was dealing with him spoke to him of the crucified Savior, and that through the efficacy of his death all fear of the coming doom might be escaped. The man tremblingly answered: "Sir, I am old and stupid; tell me that again." And when the message was reiterated, the tears rolled down his cheeks and he became softened to the spirit of a child.—Exchange.

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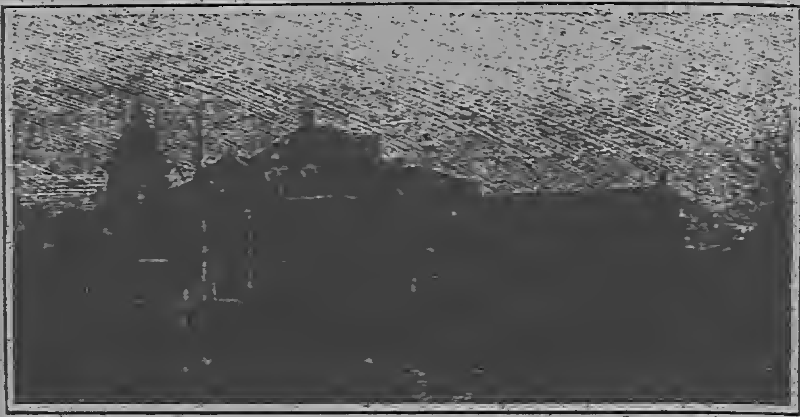

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Classified Advertisements.

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REPORT ON TEMPERANCE.

The following report of the Committee on Temperance was read and adopted by the Baton Rouge District Conference at Ponchatoula, July 3, 1908. It was the sense of the Conference to have it published in the Advocate:

Whereas the Methodist Church has long since put itself on record as to its attitude upon the liquor traffic, the greatest of all the evils which it has ever had to combat, we thank God that the fruits of its labors are becoming visible and the day star of hope is rising high upon the horizon. The cries of the people have gone up until God has heard them and the great demon has been driven from many strongholds within the borders of our beloved State and throughout our beautiful Southland. Whole States, one after another, have fallen into the temperance column, and within our own State many recent elections have been held, and in every instance, save one, victory has perched upon our banners, and we feel encouraged to labor until the voice of the people can be heard and State-wide prohibition shall be secured for Louisiana. And, whereas, by the recent action of our legislature the people have been, for the present, denied the privilege of an election to say whether or not this great evil shall be abolished or abated; therefore be it

Resolved, by the Baton Rouge District Conference of the M. E. Church, South, That we deplore this action of our legislature, and especially the actions of certain members who were expected to support the great cause of prohibition by giving the people an opportunity to be heard from at the polls; be it further

Resolved, That we will carry this fight on, and as Christians, feeling the responsibility of saving our children and generations yet to come from this awful curse, hereafter we shall support no man for office to make laws for us of whom we have the least doubt as to his attitude upon these great moral questions.

Respectfully submitted.

W. T. HOLLAND,
W. H. UNDERWOOD,
J. R. ABELS,
Committee.

The Navy Department has about concluded to use turbine engines on the four big battleships of the Delaware type.

The Alaska Packer's Association gives the heartiest support to the U. S. Pure Food Laws, and guarantees its Canned Salmon to meet all the requirements.

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A GREAT MEETING AT MORTON, MISS.

Dear Dr. Boswell: We closed one of the best meetings at Morton on July 5th I ever attended.

Brothers W. G. Harbin and C. N. Guice were with us. Brother Harbin did all the preaching except two sermons, which were preached by Brother Guice.

Brother Harbin's preaching is clear, logical and convincing. His methods are admirable. His one aim seems to be to get people saved.

Brother Guice is a charming singer and an earnest worker, and he is no minnow in the pulpit. Both young and old were delighted with him, so alert was he for people to speak to about their soul's salvation and so ready was he to speak words of encouragement to seeking ones. Both of these brethren have won the love and admiration of the Morton people. Every service of the meeting was good and sometimes there was a real Pentecost, but the overshadowing service was the service for men only Sunday afternoon. The house was well filled, notwithstanding it was raining, and Brother Harbin discussed the problems particularly incident to men in one of the most powerful discourses I ever heard. He used no language that would have grated on the modesty of the most refined woman, but he handled the men's problems in a plain, practical, edifying way. I don't think there was a man present that was not benefited. I believe the effects of that sermon will be seen in Morton even in the next generation.

Some of the tangible results of the meeting are twelve accessions to the Church, twenty and odd conversions, seven family altars pledged, and the Church greatly revived.

We expect Brothers Harbin and Guice at Pelahatchie the second Sunday in August. May the Lord give us a good meeting there.

T. J. O'NEIL, P. C.

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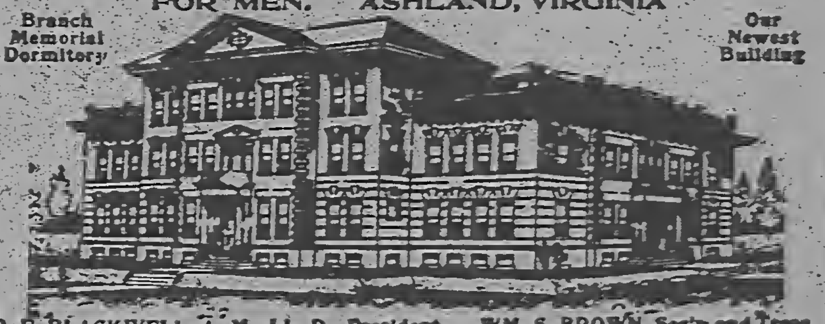
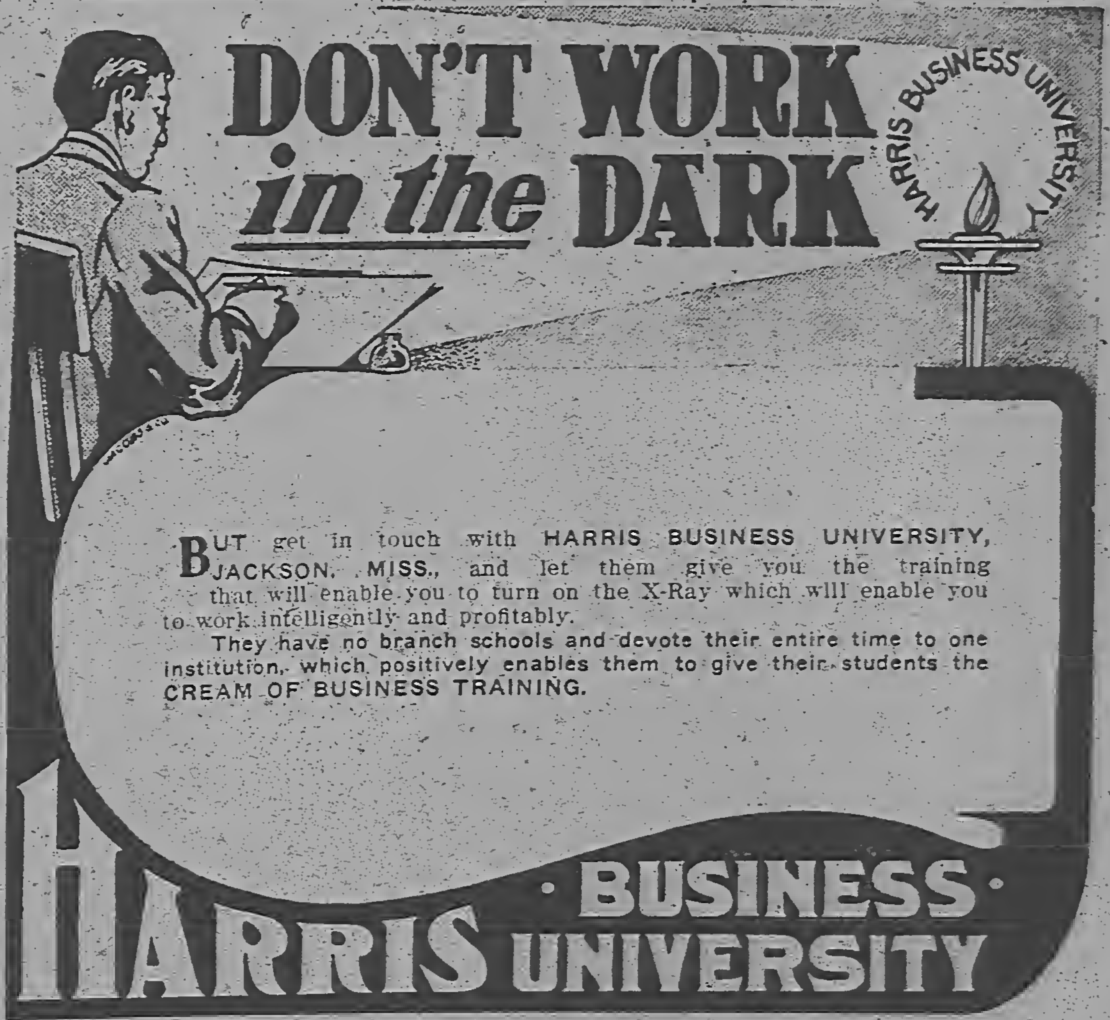


R. E. BLACKWELL, A. M., LL. D., President WM. S. BROWN, Sec'y and Treas.



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Epworth League

By Rev. H. Whitehead.

PRAYER-MEETING TOPIC.

July 26. The Emancipated Will: The Converted Life. Rom. vii. 7-12; viii. 1-4.

When Jesus said to the disciples that had gathered around him, that if they believed on him, he would make them free, they were angered. They said they were never in bondage to any man (John viii. 31). It was then that he made the startling statement, Whosoever committeth sin is the servant of sin. We are to study this survitude and the setting free of the soul.

1. The Bondage of the Will.

Paul writes, what I would, I do not; but what I hate, that I do. When you decide to do anything, the faculty of the mind that makes the decision is called the judgment, and the faculty that executes is called the will. When you raise your hand, the will sends the command along the nerves to the muscles. When you walk or talk, or do anything, the command that is executed is given by the will. A drunkard feels that he wants to drink, and his judgment tells him it is wrong, but the will yields, and he disgraces himself and brings sorrow to his home. Your judgment tells you that you should take work in your League, you feel that it is too hard, and your will does not hold you to your duty. Your judgment tells you that you should forgive a friend who has apparently done you a wrong, but you feel too angry, and you speak words that loses you a good friend. Sometimes you almost wonder if you are not two persons, so different does what you think you should do appear from what you actually do. Most men have a fair idea of what they should be and how they should live, but a large part of men fall very far short. It is in the survey of this conflict of the natural man that Paul cries out, who shall deliver me from the body of this death?

2. The Freedom of Christ.

The conquest of self, until the will yields obedience, is wrought in man by Christ, and this victory is a large part of what we call conversion. The seventh chapter of Romans represents the normal condition of the unconverted man, the eighth chapter the normal condition of the converted man.

When you permit the Spirit of the Lord to lead you, then there is no condemnation in your heart. The Master breaks the bondage of the soul, and no more does your will continually turn to the things which are evil. You feel like you want to do the things which your judgment tells you the Master would have you do, and the will yields a ready service. Many a converted man has lived an upright life with less effort than he really made when he was failing to live right as an unconverted man. If the Son shall make you free, you shall be free indeed.

The Argo Red Salmon Cook Book has more recipes for preparing Canned Salmon than ALL other Cook Books combined. A card to Alaska Packer's Association, San Francisco, Cal., will bring it to you.

The Locke racing law went into effect last Monday. Some of the tracks will try to operate under the law, which does not forbid individual betting. All are watching with interest the ultimate effect of the law.

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A prominent Druggist says: "Hughes' Tonic has given more satisfaction than any other chill tonic we have sold." Sold by Druggists—50c. and $1.00 bottles.

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Marriages.

On Wednesday, July 8, 1908, at the home of the bride's father, in Gallman, Miss., by Rev. H. R. Caldwell, Mr. L. C. RAMSEY and Miss VIVIAN ALFORD.

On Tuesday, June 30, 1908, at the residence of the bride's father, Mr. M. V. Powers, Gilead, La., by Rev. J. W. Harper, Mr. H. C. LIPSCOMB and Miss CORA E. POWERS, both of East Feliciana Parish, La.

A GREAT MEETING AT ACKERMAN.

Dear Dr. Boswell: We have just closed a great meeting in our town, which lasted two weeks. The preaching was done the first week by the pastor. Brother W. L. Graves, of Houston Station, did the preaching the second week. The people and town were wonderfully moved. The merchants and business men closed their places of business and attended services. Twenty-six were added to the Church, twelve by letter and fourteen on profession of faith. Eight children were baptized. The Church was greatly revied. We now have two weekly prayer-meetings, besides the regular prayer-meeting, one carried on by the children, the other by the ladies. I have heard several old men say that the town is higher spiritually than ever in its history. Some of the strong men are now praying in public who would have refused to do so before.

The good Baptist people deserve credit for helping to build up the town spiritually. They had just closed a good meeting when ours began. I have never lived in a town or a community in which the different denominations worked in such perfect harmony as they do here. It is good to be here. We are all happy and at work.

Brother Graves greatly pleased my people. He preaches with great zeal and earnestness, and never fails to impress his hearers. Choctaw is proud of him, he having been raised in Choctaw County. My people appreciate his work, and did not fail to show their appreciation. On the last night of the meeting the donation proved that he was loved. We shall not forget him.

We have one of the best towns in the State. No better people can be found anywhere than can be found at Ackerman. The charge is in every good condition. We have our new church at Highpoint ready for use, and will begin our meeting there in two weeks. The church is beautiful. We have paid our mission assessment in full, and all claims will be met by Conference.

J. D. SIMPSON, P. C.

TIRED BRAIN

means that you are losing control of your will power; it is difficult to concentrate your thoughts; you are forgetful, languid, nervous, irritable. Refresh your tired brain with Dr. Miles' Nervine, which will soothe, feed and strengthen the exhausted nerves, and renew your brain power. The first bottle will not fail to help you, if so your druggist will return your money.

This week Quebec will celebrate the 300th anniversary of its founding. As the city was 150 years under French domination, it is fitting that they should be asked to take part in the celebration. The Prince of Wales will represent Great Britain. Vice President Fairbanks will represent the United States, and a special mission will be present from France. There will be fleets of battleships from each of the three countries.

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J. E. HART, Secretary.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans District—Third Round.

Donaldsonville, at Plattesville....July 26
Algiers....Aug. 2
Louisiana Avenue....Aug. 9
Felicity Street....Aug. 16
First Church....a.m...Aug. 23
Epworth....p.m...Aug 23
Rayne Memorial....Aug. 30
Covington, at Fitzgerald....Sept. 5
Second Church....Sept. 13
Carrollton Avenue....Sept. 20

F. N. PARKER, P.E.

Arcadia Dist.—Third Round.

Arcadia....July 25, 26
District Couference, at Bienville....July 28, 31
Gibsland, at Mt. Moriah....Aug. 1, 2
Jonesboro....Aug. 4,
Vernon, at Oakridge....Aug. 5,
Minden....Aug. 8, 9
Lisbon, at Tulip....Aug. 11,
Winnfield....Aug. 13,
Bernice, at Summerfield....Aug. 15, 16
Ruston....Aug. 18,
Ringgold, at Gr. Bayou....Aug. 22, 23
Lanesville, at Brushwood..Aug. 25,
C. Valley, at Sp. Hill....Aug. 29, 30

BRISCOE CARTER, P. E.

Shreveport Dist.—Third Round.

Pelican, at Bethel....July 25, 26
Coushatta, at Lake End....July 28, 29
Wesley, at Holly Spgs....Aug. 1, 2
Many, at Ft. Jessup....Aug. 8, 9
Zwolle, at Lowering....Aug. 12, 13
Mooringsport....Aug. 15, 16
Ida, at M. Chapel....Aug. 19, 20
Mansfield Circuit, at Sloan.Aug. 22, 23
Mansfield Station....Aug. 23, 24
Hornbeck....Aug. 26, 27
Leesville....Aug. 29, 30
Bon Ami....Sept. 5, 6
De Ridder....Sept. 6, 7
Shreveport—First Ch....Sept. 9,
Noel Tob....Sept. 10,
Texas Avenue....Sept. 13, 14
Provencal....Sept 15, 16
Greenwood....Sept. 19, 20

T. J. WARLICK, P. E.

Baton Rouge Dist.—Third Round.

Ethel, at Tunica....July 26,
Baker, at Deerford....Aug. 1, 2
Zachary and Slaughter, at Slaughter....Aug. 2, 3
St. Francisville....Aug. 8, 9
Jackson....Aug. 9, 10
East Feliciana, at Camp Grounds....Aug. 15, 16
Mt. Hermon, at Pine Ridge.Aug. 22, 23
Kentwood....8 p. m..Aug. 23
Amite City....8 p. m..Aug. 24
Independence, at Red Oak.Aug. 29, 30
Live Oak, at Friendship..Aug. 30, 31
Franklinton, at Angie....Sept. 5, 6
St. Helena, at Darlington.Sept. 12, 13
Pine Grove, at Pipkins....Sept. 13, 14
Melville, at Melville....Sept. 19, 20
New Roads....Sept. 26, 27
Port Vinceut, at Meadows..Oct. 3
Baton Rouge, 1st Church..Oct. 4, 5
Baton Rouge, 2nd Church..Oct. 4, 5

R. W. TUCKER, P. E.

Alexandria Dist.—Third Round.

Glenmora, at Melder....July 25, 26
Boyce, at Fellowship....July 26, 27
Pineville, at Fellowship....Aug. 1, 2
Chicot, at Bethel....Aug. 5,
Master's Chapel....Aug. 8, 9
Boeuf River....Aug. 10,
Pollock, at Liberty Chap...Aug. 15, 16
Natchitoches....Aug. 19,
Summerville, at Pinegrove.Aug. 22, 23
Trout....Aug. 23, 24
Dry Creek, at Spring Hill..Aug. 29, 30
Opelousas....Sept. 3,

N. E. JOYNER, P. E.

Monroe Dist.—Third Round.

Gilbert, at Magnolia....July 25, 26
Eros, at Calhoun....July 29,
Bonita, at Jones....Aug. 1, 2
Merrouge, at Collinston....Aug. 2, 3
Downsville, at Wilhite....Aug. 5,
Mangham, at Union....Aug. 8, 9
Florence, at Ferriday....Aug. 10,
Harrisonburg, at Vidalia....Aug. 11,
Floyd, at Midway....Aug. 15, 16
Tallulah, at T....Aug. 16, 17
Lake Providence, at L. P...Aug. 17,
Waterproof, at Wesley....Aug. 22, 23

J. E. DENSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

at Bogue Chitto....July 25, 26
Magnolia....July 26, 27
Pearlhaven, at Pleasant Grove....Wed., July 29,
Brookhaven....Aug. 1, 2
Gallman, at Georgetown....Aug. 3,
Monticello, at Tilton....Aug. 6,
Tylertown, at Summers C..Aug. 8, 9
Summit, at Muddy Spgs....Aug. 12,
Topisaw, at Sartinsville....Aug. 15, 16
Pearl River, at P. Chapel..Aug. 23, 24
Wesson....Aug. 30, 31

GEO. H. THOMPSON, P. E.

Jackson Dist.—Third Round.

Canton....Aug. 2, 3
Pinola, at Rexford....Aug. 8, 9
Florence, at Monterey....Aug. 11
Terry, at Spring Ridge....Aug. 12
Deasonville, at Dover....Aug. 13
Benton, at Zeiglerville....Aug. 15, 16
Flora, at Livingston....Aug. 23, 24
Braxton, at Bethany....Aug. 26
Yazoo City....Aug. 30, 31
Lintonia, at Lake City....Sept. 1
Madison, Ridgeland, 11 a.m.Sept. 5, 6
Jackson, Rankin St., 8 p.m.Sept. 6, 7
Mount Olive....Sept. 9
Eden, at Lodi....Sept. 12, 13

The pastors are requested to give especial attention to Questions 17 and 22, and in both cases to present written reports. A. F. WATKINS, P. E.

Natchez Dist.—Third Round.

Hamburg, at McNair....July 25,
Homochitto, at W. Chapel..July 26, 27
Caseyville, at Bethesda....Aug. 2, 3
Meadville....Aug. 8, 9
Bethel, at Bethel....Aug. 11,
Wilkinson, at Rosetta....Aug. 15, 16
Barlow, at Brandywine....Aug. 22, 23
Bayou Pierre, at Pleas. R..Aug. 24,
Fayette, at Fayette....Aug. 26, 27
Washington, at Pinegrove..Aug. 29,
Natchez, Pearl Street....Aug. 29, 30
Natchez, Jefferson Street..Aug. 30, 31
Woodville....Sept. 5, 6
Percy Creek, at P. C....Sept. 7,

J. T. LEGGETT, P. E.

Vicksburg Dist.—Third Round.

Vicksburg, S. Washington Street....July 24, 26
Vicksburg, Crawford St....July 25, 26
Hermanville, at Carpenter..Aug. 1, 2
Oak Ridge, at Bradleys C..Aug. 8, 9
Anguilla, at Sunflower....Aug. 15, 16
Bolton, at Brownsville....Aug. 22, 23
Satartia, at Wesley Chapel.Aug. 29, 30
Rockey Spriugs, at Hickory Ridge....Sept. 5, 6
Port Gibson, at P. G....Sept. 12, 13
Rolling Fork, at R. F....Sept. 19, 20
Silver City, at Holly Bluff..Sept. 26, 27
Mayersville, at Brunswick..Oct. 3, 4

G. H. GALLOWAY, P. E.

NORTH MISSISSIPPI CONFERENCE

Seashore Dist.—Third Round.

New Augusta, at Petal....July 24,
Lucedale, at Shipman....July 25, 26
Bay St. Louis....July 29,
Escatawpa, at Orange Gr..July 31,
Mosspoint, 8 p.m....July 31,
Americus, at Big Point....Aug. 1,
Pascagoula 8 p.m....Aug. 1, 2
Vanvleave, at Red Hill....Aug. 8, 9
Mentorum, at Pinegrove....Aug. 9, 10
Logtown and Pearlington..Aug. 13,
Brooklyn and Bond....Aug. 15, 16
Estabutchie, at Maxie....Aug. 15, 16
Lumberton....Aug. 20,
Carriere, at Picayune....Aug. 21,
McH. and Wiggins, at W..Aug. 22, 23
Howison and Saucier, at St. Johns....Aug. 24,
Longbeach....Aug. 28,
Gulfport, 29th Street, at Mississippi City....Aug. 31,
Biloxi....Sept. 1,
Coalville, Fayard's Chap..Sept. 2,
Ocean Springs, at Oak St...Sept. 2,
Pass Christian....Sept. 3,
Hattiesburg, Main Street....Sept. 6, 7
Broad Street, 8 p.m...Sept. 12,
Court Street....Sept. 13, 14
Wolf River, at R. Bayou..Sept. 19, 20
Gulfport, 25th Ave....Sept. 23,

M. L. BURTON, P. E.

Greenville Dist.—Third Round.

Tunica, at Austin....July 26, 27
Alligator, at Duncan....July 27, 28
Rosedale, at Deeson....Aug. 2, 3
Hillhouse, at Gunnison....Aug. 3, 4
Cleveland Ct., at Lakeview.Aug. 8, 9
Cleveland Station....Aug. 12,
Friar's Point, at Sherard..Aug. 15, 16
Jonestown, at J....Aug. 17,
Robinsonville, at Pop. C...Aug. 19,
Glen Allan, at S. Greenv'le.Sept. 13, 14
Shaw, at S....Sept. 16,
Delta Mission....Sept. 19, 20

R. A. MEEK, P. E.

Oxford Dist.—Third Round.

Toccapola Ct., Tula....July 25, 26
Abbeville Ct., at Union H.Aug. 1, 2
Charleston Ct., at Oak G..Aug. 8, 9
Red Banks Ct., at Mahon..Aug. 15, 16
Paris Ct., at Midway....Aug. 22, 23
Grenada Ct., at Duck Hill.Aug. 29, 30
Waterford Ct., at Pine Mt.Sept. 4,
Holly Springs Ct., at Sylvestria....Sept. 5, 6
Coffeeville Ct., at Antioch.Sept. 12, 13
Potts Camp Ct., Palestine.Sept. 19, 20
Ashland Ct., at Union H.Sept. 26, 27

J. E. CUNNINGHAM, P. E.

Winona Dist.—Third Round.

Belzoni, at Sky Lake....July 25, 26
Webb, at Webb....Aug. 1,
Minter City, Strathmore..Aug. 2, 3
Inverness, at Isola....Aug. 8, 9
Ruleville, at Ruleville....Aug. 9, 10
N Carrollton, at McCarley.Aug. 15, 16
Vance....Aug. 18
Mar's Hill, at Chapel Hill.Aug. 22, 23
Tom Nolen, at Lebanon..Aug. 29, 30
Slate Springs, at Cross R.Sept. 5, 6

E. S. LEWIS, P. E.

Corinth District—Third Round.

Iuka Ct., at Harmony....July 25
Iuka Station, at Iuka....July 26, 27
Tishomingo Ct., at F. G..July 28
Marietta Ct., at Siloam....July 30
Booneville Station, at B..Aug. 1, 2
Mooreville and Saltillo, at Allen's Chapel....Aug. 7
Blue Spgs. Ct., at Bethel..Aug. 8, 9
Mantachie Ct., at Shiloh..Aug. 15, 16
Belmont Ct., at Mt. Olive..Aug. 18
Booneville Ct., at Edges' Chapel....Aug. 22, 23
New Albany Circuit, at Bethlehem....Aug. 29, 30
Ripley and New Hope, at Dumas....Aug. 30, 31
New Albany Station, at Glenfield....Sept. 6, 7
Myrtle Ct., Union Hill....Sept. 8,
Rainey and Falkner....Sept. 12, 13
Jonesboro Ct., Ebenezer..Sept. 15,

BEN. P. JACO, P. E.

Durant District—Third Round.

Chester (South Union)....July 25, 26
Ebenezer....July 31,
Lexington....Aug. 1, 2
Kosciusko Circuit....Aug. 8, 9
Vaiden....Aug. 15, 16
West....Aug. 18,
McCool....Aug. 22, 23
Black Hawk....Aug. 29, 30
Sidon....Sept. 5, 6
Poplar Creek....Sept. 9,

S. M. THAMES, P. E.

Columbus Dist.—Third Round.

Shuqualak, Center Valley..July 25, 26
Winstonville, Mashulaville.Aug. 1, 2
Macon....Aug. 8, 9
Mayhew, Kilgore's Chapel..Aug. 15, 16
Mathiston, Providence....Aug. 22, 23
Crawford, Trinity....Aug. 29, 30
Sturges, Buel's Hill....Sept. 5, 6
Brooksville, Xprairie....Sept. 12, 13
Hebron....Sept. 19, 20
Cedar Bluff....Sept. 26, 27

L. M. LIPSCOMB, P. E.

Sardis Dist.—Third Round.

Byhalia, at Fountainhead..July 25, 26
Coldwater, at Loucas....Aug. 1, 2
Cockrum, at Greenleaf....Aug. 8, 9
Wall Hill, at Marian....Aug. 15, 16
Hernando, at Horn Lake....Aug. 21,
Pleasant Hill, at Indora..Aug. 22, 23
Harrison, at Tillatobia....Aug. 29, 30
Courtland, at Chapel Hill..Aug. 31,
Eureka, at Lovejoy....Sept. 5, 6
Batesville....Sept. 12, 13
Tyro, at Malmaison....Sept. 16,
Crenshaw, at Crenshaw....Sept. 19, 20
Longtown....Sept. 25,
Arkabutla, at Harmony....Sept. 26, 27

W. M. YOUNG, P. E.

Aberdeen Dist.—Third Round.

Amory and Nettleton, at N..July 26, 27
Prairie, at Pain Chapel....Aug. 1, 2
Houlka, at Concord....Aug. 6,
Palestine, at P....Aug. 8, 9
Pontotoc, at Harmony....Aug. 10,
Montpelier, at Palestine....Aug. 15, 16
Vardaman, at Sharon....Aug. 19,
Bounds, at Pleas. Ridge...Aug. 21,
Pittsboro, at Chapel Hill....Aug. 22, 23
Smithville, at P. Memorial.Aug. 29, 30
Aberdeen Ct., Riggan's C..Sept. 3,
Okalona Ct., at Tranquil...Sept. 5, 6
Nettleton Ct., at Shiloh....Sept. 10,
Fulton, at Hopewell....Sept. 12, 13

J. H. MITCHELL, P. E.

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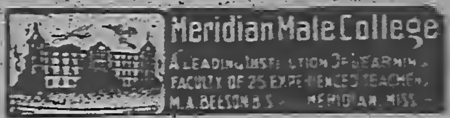

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MAIN STREET, HATTIESBURG.

On Sunday, June 14, Brother George A. Guice, of Saucier, began a series of services with us, preaching twice a day for ten days. Twenty more evangelical, more appropriate, more spiritual, stronger sermons it has not been the writer's privilege to have heard. They were food for our people in the strength of which they shall go for many days. In the social circles and in the pulpit alike he so impressed our people that his coming again will be welcomed with delight. No clap-trap movements, no questionable propositions, but a straightforward presentation of the faith once delivered to the saints and after the manner of our fathers.

After a cessation of six months, work was resumed on our new church on June 15, with promise that it shall go on to completion. No music ever so stirred the heartbeat of this pastor as the sound of the saw and hammer about this building for the Lord.

Dr. McMurry spent last Sunday with us, capturing our people with his presence and his sermons. He made the mistake of some others nearer home, of thinking Hattiesburg was only a wayside village and bought a ticket via the L. & N. and Pass Christian. But we forgive him the imputation.

T. B. HOLLOMAN.

REVIVAL AT LONGTOWN, MISS.

Dear Dr. Boswell: We have just closed a revival here. It was not a protracted meeting. It was a revival, in deed and in truth. Dear old Jessie McGee, from Water Valley, Miss., expounded God's Word to dying men and women in such weight and power that man is not capable, nor equal to. Only through wisdom from the merciful throne of God could man speak in such love, weight and force as did this poor, dear boy. The power of God was here in more convincing, convicting and converting power than I ever saw it; absolutely men and women, not children, fell under the overpowering Spirit of God and asked what they could do to be saved. They quivered and shook as I imagine old Belshazzer did when he saw and beheld the unknown handwriting on the wall, and then, oh, how they did plead to God for a dispensation of his mercy, love and compassion. Then, of course, God in his tender sympathy poured out his Spirit into their souls, for he promised that when men and women thirsted after righteousness they should be filled and he certainly filled them here. Oh, what a loving, saving Jesus we have!

Now, I will give you facts and figures. There were some sixty-five to seventy-five who professed faith in Christ and some 200 reclaimed. I wish I could tell you about some scenes that took place in the altar and on the highways and hedges. Words are inadequate to express it, and space and time will not permit.

I want to ask the prayers of every Christian that reads this piece, as we go to-morrow in our Pleasant Grove meeting, and will be in seven other meetings for the next seven weeks.

I am fraternally,

W. V. SHEARER, P. C.

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A "DRY TOWN" REDUCES TAXES.

The following appeared recently in the Washington (D. C.) Star, as special correspondence from Laurel, Prince George's County, Maryland:

The advocates of local option in Laurel two years ago asked the legislature to pass an act authorizing an increase of 10 cents in the tax rate to be levied for 1906 and 1907 to help make up the reduction in revenue to Laurel from the loss of the amount previously received from the saloon licenses, which was done. The amount received from licenses under the high-license law was approximately $2,000 per annum, and the additional tax rate would yield only about $1,000.

Under the present administration all current bills against the town have been paid and the indebtedness outstanding May 1, 1906, has been considerably reduced. Under the administration of Mayor Gilbert and the present board of councilmen economy has been practiced, it is stated, and it was not necessary to have the legislature extend the time for the collection of the additional tax. In addition to the brick walk tax of 5 cents to pay for the bonds issued under the act of 1888, the taxes will be less by 10 cents, making a total reduction in the tax rate of 15 cents.

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LESSON FOR JULY 26.

SAUL REJECTED BY THE LORD.

1st Samuel xv: 13-23.

Golden text: "The Lord our God will we serve and his voice will we obey." Josh. xxiv: 24.

Saul was a king for the passing time. The form of government was in an unsettled condition, passing from the administration of the judges to that of a king, was new and untried, altogether in the nature of an experiment, and only one event of the many following each other in God's order, from the rule of the Patriarch's on down to the reign of the Prince of Peace in the hearts and minds of men. Saul did as near as God intended he should do for a people who thought they could get along without the overruling Providence that had attended them through their national existence. As Saul was a king of the people's selection, it naturally follows that he would depend on the people for success in time of war, and counsel in time of peace. Samuel was a man of prayer, and he taught the people that God hears the cry of his children. The record does not show that Saul prayed: and whatever he did in following religious custom was hollow, empty and full of formality. Saul was not spiritual enough to comprehend the gravity of his error in taking upon himself the service of the sanctuary that God had allotted in holiness to the sons of Levi. He could not be impressed with the sacredness of the temple service. There was no excuse for this sin, though he was king he was as any other man in the eye of God, and he was as unfit as any to enter the holy place.

Saul knew the emptiness of mere formality, or he ought to, for Samuel taught them that "God looketh on the heart" and "regardeth not the outward appearance." Samuel was to come down to Gilgal after seven days, and this time was a test of Saul's character. Two years had passed since Samuel anointed him king, and the crown did not seem to rest light on his head. The king's life was like the passage through which Jonathan marched to his attack on the Philistine army; there was a sharp rock on one side and a sharp rock on the other side. These sharp rocks were of his own make, for he was entirely a man of the world, trusting in his own strength. The Philistine army was as Bozez, and Seneh was the fear and trembling of the Hebrews. The king was blessed with a dutiful son; all that is told us of Jonathan attests his nobility of character. The march of the young prince between the sharp rock on the one side and the sharp rock on the other side of the passage in the way to the encampment of the enemy was in service of his father and king.

May no sharp rocks of despondency or lack of faith deter us in our service to the Christ, our King of the Israel of God. The expedition of Jonathan turned the tide of events, and victory was on the side of the Hebrews. However, the king was not elated. There must have been a darkness in his soul through which he could not see the hand of God. In his restlessness he sought the Urim and Thummim to inquire of the Lord. The guilt of having "forced himself" into the sacred precincts of the priestly office closed to him the ears of Jehovah. "The Lord saved Israel that day "for his great name's sake," not for the sake of the king or the people. As for Saul "God answered him not that day," which was the awful shadow going before his entire and final rejection by the Lord. There was no message from the Lord to Saul until Samuel came. Saul's obedience was to be put to a final test. The time had come when the cup of iniquity of the Amelekites was full. In the days when Israel was as a traveler, weary and foot-sore from the long, long journey, on the threshold of that land of rest so long promised of God, Amelek fought against the hosts of the Lord. For this Amelek was to be destroyed from the face of the earth. Saul, with his army, was to effect this, and full and complete instructions were given him by Samuel, coming direct from God himself. Saul's obedience was not full and complete. Far from it, for the enemy's king was saved alive, and great herds of cattle and sheep were brought back as spoils from the battle. Saul returned from the conflict elated with victory, and he, with the people, were drunken with covetousness, blinded with disobedience. The old prophet came out to meet the returning king. When Saul saw the prophet he began, "Blessed be thou of the Lord; I have performed the commandment of the Lord." Samuel knew the truth. He had spent the night in crying unto the Lord for Saul. "What meaneth, then, this bleating of sheep in mine ears, and this lowing of oxen that I hear?" Saul's excuses did not stay the words of doom that trembled on the lips of the prophet, as he reminded him of how God brought him forth from obscurity to be king over Israel; how he had continually acted contrary to the counsel of the Almighty. Saul continued to laud himself, telling how he had captured the enemy's king, and brought the best of the herds to offer up as a sacrifice to God. "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft and stubborness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee." There was but one refrain in Saul's reply: "I have sinned," and he found no place for repentance, even though he had sought it carefully in tears. Henceforth and forever the first king of Israel would be without God and without hope in the world. The further history of Saul is the saddest ever penned of any man on earth. It is sad to us who know of the great love of our Father in heaven, and to reflect on how many in the world to-day that know not of that love. The Spirit of God had departed from Saul. He was without that sweet indwelling Comforter and Monitor. Let us rejoice in our great hope, "which hope we have as an anchor of the soul," even our obedience to the Lord's anointed, the Christ of God, assuring ourselves that "the Lord our God will we serve and his voice will he obey."

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OUR FRIENDS.

We give below a list of our friends who have helped us by sending in the largest number of subscribers. In this list the names sent in the last few days have not been included. In a few weeks we will show the list of clubs again.

Those who have sent us between five and ten are:

Rev. L. F. Alford, Pachuta, Miss.
Rev. S. S. Bogan, Milburn, La.
Rev. H. J. Boltz, Pleasant Hill, La.
Rev. Paul M. Brown, Trout, La.
Rev. W. M. Dorman, Lexington, Miss.
Rev. B. P. Fulliove, Potts Camp.
Rev. R. S. Gale, Lucedale, Miss.
Rev. J. D. Harper, Bunkie, La.
Rev. W. L. Linfield, Woodville, Miss.
Rev. Thos. J. Martin, Ringgold, La.
Rev. W. F. Rogers, Chester, Miss.
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Rev. J. D. Simpson, Ackerman, Miss.
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Rev. F. B. Ormond, Lauderdale, Miss.
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Miss Mit Doty, Kosciusko, Miss.
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Rev. J. S. Rutledge, Pinegrove, La.
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Rev. R. H. Wynn, Minden, La.
Rev. E. H. Rook, Black Hawk, Miss.
Rev. D. W. Babb, Crawford, Miss.
Rev. W. W. Simmons, Gloster, Miss.
Rev. J. V. Bennett, Auburn, Miss.
Rev. R. T. Nolan, Philadelphia, Miss.
Rev. R. Randle, Lisbon, La.
Rev. W. A. Clark, Kosciusko, Miss.
Rev. H. C. Edmonson, Slate Springs.
Rev. C. H. Ellis, Ellisville, Miss.
Rev. R. T. Nolen, Philadelphia, Miss.
Rev. J. M. Alford, Baker, La.
Rev. F. A. Lane, Forest, Miss.
Rev. W. W. Moore, Montrose, Miss.
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Rev. Isaac L. Peebles, Bolton, Miss.
Rev. D. M. Floyd, Water Valley, Miss.
Rev. W. W. Woollard, Watervalley.
Rev. W. J. Dawson, Ellisville, Miss.
Rev. J. B. King, McComb, Miss.
Rev. J. M. Massey, Satartia, Miss.
Rev. B. E. Meigs, Carthage, Miss.
Rev. J. L. Lay, Alberta, La.
Rev. W. W. Perry, Leakesville.
Mrs. T. S. Randle, Lanesville, La.
Rev. W. B. Lewis, Mosspoint, Miss.
Rev. W. L. Blackwell, Vicksburg.
Rev. W. W. Graves, Rose Hill, Miss.

Those who sent from twenty to thirty are:

Rev. J. J. Garner, West, Miss.
Rev. P. O. Lowry, Many, La.
Rev. A. W. Langley, N. Albany, Miss.
Rev. J. T. Abney, Sumrall, Miss.
T. J. Wilson (deceased), Belden, Miss.
Rev. W. W. Jones.
Rev. J. W. Rogers, Winona, Miss.
Rev. E. Blizzard, Myrtle, Miss.
Rev. S. A. Brown, Byhalia, Miss.
Rev. R. W. Evans, Brownville, Miss.
Rev. J. H. Foreman, Hermanville.
Miss M. Higginbotham, Merrouge.
Rev. A. A. Martin, Abbeville, Miss.
Rev. W. G. Harris, New Albany.
Rev. R. T. Pickett, Mentorum, Miss.
Rev. T. H. Porter, Webb, Miss.
Rev. O. L. Savage, Iuka, Miss.
Rev. M. L. Ward, Mantachie, Miss.
Rev. W. W. Woolard.
Rev. G. W. Gordon, Myrtle, Miss.

Those who sent over thirty are:

Rev. G. W. Bachman, Winona, Miss.
Rev. W. G. Harbin, Greenville, Miss.
Rev. C. C. Griffin, Daleville, Miss.
Rev. M. H. Moore, Sharon, Miss.
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REVIVAL AT MONTICELLO, MISS.

Dear Editor: We have just closed one of the best meetings held for years in the town of Monticello. The preaching was done by Rev. M. L. White, of Pearlhaven, for three days. Then Dr. Jones, of the Presbyterian Church, came in and united with us. The two men of God did the preaching with great power and demonstration of the Holy Spirit. Every church in town was greatly revived.

There were seven accessions to our Church on profession of faith, and several by certificate; six to the Baptist Church and several to the Presbyterian Church. We feel sure of several true conversions. Pray for us that the good impressions made upon this little town may be lasting and that God's richest blessings may rest upon the town of Monticello.

W. H. LANE, P. C.

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LAKE CIRCUIT.

Our protracted meeting at Lawrence began July 5 and closed the night of the 9th. Brother Peebles came to our help on Monday and remained to the close. His preaching is probably better than ever. It attracts and moves the people. There were two valuable accessions and the church was greatly revived. The books of Brother Peebles' own writing sold will be a lasting good.

C. McDONALD.

Lake, Miss.

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NEW ORLEANS
CHRISTIAN ADVOCATE

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REV. JOHN W. BOSWELL, Editor.
REV. H. WHITEHEAD, Ass't Editor.
NEW ORLEANS, THURSDAY, JULY 30, 1908.
CHAS. O. CHALMERS, Publisher, Office, 512 Camp St., New Orleans.
VOL. 55—No. 30.
"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."
WHOLE No. 5410.

Glances at the World.

Already "straw votes" are being taken to determine the presidency. Enthusiastic friends go through a railroad train and take the votes of the passengers, many of whom are ineligible to vote in the State where the straw-ballot is taken, but the result is published as an indication of what will be the outcome at the polls in November. In one train to-day it may be the vote will go to Mr. Bryan; to-morrow, on the same train, it may go to Mr. Taft. Such polling of the people is useless as a pointer, but serves to amuse or interest the passengers, and always pleases the successful candidate. Such a vote was taken a few days since on a far Western train that elected Mr. Bryan. It is reported that "he was greatly pleased." Even great men are thankful for small favors.

* * *

It has been given out that Mr. Bryan, candidate for President, has concluded that he can do more effective work in behalf of his candidacy by remaining at home and writing "signed editorials" for such papers as will use them than by canvassing the country and making speeches. We think it likely that he is correct in this conclusion. It has always appeared to us as unseemly for a man, set forward by the people for the highest and most dignified office in the land, to go abroad and harangue the people at every railroad station, as if he were running for beat or township constable. In Mr. Bryan's first canvass he was more like a wild man than a sane and dignified candidate for President. In the second canvass he was almost as bad. He has not lived the [illegible] years in vain. Mr. Taft, the Republ[illegible] speech-maker him[illegible] way to advance [illegible]

A new use f[illegible] As is well kno[illegible] pecially in sawing [illegible] the boards the greater the waste—in some cases fully one-third of the log is turned into dust. Attempts have been made to turn the dust into paper, but such attempts have been only partially sucessful, except, it is said, in making an ordinary grade of blotting paper. In Germany it is now being ground into a very fine flour and sold to dynamite factories and used as an absorbent for the chemicals which enter into the composition of the high explosive. In making the flour only ordinary mill-stones are used, but great care has to be taken to keep the stones from setting fire to the dust. Of course, only a small fraction of saw dust can be utilized in dynamite-making, but the experiment shows what can be done with a waste product. May be in time the effort to make paper of it will succeed. The paper mills will then have all the cheap material needed for their purposes. It would be a great blessing to the country if something could be done to break the grip of the paper trust.

* * *

Hon. Thomas E. Watson has again been nominated by the Populists for President of the United States. Mr. Watson is an honorable man, and far above the average in ability, but he will cut a mighty little figure in the present canvass. We can honor him as we do all other men who stand for vital principles. The principles for which he stands were once exceedingly popular, and bid fair to wreck the Democratic party, and did wreck it in many sections, but it waned, and we think Mr. Watson will be unable to make any serious breach in the ranks at this time. Mr. Watson did one thing that was sensible. He delivered his speech of acceptance on the spot. Mr. Taft has been nominated more than a month, and has not yet made his speech of acceptance. He is waiting for formal notification, which might have been given the day after the convention adjourned. Nor has Mr. Bryan accepted. He is likewise waiting, and the committee appointed to tell him is slow. There is no good sense in such red-tape way of proceeding. Why not officially notify the nominee at once and let him relieve himself of the speech that is struggling for expression? It would likewise relieve the politicians who are in a great strain. They are like war-horses—ready for battle, but impatient for the charge.

* * *

The Hon. Eugene W. Chafin, of Chicago, was nominated for the Presidency by the National Prohibition Party in convention last week. After the nomination he set to work vigorously to canvassing for the place. He spoke in nine towns [illegible] Chicago in one day. He traveled in [illegible] He is reported to have said in [illegible]ies: "If I am elected President [illegible]tes I will have a Congress which [illegible]bitory law, and if there are any [illegible] refuse to obey the law, and the [illegible] are unable to enforce it, I shall [illegible] conferred upon me by the Constitution and call out the militia, the standing army and the navy, and enforce prohibition on every inch of territory under the American flag." That sounds like the talk of an insane man. We seriously doubt whether he uttered such words. Notwithstanding, we fully believe that if Mr. Chafin is elected President he will do his best, as far as the Constitution will allow, to enforce prohibitory laws wherever they exist. But will not Mr. Bryan or Mr. Taft, one of whom is sure to be elected, do the same thing? If not, what is the oath of office worth? The only thing that stands in the way of enforcement of State prohibition is Federal law, but for which law Mr. Roosevelt, we dare say, would long since have put a stop to the practice of one State nullifying the law of another. But Mr. Chafin first promises a Congress that will do his bidding. That is very like the cook-book's recipe for making rabbit-pie: "First, catch the rabbit."

* * *

The following figures, taken from the *Northwestern Christian Advocate,* clearly show that the sentiment of the prohibitionists is getting in its work. They give us encouragement. "Prohibition evidently prohibits somewhere. The international revenue receipts from distilled and fermented liquors for the month of January, 1908, showed, as compared with January, 1907, a direct decrease of $479,533.63 from the spirits and $22,580.71 from the fermented liquors, a total of a little over $500,000 decrease for the first thirty-one days of 1908. The official figures of the bureau for the month of February show, as compared with the month of February, 1907, a decrease in revenue receipts from spirits of $1,134,867.91, and a decrease in receipts from fermented liquors of $187,289.86, a total decrease of $1,322,157.77. For the first two months of 1908, therefore, as compared with the first two months of 1907, the Internal Revenue Department reports a total decrease in collections from spirituous and fermented liquor of $1,824,292.11. *Mida's Criterion* (Chicago, Ill.) for March 16, in its staff correspondence from Philadelphia, says: 'There is not much activity in the wine and spirit market. . . . . Our trade is at the present time contending against the greatest and most widespread movement for prohibition that it has ever been called upon to meet, and the uncertainty of the future is not conducive to large buying.'"

* * *

We reproduce the following paragraph quoted in the Greene County *Herald*: "Some person is responsible for every infraction of law. The corporation can be guilty of nothing because it is not possessed of a moral nature. Blame cannot be fixed upon it. As well fine and imprison a gun which is used in the commission of a murder as to fine a corporation for violating the law. The prime requisite in dealing with corporations is to ascertain the responsible parties and apply the law to them as individuals. Laws should be passed compelling every corporation to designate an executive head, and hold that executive head responsible for the acts of his company as truly as for his act as an individual. Let the moral reprobation for his acts as the executive head of a corporation be as an individual. Ten men in the penitentiary would be a better deterrent from the violation of the law than the collection of millions of dollars in fines. We would then be saved the humiliating spectacle of punishing whom we should protect and protecting whom we should punish. Our system tends to develop anarchists from patriots. The spectacle of our nation is that of an unnatural mother who pets and coddles her strong sons and daughters, but beats and starves her weak ones."

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THE "ORIGINAL SIN" PROBLEM NOT YET SOLVED.

BY REV. D. M. [illegible].

No. 3.

Commenting on this same seventh chapter of Romans, Dr. Mahan says, on page 332: "The motions, or passions, of the carnal nature within the human being are called sins. These passions, or lusts, have absolute dominion by nature. The intelligence may see that which is good, and approve it, but both the intelligence and the will are powerless to restrain [illegible] evil."

Dr. Mahan is right in saying that the [illegible] passions of the carnal nature [illegible] are called sins, but he gives us not a single passage of Scripture to prove that the "motions or passions of the carnal nature" are within the hearts of infants. St. Paul, as I have shown, was speaking [illegible] passions of the carnal nature within the [illegible] of adults, and not within the [illegible] of infants.

If one single passage can be found in the Bible that categorically [illegible] attributes these "motions or passions of the carnal nature" to infants as a [illegible] inheritance from Adam, I will gladly accept it. The Bible is the sole guide, and we never err in following the plain teachings of God's Word.

"But to take what the Bible affirms of [illegible] and apply it to all classes, adults and infants, may not be following the plain teachings of God's Word." I am morally sure that [illegible] the "motions or passions of the carnal nature" have "absolute dominion by nature" [illegible] following the plain teachings of God's Word. Such an hypothesis, if provable at all, is provable by the most metaphysical [illegible] strained reasoning. But such proving he [illegible] not undertake, and the fact that he [illegible] [illegible] and attribute [illegible] is a [illegible] admission that the "plain teachings of God's Word" that he [illegible] applicable to infantile life, as that life is received by inheritance from Adam. St. Paul [illegible] guarded his language from such [illegible] and applications. When he [illegible] he unmistakably did in the seventh chapter of Romans, to those who had the written law of God as given by Moses, and who knew the law, [illegible] that without the [illegible] the law. [illegible] without the [illegible] and [illegible] life is [illegible] application [illegible] the seventh [illegible] be changed [illegible] interpreted [illegible] that the will [illegible] evil character." As Dr. [illegible] the plain teachings of [illegible] that he [illegible] Therefore [illegible]

[illegible] this day. But I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

In St. James' philosophy [illegible] the lust of the [illegible] until the man [illegible] until lust [illegible] bring forth [illegible] it bring forth death. [illegible] Be ye an- [illegible] philosophy of sin [illegible] the nature, causes and effects of sin [illegible] by Dr. Mahan. Strange, indeed, [illegible] as the [illegible] necessary [illegible] in hell, [illegible] who dis- [illegible] votes to [illegible] in that [illegible] clause, [illegible] sin is not [illegible] does not [illegible] life of sin [illegible] Adam. I [illegible] it sounds [illegible] original [illegible] of hu- [illegible] view it [illegible] and justifi- [illegible] a concise [illegible] had atoned [illegible] responsi- [illegible] that the human [illegible] has nothing [illegible] human char- [illegible]—What [illegible] nature is [illegible] absolute [illegible] will to the [illegible] Creator should [illegible] The instincts [illegible] just as well [illegible] things. It [illegible] will finds its [illegible] consciousness af- [illegible] power to [illegible] know our- [illegible] acting dif- [illegible] When we do wrong [illegible] wrongfulness of [illegible] penalty [illegible] conscious- [illegible] conscious- [illegible] any moral [illegible] moral ques- [illegible] we are [illegible] and of [illegible] dealings with [illegible] thought even [illegible] we gain [illegible] self-con- [illegible] things of [illegible] in him?" [illegible] God. It [illegible] conscious [illegible] God to [illegible] ness we [illegible] conscious- [illegible] ugh our [illegible] ness, that [illegible] our self- [illegible] and as- [illegible] that is [illegible] Christianity. But if I can- [illegible] unequiv- [illegible] gives [illegible] me the [illegible] then I [illegible] Hence the [illegible] far as a [illegible] salvation is concerned, [illegible] dominion" [illegible] is help- [illegible] quality to [illegible] that show [illegible] ated per- [illegible] He is [illegible] very best he can do. We cannot ask more. To demand of any man that which he is totally incapable of doing has always been rejected by Methodism as injustice. And the doctrine of the freedom of the human will in giving moral quality to human conduct, both to the regenerate and the unregenerate, has been tenaciously held against the strongest opposition as a fundamental tenet of her theology and in her evangelistic and revivalistic work. And now that all other churches are coming to accept it as the only factor that will solve the question of man's responsibility and accountability to God, and successfully reach the unsaved masses for Christ, it seems too late for her to renounce it, and accept, instead, a semi-antinomian theory. Will she do it? She will not. Whether the "original sin" problem is ever solved, or whether it forever remains among the mystic shadows of the unsolvable, in the future as in the past, that which contradicts the common sense of mankind and deprives man of his volition to give moral quality to his deeds, she will reject as untrue both in theory and in practice.

FRENCH MISSION WORK IN LOUISIANA.

BY REV. MARTIN HEBERT.

The readers of the ADVOCATE will, no doubt, be interested to learn that God has been graciously bestowing his blessings upon our French Mission work during the present year.

The Crowley District Conference arranged to give me three assistants, who have been at work since the first of June, with the result that four Sunday schools have been organized, three new preaching places opened, and as many as four or five hundred people have heard the Word who have never heard it before; twenty-two persons, most of whom are adults, have been received into the Church on profession of faith, while a few more have been received on probation, and sixteen infants have been baptized. A new parsonage has been enterprised and is now nearly ready for occupancy, and new pews have been placed in one of the churches.

Our work, as it is now organized, extends from Lafourche Parish, on the east, to the middle of Vermilion, on the west. We are preaching regularly at nine different points, and there are almost as many more to which we are being urged to come.

A short review of my last trip down in Terrebonne Parish (about 90 per cent of whose population speak French, and until we entered the field about fifteen months ago there were not, as far as I know, more than one or two Methodists in the entire parish) will probably be interesting.

After a ride of eighty-five miles by rail and twelve by buggy, I arrived at Bourg on Thursday at 2 o'clock p.m., where we last year built a large new church, and have just lately installed new pews.

Having visited six families during the remainder of the afternoon, I preached at night to a congregation of fifty or more persons, the services closing with an old-fashioned experience meeting, during which a dozen or more of the brethren related some most remarkable experiences of how they had been brought from darkness to light; some open confessions were made, and we received six applicants for church membership.

Friday, at 11 a.m., we had another preaching service, and then continued the exercises of the day by riding twenty miles in a buggy to another community known as Dulac, on Grand Caillou Bayou, where work has only recently been instituted by Rev. R. E. Martin, who is a production of our French Mission, having been licensed to preach at our late District Conference, and Rev. Wm. V. Falcon, a very promising young French preacher, who, though he hails from the Second Church, [illegible], has decided to cast his lot in the French Mission work.

Arriving there a little late in the evening, though in time to partake of a good, warm supper, we soon after repaired to the dance hall, [illegible] after the fashion of our good Creole people, not to dance, however, but to preach to a [illegible] congregation, many of whom had to stand for want of seats, and to them I told the old story of the power of Jesus' blood. We were disappointed, however, when informed that we could not use the hall on the following night, as it was the time for the periodic dance, which, from time immemorial, has been arranged to occur regularly once every two weeks.

Nevertheless, we were undaunted, and announced a service for the following Saturday morning. In the meantime we were not slack in publicly expressing our hope that our brother, the dancing master, would see fit to convert his dance hall into a house of prayer, but our prayer was answered in another way, i.e., before breakfast the next morning a man who had graduated out of the dance-hall business came over and offered his, with the assurance that we would make the other fellow regret that he had not called off his ball. We had an excellent service at 11 o'clock that morning, and to my great delight when I reached the large ex-dance hall that night, I found that, while a great many seats had been provided, standing room was still considerably at a premium. The service closed with many expressing a desire to be saved.

On returning to our room, we were delighted again to notice that, despite the fact that the dancing master had everything in his favor in the way of refreshments and enchanting music, he had been unable to draw more than a "corporal's guard," and I was told that he had already said that if the Methodists kept on coming he would be compelled to go out of business.

The service at 11 o'clock Sunday morning was well attended, and closed with every person in the house asking for prayer and some manifesting very deep emotions.

After a hasty dinner, with the proverbial Creole coffee before and after the meal, and another ride of twenty miles, we again arrived at Bourg, where preaching had been announced, with communion at the close. We had a magnificent sermon by Rev. E. C. Duplantis, who has just finished his education at Ruskin Cave College, the congregation numbering about one hundred persons, at the close of which the doors of the Church were again opened and sixteen persons were received into full connection, and the Lord's Supper was administered to fifty-six communicants.

It would hardly do to close this article without making mention of two other of God's servants who are doing efficient work in this field.

The first is the agent of the American Bible Society, who has been at work about three months, and has sold some three hundred copies of the Word, and the fruit of whose labors we have already begun to reap.

At our 11 o'clock service Friday morning was a man about 50 years of age, who had always been a Catholic, but who had driven ten miles to try and learn more about what he had been reading about in a New Testament which he had borrowed from a neighbor who had gotten one from the colporter. He was delighted with what he heard, and we were cordially invited to come and preach at his house, which we have promised to do on our return, and thus another door (which we have every reason to believe will be effectual) has been opened.

The second is Rev. O. Deronen, a native-born French-speaking Creole, and who was himself an ardent Catholic till the age of 30. He has been employed and is supported by the American Sunday School Union. During the four months which he has been at work he has already organized among the French people eight Sunday Schools, besides doing a great deal of mission work in [illegible] way.

At the western end of our work, Rev. S. R. [illegible], who, though unable as yet to speak [illegible] language, is nevertheless making himself [illegible] among them, and his work promises [illegible] results, though he has been [illegible] than two months. He has raised [illegible] and has about completed a neat [illegible] parsonage.

We [illegible] a very promising [illegible] Terrebonne and [illegible] the aid of a gasoline [illegible] almost [illegible] the different [illegible] and are easily reached by boat, but in many places cannot be reached in any other way. The gasoline launch would not only give us quick and easy access to all the people, but would very considerably reduce the expense of travel.

Should this article be so fortunate as to get the attention of some generous-hearted Christian whom God has blessed with means, and who has long cherished a desire in his heart to do something for the benighted French Catholics of Louisiana, but could not, because of his inability to speak their language, let him remember that he has at least this opportunity to furnish the means of [illegible] for others who can do so. And though this man may possibly not be found, may we not expect that from different sources money sufficient may be sent in to purchase the missionary boat.

Again, we are going to need a great deal more money than we now have in sight for the additional help which our next year's plans anticipate. Cannot something be done by which a permanent fund can be assured, that this work may go forward?

Will not the readers of the ADVOCATE also kindly remember us in their prayers?

New Iberia, La., July 16, 1908.

REV. THOMAS J. WILSON.

Thomas J. Wilson, son of M. H. and S. J. Wilson, was born in Alabama July 19, 1861; was educated at Double Springs High School and Farmers' College, Alabama. He was converted in 1875. In June, 1895, he was licensed to preach by the District Conference at Oakman, Ala., North Alabama Conference, and was admitted on trial into the North Mississippi Conference at Westpoint in December, 1900, and at the same time and place ordained Deacon by Bishop Hargrove. Brother Wilson was received into full connection at Tupelo in December, 1902; ordained elder at Kosciusko by Bishop Galloway in December, 1904, and died at Blue Springs Circuit parsonage, at Belden, Miss., June 13, 1908.

Brother Wilson served the following charges: During 1901, Shelby and Merigold; 1902-3, Carrollton Circuit; 1904, Courtland Circuit; 1905, Lamar Circuit; 1906 he transferred to the Alabama Conference and served Peachtree Circuit; in 1907 he returned to North Mississippi Conference and served Belmont Circuit; 1908, Blue Springs Circuit.

On April 16, 1899, at Plymouth, Miss., he was happily married to Miss Julia Johnson, who, with four small children, is now in deep sorrow through the loss sustained in his death. She says of him "he was all to me, always so kind and true, and oh, how hard it is to give him up!" But with an unwavering faith in God, she humbly submits to his will, and asks that earnest prayer be made for herself and her children.

Brother Wilson's development and usefulness as a preacher and pastor was largely interfered with by continuous poor health. He was never fully equal, physically, to the work of the itinerancy; yet he was far from being a weak preacher ir an efficient pastor. Personally it was not my privilege to hear him preach, but many expressions given by those who heard him warrant me in saying that his sermons were thoughtful presentations [illegible] strong in thought and [illegible] and am not intimately acquainted with his work as pastor [illegible]. There [illegible] work. [illegible] them [illegible] the [illegible] exceedingly difficult [illegible] gun well also [illegible] Springs [illegible] charge. His people there loved him, and lament his death.

Brother Wilson was feeling that his health had greatly improved. He was happy in his work and hopeful of a year of great success, but the Lord saw fit to call him from the midst of his labors. His last illness was for only [illegible] days. He ceased at once to work and live. A good man, a faithful servant, has gone to his reward.

W. C. H[illegible]

THE LAYMEN'S MISSIONARY MOVEMENT.

BY PROF. OLIN S. DEAN.

Whatever the conclusions of any man or set of men, there can be no successful denial of the fact that human life and civilization are distinctively characterized by an ever active and steadily unfolding process of evolution. The rise and decline of the vast empires of earth, out of the ashes of whose humiliation and death have arisen other structures more intricate in fabric and more complex in character, are everlasting contributions of evidence to the indisputable truth of the statement above recorded. The growth and development of the literatures of earth furnish incontrovertible proof, while the unfolding processes of thought in the respective cycles of human history, and in the progressive distribution of knowledge among the races of men, bear convincing testimony to the same great truth.

Our age is no exception to the rule. It is pre-eminently an age of organization. The Church is enlarging its machinery until we are getting such a multiplication of forces as to lead some to apprehend a disastrous dissipation of energy. These all doubtless have, however, a valuable use. They give employment to the energy that claims for expression, [illegible] the young and vigorous life of the Church from a fruitless waste of time and talent and quicken interest in the great work of the Church. Out of the complexity of human life and effort have arisen these organizations to meet the emergencies that continually arise in the onward march of history. If we view the subject from the standpoint commonly accepted by the Church and by the leaders of thought and promoters of progress in the world, this multiplying of machinery is absolutely indispensable, and it is true that to attain success as men commonly count success, a well constructed and well managed machinery, adapted to the constantly changing conditions of life and operated on practical business principles, is universally granted to be essential. I may be pardoned if I express the half-formed anxiety that in the direction and employment of our many-sided, complicated machinery, we are in danger of losing the power of that simplicity that was one of the distinguishing characteristics of the Master's own life and work. It is probably true, however, that as the complicated equipment of the human body all works together in the unity of [illegible] to attain the great end of bodily existence, so the machinery of the Church may be wisely [illegible] ated and made to contribute to the solution of great problems and the achievement of vast enterprises.

Thus it may be with the unusual and interesting enterprise known as "The Laymen's Missionary Movement," an organization born [illegible]

[illegible] the last few years [illegible]

[illegible] us [illegible] your [illegible] $2 [illegible] This [illegible] apply [illegible] following [illegible] end [illegible] you [illegible] this [illegible] will [illegible] scrip- [illegible] and it [illegible] remit- [illegible] from [illegible]

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[illegible] their great [illegible] in regard to the [illegible] new Missionary [illegible] them; [illegible] missionaries; [illegible] young [illegible] is to be [illegible] Church; [illegible] movement [illegible] regular [illegible] Mission- [illegible] already [illegible] all the [illegible] in that [illegible] movement," [illegible] this gen- [illegible] movement." [illegible] have now [illegible] they [illegible] time, and [illegible] Fourthly, [illegible] at home [illegible] before [illegible] century watch- [illegible] has been out [illegible] among [illegible] direction of [illegible] con- [illegible] in this [illegible] various [illegible] laymen, [illegible] as early as pos- [illegible] findings [illegible] beyond [illegible] those who [illegible] it.

Several representatives will leave for foreign lands during the summer that now is approaching. The plan of the movement has been approved by the foreign missionary boards of the United States and Canada; almost one hundred leading men from different denominations are members of the General Committee. The Southern Presbyterian, as well as the Presbyterian Church, North, the Southern Baptist, the Episcopal, the Northern Methodist Church, the Methodist Church, South, and others have entered into the movement.

Our Church, South, has just held a great convention of the laymen in Chattanooga. It has been launched in Great Britain, and has enlisted some of the strongest men of that realm. The men of Germany are inquiring into the movement. It is being taken up by the large cities, definite policies having been adopted by the men of at least twelve important cities of Canada and the United States.

And so the movement is arousing widespread attention and is enlisting the energies of some of the brainiest and best men in the ranks of the laymen. As we have said, no one can measure the outcome of this enterprise, which is literally taking hold of the heart and the purse of the world. In its educational work it will equip and prepare the men of the Church better to understand and appreciate the great work of missions. In the enlistment of pocket-book, mind and energy, the men who enter into it will receive a priceless reward in the enlargement of their own souls and a closer touch with God and humanity. The attention of practical business men throughout the Church will be enlisted and they will give to the work of the Church the benefit of their knowledge of business affairs, thus enabling the Church to carry on its work in a more dignified, secure and successful manner. It will result in the education of the Church into an acceptance of the truth that the man on the farm, the clerk in the store, the office man, the man that accumulates money—the laymen everywhere—is just as much entitled to be a witness for Jesus Christ as the man who stands in the pulpit and preaches from Sunday to Sunday.

It seems that this movement, if properly managed, truly consecrated and kept free from the pride of life and the vanity of this world, is destined to cause the surface of the earth to shrink and sink, until, as it were, the walls of Peking may be seen from the Statue of Liberty; the heart of the Congo Free State shall beat in response to the almost audible pulsations of our own loved America, and one may stand in the "Golden Gate" or on London Bridge and speak messages of love and peace to the far-away kingdoms and to the islands of the sea!

CORINTH DISTRICT CONFERENCE.

The thirty-eighth session of the Corinth District Conference convened in the Methodist Church at Baldwyn, Miss., July 14-16, 1908. It was conceded by all to have been one of the best Conferences in the history of the District. All of the pastors were present except two, Revs. A. W. Langley and G. W. Gordon. From the opening to the close there was not a dull service, no unbrotherly feeling manifested; but it all seemed as though the Conference had come together to get nearer to God. The presence of the Holy Ghost was manifest.

Our new presiding elder, Rev. B. P. Jaco, presided with dignity and grace, and his heart was made glad at the gathering. The pastors reported 553 conversions and 445 additions to our Church.

The speeches by the Hon. G. L. Jones, of New Albany, and Judge W. M. Cox, of Baldwyn, were very much appreciated. G. L. Jones was elected leader of the Laymen's Missionary Movement in the Corinth District. We feel sure the cause will not suffer in his efficient hands. Brother W. M. Williams gave us encouraging words about our Orphanage.

The preaching and debating were good and had the right ring. Rev. Wm. M. McIntosh, Dr. J. Y. Murry, G. E. Jones and J. A. Bonds were elected delegates to the Annual Conference; F. E. Ray and R. B. Henderson alternates. James Madison Carpenter, Olin Ray and J. A. Palmer were granted license to preach.

Baldwyn dispensed a lavish hospitality, and all felt in the hands of friends. Brother W. C. Lester is held in high repute, and his uniform kindness and courtesy were refreshing to us all. Each delegate thought he had the best home. By unanimous vote, the next Conference will be held at Booneville.

Rev. T. W. Lewis was with us. He has a great message for the Church. It is needless to say that Millsaps was well represented. There is a great opportunity before the Methodists of Mississippi. There is also a corresponding responsibility.

President Clifton and the Rev. J. H. Mitchel represented the interest of Grenada College. They made a strong appeal to the Corinth District, which will doubtless bear fruit. We must rally to the support of our own colleges. They are worthy of full confidence. Let the Methodists take due notice and govern themselves accordingly.

O. L. SAVAGE, Secretary.

WHAT OTHERS THINK.

We print below two short articles showing what others think of men who will sacrifice their church schools for the sake of Mr. Carnegie's money:

LEAVE THE NEXT WORLD FOR THIS.

The annual report of President Hyde, of Bowdoin, tells of the steps taken by that college to cut loose from any connection with the Congregational denomination in order to enable the professors and their wives to profit by the Carnegie Foundation. To have done otherwise, in President Hyde's opinion, and also that of the trustees, "would have been an administrative sin, which future generations of professors, officers and alumni would have found it hard to forgive." President Hyde's prominence as a teacher of and writer on ethics makes this reading of the duty of present day educators more significant than if it came from another source. Mr. Carnegie, when he established the Carnegie pension plan for American university and college officials, and limited it as he did, dealt a stagger-blow at sectarian education in this country. — *Boston Herald.*

THE UNDERMINING OF CHURCH SCHOOLS.

The Carnegie Foundation is undermining the foundations of the church schools. Whether he intended this or not—and he must have intended it—his pensions to aged professors in all schools except church schools, is having the effect of causing church schools to break away from the control of the churches. Several of the great denominations that felt a pride in their schools, and secure in their control, are now amazed to find that the dollar mark is more influential than the church creed in controlling the policy and destiny of the schools. It is amazing that this is true; but it is true nevertheless, and to be greatly regretted. The church schools have turned out strong, patriotic men, men of character and purpose, and we should regard it as very bad for the country should the influence of the churches in education be seriously weakened.

In Virginia, and in most of the States, churches cannot own the schools directly, but the schools must be chartered and controlled by self-perpetuating boards and trustees. Should these trustees, taking the Carnegie bait, declare their independence of the church that has built the schools and furnished the money and students to run it, the church is impotent to protect its rights and interests.

The inducements to declare their independence of the churches are: The professors are enabled to look forward to the day when they may retire on a Carnegie pension that will keep them comfortably the remainder of their days without working; the school can secure abler teachers if the latter have this to look forward to, and it is something of an advertisement for the school to be recognized as of sufficiently high standing to be on the roll of the Carnegie Foundation. These temptations have been so great that they have led boards to do an amount of juggling that one would hardly expect to find among professing Christians—certainly among those holding high position in the Church. They find themselves in the attitude of talking church to the Church and anti-church to Carnegie; they are black when it pays to be black, and white when it pays to be white. If they could keep Carnegie and the churches from comparing notes, they might play this role with some success; but that is an impossibility.—*Staunton Dispatch.*

CHURCH EXTENSION HANDBOOK.

The Church Extension Handbook, which contains the Twenty-sixth Annual Report, is being mailed from the office of the Board of Church Extension to all of our preachers whose names and addresses appear in the Conference minutes. Should any brother fail to receive a copy, a line to this office, giving the post office address, will secure one. I will also be glad to mail copies to local preachers and laymen who may apply.

Presiding elders and pastors may send names of brethren, who, in their judgment, should receive copies. All requests will be honored while the supply lasts.

W. F. McMURRY,
Corresponding Secretary.

Louisville, Ky.

Without temptations there would be no triumphs.—*Southern Churchman.*

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[illegible] hardly [illegible] pretty [illegible] retiring [illegible] made fine progress in Chinese classics, native script and [illegible] She always [illegible] child's catechism [illegible] off in the corner with the [illegible] her the catechism [illegible] she has learned.

"This woman was brought home from the market square one day by the Bible woman and matron. She was crazy and had been dreadfully treated all day. In less than two weeks she was completely cured, and we believe it was through the earnest prayers of the children. She had been badly treated all her life and had never been taught to read. Now she is trying to learn, and every spare moment [illegible] she spends in learning [illegible] The spirit of helpfulness in the little girl shows itself in many ways.

"Her father has given [illegible] girl to [illegible] that she may tell the [illegible] of salvation to her fellow-countrymen.

"[illegible] and heart [illegible] Korean [illegible] never [illegible] be grateful that you have made possible the entrance of [illegible] into the heavenly [illegible] and now have [illegible] opportunity [illegible] bless you in all [illegible] for him."

* * *

Under date April [illegible], Janie Watkins writes her sister, Mrs. [illegible] W. L[illegible] of [illegible] Laura Haygood Memorial. We are permitted to [illegible] the following:

"I thought of you and the members of the meeting at the time of your annual gathering [illegible] Nell and I prayed for all of you, and [illegible] were praying for us. I am anxious to hear [illegible] in detail.

"[illegible] mother [illegible] the letter in which I told her I had [illegible] my examination. I am getting glimpses of the end, and some day I will write you that I have finished. I wish I might send a cable. I am studying hard to finish my novel and Evidences of Christianity [illegible] books left. I have to be alert to keep the [illegible] in mind. I have [illegible] bands of [illegible] polished [illegible] and [illegible] dowagers, and exalted men from being butchers to king's [illegible] sellers.

"We reach [illegible] about July [illegible] I can scarcely realize your commencement will be in May and that [illegible] two young ladies will be getting their diplomas. I should love to see the graduating exercises, but must be content with thinking about it all."

[illegible] little girls in Sunday [illegible] teaching them the lesson on [illegible] girls is [illegible] things [illegible] from way [illegible] They speak a different [illegible] it is hard to talk to them [illegible] especially—and [illegible] interest.

[illegible]

[illegible] Yangtse [illegible]

[illegible]

[illegible] Mrs. Watkins [illegible]

[illegible]

[illegible] Superintendent [illegible] W. F. M. S.

[illegible] THE MINISTRY

[illegible]

[illegible] verse of the same chapter [illegible] that the tenth is holy unto the Lord.

How much of the tithes does the Lord demand to be brought into the storehouse? "Bring ye all the tithes (the tenth) into the storehouse, that there may be meat in mine house." (Mal. iii. 10.) To whom does this tenth belong? "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." (Num. xviii. 21.)

The second verse of the eighteenth chapter of Numbers shows that the Levites were ministers. If one withholds from God that which belongs to him, of what sin is he guilty? "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Mal. iii. 8.)

How early in the history of the world do we read of tithe-paying? "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all." (Heb. vii. 1-2.) Is that order of priesthood now in existence? "Jesus made a high priest forever after the order of Melchisedec." (Heb. vi. 20.) "Jesus saith unto them, If ye were Abraham's children ye would do the works of Abraham." (John viii. 39.) And Abraham gave the tenth of all. (Heb. vii. 2.) Christ said, ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. These ought ye to have done, and not to leave the other undone. (Matt. xxiii. 23.) So we see that Christ approved of the tithing system.

What did Paul say on this thought? "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar?" (1 Cor. ix. 13; also verse 14.) "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. ix. 11.) Paul enforces this doctrine as a duty. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." (Rom. xv. 27.)

It is strange, passing strange, how people in this enlightened age can read the Scriptures and fail to see that they ought to support the ministry. They claim to believe in an all-wise God, but how many, when it comes to the pocket-book, act like there is really a God? Some may say, Lord, Lord, open unto us; then will he say, I know ye not. Yours for success,

R. H. BAMBURG.

TO THE PASTOR.

If you will send in the names of the post-offices on your charge, we will send you a list of the subscribers on your work. You will find this a great help in securing renewals and new subscriptions. Put the ADVOCATE in the homes of your people, and you will have an assistant, unfailing in its visits, and doing you good all the time.

You cannot dream yourself into a character; you must hammer and forge yourself one.—Jas. A. Froude.

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The Home Circle.

HE WAS A GENTLEMAN.

A few days ago I was passing through a pretty, shady street, where some boys were playing baseball. Among their number was a little lame fellow, seemingly about 12 years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as baseball.

His companions, very good-naturedly, tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmy," said one of them at last, "you can't run, you know."

"Oh, hush!" said another—the tallest in the party. "Never mind, I'll run for him;" and he took his place by Jimmy's side, prepared to act. "If you were like him," he said aside to the other boy, "you wouldn't want to be told of it all the time."

As I passed on I thought to myself, "that boy is a true gentleman."—*Lutheran.*

A KILLER NO MORE.

Of all the recreations known to me the only one which continues to hold its charm and grows rather than diminishes with the passage of years is the quiet and harmless pastime of observing all outdoors. I do not pretend to be a scientific naturalist; in fact, I find it almost impossible to subject a specimen to the rigid scrutiny of the microscope, yet I never grow tired of gazing at a certain pool containing within its quiet depths the gently waving stems of the golden club. A dozen times a day there passes across my mental vision the vignette of an incomparable dingle, just now ablaze with marsh marigold.

I can feast my eyes upon the wondrous flanks of a brace of trout until night sets in and heaven has swung her million candles. In former years I approached a stream to fish, trembling with suspense, and so excited that my wavering fingers could hardly slip the leader to pin upon the line; but now, having absorbed some of the wonderful calm of Mother Nature herself, who never hurries except with a certain majesty of pace, I often find myself after sitting down to assemble my rod, allowing the minutes to slip by one by one, while I gaze upon the landscape or the windings of the brook, sometimes until the hours of fishing are past. I am wont to throw myself down bodily, so that I may gaze into the heart of a flower or watch a bumblebee.

Where formerly I stalked the rabbit, my present pleasure is to catch the long-eared fellow at his continuous meal, and where, in former days, I would have been sure to set a steel trap for the weasel that dwells in yonder rock-pile, I now recognize his equal rights to life, liberty and the pursuit of happiness.

In shooting, who has not felt the sharp twinge of his conscience upon picking up the riddled heap which a moment before had been a bundle of life and animation? Who has not realized that the fulfillment falls far short of the anticipation? How often have I regretted, and still how often has the lure of the chase led me on to err again? A bird on the bough is a source of universal pleasure; in the bag he is so much dead meat and feathers. Shooting seems to come natural as climbing to a small boy, but the history of clay-bird shooting proves that shooting and killing do not necessarily go hand in hand.

No less harmful thing can be imagined than the little garter snakes whose several bodies I often find, in the roadways [illegible] country [illegible] numbers. As for myself, the very squirming of the worm upon the hook extracts from me a [illegible] [illegible] be buried in [illegible] [illegible] I would feed them [illegible] in fish and [illegible] express [illegible] they [illegible].

The growing tenderness of the American toward [illegible] is the result of [illegible] will increase, and all parents [illegible] children true love of flowers, birds, [illegible] trees and animals.—[illegible]

THE PIAZZA GIRL.

"There have been six girls in [illegible] this morning," the dean remarked [illegible] to the gray-eyed girl before him, "who have said that they were willing to do anything to earn a little money."

The gray-eyed girl did not flinch. "But I am ready to do anything," she answered, with a smile that emphasized the significant word.

The dean turned to his desk and rummaged in one of the pigeon-holes.

"There are several ladies on the campus who are in need of some one to sweep their walks every day and wash the piazzas once or twice a week. Are you willing to do that? Of course, it will not bring you in much, but it is all I have to offer at present."

"I shall be glad to do it," the girl replied. "May I have their addresses? Thank you very much."

The dean, leaning back in his chair, watched his visitor as she crossed the campus. Six other girls had refused the work that morning. "But it remains to be seen whether she does it, after all," he said to himself.

She did do it. Every morning for nine days he passed her on his before-breakfast constitutional. She always spoke brightly, with no apparent consciousness of broom or mop.

"Means what she says, gives honest work, no false pride," the dean thought with satisfaction. Then suddenly the piazza had a relapse. When, two weeks later, he met her, he asked about it.

"Oh," she explained, "I'm doing typewriting for Prof. Sumner. He asked me if I could do it as well as I could sweep walks, and I told him I could. It is fascinating work—copying the notes of his experiments."

"I've no doubt," the dean declared, "that you intend to perform experiments of your own some day."

"I'm going to try," she laughed.

When he reached that point in his favorite story, the old professor always stopped.

"And did she?" somebody was sure to ask.

"No, she didn't. She went and married a young upstart of an instructor. She swept his piazza for a while till he made a reputation, and she copied his notes, and I've no doubt did half his work—he always said so."

"It seems a pity," the sympathetic listener, lured on so far, would probably begin, only to be vehemently interrupted.

"Pity? Where's the pity? What's a pity? She helped a man do his work in the world, and brought up three sons, any one of whom would [illegible] washed piazza floors cheerfully to get an education. One is building bridges out West, [illegible] in the East, the third [illegible]. I'd like to know how a woman [illegible] her education to better use."

Then he would smile, and look out across the [illegible] girls.

[illegible] higher education [illegible]. The girl who washed piazzas [illegible].—*Youth's Companion.*

COUNT OUR BLESSINGS.

So many [illegible] victories have been won [illegible] that we are likely to lose their meaning unless we group them. We mention the more important here:

On April 7 about 1500 saloons were voted out of Illinois, cleaning up 54,000 out of 57,000 square miles of territory in that State.

On the same day Wisconsin added large blocks of dry territory.

On April 6 Michigan voted in twelve counties and carried ten of them for prohibition.

Vermont, on the 7th, voted in every town in the State, and lost but twenty-eight towns to the whisky crowd, as against 31 last year.

On that day, too, about two-thirds of the cities of Nebraska voted dry, banishing a very large number of saloons.

The Ohio State local option bill became a law a few days ago, and it will soon be "moving day" for the Ohio saloon-keeper in about 70 counties.

Does it all mean anything? It is but a continuation of the rising tide against the saloon. It ought to teach the man engaged in the business that he can best show his good sense by getting his money and himself out of a business that is being outlawed so fast and so universally. Efforts to fool the people into letting them stay will never stop the mighty economic revolution now on in this country.—*Exchange.*

HE WAS ALARMED.

On a railway not many miles from Edinburgh, the rails slant on either side for some distance. In a carriage was a very stout lady, who had just risen to admire the view, when the train dipped to her side. When the startled passengers had regained their composure, the lady moved to she opposite side, with a view to having a look at the scenery from the other side, just as the train dipped again, whereupon an old man cried out: "Mercy me, wumman, sit still, or we'll a' be killed!"

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GIVING ONESELF TO GOD.

"First they gave their own selves to the Lord, and unto us by the will of God." Such is St. Paul's statement concerning the churches of Macedonia, who, in their deep poverty, had liberally contributed to the necessities of the poor saints at Jerusalem. This would indicate that a man's first duty is to give himself to God. This he must do before he can enter into and enjoy any of the blessings of the Gospel, or before he can justify himself in the sight of God by doing any kind of good works.

We would not have any reader to infer that the mere act of giving oneself to God is meritorious, and therefore a sufficient ground for pardon. The fact that Christ made atonement by the sacrifice of himself, and that God accepts and pardons men for his sake, sets aside the idea that there is any merit in man. This having been done, God requires only the exercise of faith in order to salvation. The giving of the body, therefore, unaccompanied by faith, would be useless; and faith would be equally useless without the sacrifice of the body. To come to God with the body, without faith, would look like an effort to purchase divine favor. To come with faith, without the body, would look like a desire to gain divine favor and at the same time live in the enjoyment of selfish and worldly pleasures.

The Macedonian Christians, so highly commended by the Apostle, "gave their own selves" to God before they attempted to please him by doing any good work. They were evidently well grounded in that part of St. Paul's system of grace that treated of the place and purpose of good works. They knew that their gifts, though prompted by benevolence, and would relieve the necessities of the saints, would do them no good individually unless there was upon their part a dedication of themselves to God.

How many are misled on this subject? Not a few believe there is merit in good works, and perform them as soul-saving agencies. Many believe it is possible to do more than is necessary to personal salvation, and that what is over and above the necessity is available for someone else, forgetting we are told in the Scriptures that, after having done all possible for us to do, we are unprofitable servants. Good works are enjoined upon all as a condition of keeping alive the work wrought in us by the power of God, for faith without works is dead. But, however great they may be, or however useful to others, if performed with a view to drive a bargain with the Lord, they cannot be well pleasing or acceptable to the Lord, for under no circumstances are good works regarded as ground of justification.

St. Paul tells us that "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." This necessarily leads to the idea that, if a man is too poor to give anything to God, or wholly incapacitated through physical infirmity to do any kind of work, if he has faith his faith will save him. But this does not preclude the idea of giving oneself to God. Self must be given, whether one is able to give anything else or not. This fact was beautifully exemplified by a young lady, who, when a collection was being taken for foreign missions, wrote on a slip of paper and sent to the collector these words: "I have nothing else to give, and I give myself." That was, indeed, a sacrifice of sweet smelling savor, and well-pleasing to God. This spirit and sacrifice must characterize every one that comes to God, even though he may be the possessor of millions. Hundreds of times in the days of our fathers have we heard penitents say: "Here, Lord, I give myself away; 'tis all that I can do."

In my hands no price I bring,
Simply to thy cross I cling.

Let us give ourselves first to God, and then to his service for Christ's sake.

THE LAYMEN AND THE REVIVAL.

We favor all Scriptural means of promoting religion among the people at home and propagating it abroad. We rejoice in the fact that our laymen are so greatly stirred up in regard to missions to the heathen and revival work among our own people. Their great interest in the Master's work makes us glad. May their zeal abound and endure.

Is not a word of caution necessary? Not so far as the well-informed and prominent leaders are concerned, but we think it is as to some others, who, though not so prominent, are quite as much interested, and who have suffered their zeal to carry them further than they are warranted in going. For example, we feel that in exhorting the brethren there is no ground for saying that one of the Lord's greatest prophets "was only a layman." It may be true, but when the statement is made with a view to show that there is no distinction between the laity and the ministry when it comes to work in the Church, we think the statement is wrong and calculated to lower the ministry in the minds of those who would gladly rid the Church of preachers altogether. Some could be easily persuaded that it would be a good thing to do away with preachers as a class, in order to save money to carry the Gospel to the heathen.

Again: We think the brother goes too far when, in order to show that laymen are needed in a revival, and are expected to take part in the work, asks: "Does God call one class of his children to attend to all of the spiritual work in his kingdom, and expect all other [illegible] to occupy their time and energy solely in the material side of his work?" Would this brother [illegible] sweep away all distinctions between the ministry and the laity? So it seems from his words, though we have no idea he means to say that much. We are ready to grant that among some religionists functions are attributed to the ministry unauthorized by the New Testament, and that privileges are denied to laymen which the New Testament readily grants. At the same time nothing is clearer from New Testament teachings than that the Lord Jesus selected and set apart some of his disciples exclusively for the work of the ministry, and that, as head of the Church, he reserves to-day the right to call men—take them wholly out of secular work—and put them into the ministry. If not, then what we term the "call to the ministry" is meaningless, and those who profess to be called are both deceived and deceivers. We can gain nothing for the cause at large by magnifying the duty and work of laymen at the expense of God's ministers, who, if any duty is laid upon them, is "go into all the world and preach the Gospel"—a duty our Lord nowhere lays on the whole laity. This we say, notwithstanding we heard a preacher a short time ago declare that at the dispersion of the early Christians every one of them went out as a preacher, which meant that every man and his wife and their sons and daughters, if they happened to be members of the Church, were duly authorized expounders of the Word.

What would become of the Church of God should all men be persuaded that one man is as fully authorized as another to preach the Gospel? It is easy to see that in a little while it would be extinct. We exhort our laymen to zeal in the great work they have undertaken, and we pray for their success, but we pray them, for Christ's sake and the Church's sake, not to lay hands on God's anointed.

CHURCH EXTENSION HANDBOOK.

Through the kindness of Dr. W. F. McMurry, the Secretary, we have received the Twenty-Sixth Annual Report of the Board of Church Extension for the year 1907-1908. It is a pamphlet of 288 pages, with a map showing the number of churches aided by the Board in thirty-one States and Territories, and in six foreign countries. Altogether, the Board has assisted in building 10,057 houses of worship, some of which never could have been erected without aid from the Board. The present report is the fullest we have ever seen. With the illustrations—especially the pictures of the Board, donors of loan funds and Presidents of Conference Boards—it is an attractive volume. We congratulate the Secretary in being able to send out a volume that so well represents the value and magnitude of his work. Read Dr. McMurray's notice in another column.

PERSONAL.

A note from Rev. J. W. Ramsey, dated Wahalak, Miss., July 23, says: "A great revival is sweeping over the town of Wahalak. Strong men and women are consecrating their lives to God. Several have already come into the Church."

Dr. F. N. Parker, on Tuesday evening last, was booked for a lecture at the Seashore Assembly. His subject, "Some Lessons from the Life of Isaiah for the Church of To-day," as he proposed to treat it, was well worth hearing.

Rev. W. W. Perry, of the Mississippi Conference, in remitting for a new subscriber, says: "This makes twenty-two new and renewing subscribers this year, and the end is not yet." Brother Perry has our warmest thanks.

An appreciation of Lorado Taft, "the most prominent of our Western sculptors," by Henry B. Fuller, with reproductions of his group, "The Blind," and details therefrom, will be a feature of the Midsummer Holiday Number of *The Century*.

Rev. B. M. Lipscomb, presiding elder of the Columbus District, passed through the city last Friday on his way to Texas. In company with Rev. S. L. Pope, he paid the Advocate a pleasant visit, which was much appreciated by the office force.

Rev. E. W. Lipscomb, pastor of Broad Street Church, Hattiesburg, has been in Meridian, at the bedside of his child, who has been seriously ill. We are glad to learn that the little one is improving. We trust there will be speedy restoration to health.

Miss Mary E. Holloman, daughter of Dr. and Mrs. T. B. Holloman, of Hattiesburg, Miss., was married at 6:30 p.m., July 21, 1908, to Mr. F. H. Scott, of Greenwood, Miss. We wish for the young couple all the blessings of grace and Providence. They are at home in Greenwood.

We publish in this issue the report of the session of the Mississippi Conference Epworth League. It is rather late, but the copy reached us July 21, exactly one month after the Conference adjourned. Matter of such importance should be sent to the Advocate at the earliest date possible.

Rev. D. W. Babb, writing from Crawford, Miss., says: "We are well, and doing well on our work, but there is much room for improvement." As long as an active preacher recognizes such a state of things in his charge he is sure to go on making improvements. He will reach perfection, if possible.

We feel sure the readers of this issue of the Advocate will peruse with pleasure and profit the excellent communication of President Dean concerning the Laymen's Missionary Movement. And they will join with us in thanking him for the paper. "It is mighty good reading," as the great editor, Horace Greely, was wont to say.

Rev. C. E. Cain has just closed a gracious revival at Hamburg, Miss., in which Rev. R. W. Thurman did the preaching. "The great good done was in the reviving of a sleeping church, which gave a bright outlook for the future. Brother Thurman clearly and forcibly expounded the old, yet ever new, truths of the Gospel."

Rev. W. H. Saunders, of Gloster, has been engaged for two weeks past assisting in meetings. He was with Rev. H. P. Lewis and Rev. J. A. McBride. Matters in his own charge, Gloster, "are moving on fairly well, with prospects for better things." He will be pastor-in-charge of the Sam Jones Camp Meeting, to which we thank him for an invitation.

Rev. A. C. Holder has been blessed with great success in his charge, Texas Avenue, Shreveport. He has just closed a meeting in which there were over one hundred conversions, with an addition of seventy-five members to his church. He has received one hundred and eighty-eight members since Conference—about doubling the membership in seven months. We rejoice with our brother in his success.

Rev. S. L. Pope, of the North Mississippi Conference, was bitten by a dog a few days ago, which was supposed to be mad, and, on advice of his physician, he came to New Orleans in order to take the Pasteur treatment. He is located at 611 St. Charles Street, where he will remain until the middle of August. Brother Pope is in fine health and spirits, and really apprehends no serious results. The dog was killed before it was definitely determined that he was afflicted with rabies.

Rev. W. V. Shearer reports happy times in his charge, the Longtown Circuit. He is having fine revivals. We thank him for a pressing invitation to attend his meeting at Davis Chapel, which is now in progress. It would be delightful to attend a meeting at the chapel, where, long years ago, we, like Brother Shearer, had happy times. Rev. Robert Martin was the senior preacher (we went two and two together in those days), and Brother Benbury Walton was the steward and class-leader. No church ever had a better.

REV. M. A. THURMAN.

Rev. M. A. Thurman was born near Westville, Simpson County, Miss., July 20, 1868. He was converted at an early age and joined the Baptist Church, and was a true and faithful member for several years. In 1894, during a revival meeting conducted by Rev. B. H. Rawls, he joined the Methodist Episcopal Church, South, and in a few months was licensed to exhort. In 1895 he was licensed to preach at Stearns Creek by Rev. C. McDonald. In 1896 he was admitted on trial into the Mississippi Conference, and served the following charges: Homewood, 1896; Hillsboro, 1897-8; Pleasant Grove and Whitestown, 1899; Mt. Carmel, 1900-1; Vancleave, 1902-3; Carriere, 1904. In Dec., 1904, he transferred to the Texas Conference and remained in that Conference two years. In November, 1906, he transferred to the West Texas Conference, and was appointed to the Menardville Charge. Here at Menardville his health failed him, and feeling that his work was nearly done, and wishing to return to his native home and Conference, he transferred back to the Mississippi Conference in November, 1907, and was appointed to the Hamburg Charge, where he was doing a fine work and where he was much beloved. Brother Thurman died at Hamburg, Miss., April 28, 1908. While his death was sudden and unexpected to many of his friends and brethren, it was not to him nor to his immediate family for some time before his death he often spoke of dying and always expressed himself as being ready and willing to go if it was the Master's will.

Brother Thurman was married to Miss Mary E. Mullican in 1886. This union was blessed with four children. These children, with their mother, are left to mourn their loss.

Brother Thurman was a good man, a good preacher, a diligent and self-sacrificing pastor, a kind husband and father, a useful citizen, a true friend. His labors were blessed of God in the conversion of many souls. Well done, thou good and faithful servant; enter thou into the joy of thy Lord.

W. W. Simmons.

A PREACHER WANTED.

I desire a preacher to take charge of the Vance Mission, Winona District, till Conference. There are six appointments, five on the railroad. Fair salary to right man. Answer at once.

E. S. Lewis, Winona, Miss.

NOTICE.

The Sam Jones Camp Meeting will begin on Aug. 13. Rev. John E. Green, of Houston, Tex., aided by other preachers in the Mississippi Conference, will do the preaching. The hotel on the grounds will be in the hands of competent parties. Rates on the Y. & M. V. and I. C. Railroads from all points in Mississippi will be *one fare plus* 25c. All trains on the Y. & M. V. will stop daily at the grounds, except trains 12 and 15, and they will stop on Sunday. The gates will be open and everybody admitted free. Arrangements are being made to have the best music. Satisfactory rates can be had for teams from Gloster to and from the grounds. Everybody is invited to attend this meeting.

W. H. Saunders, P. C.

NOTICE.

The third Quarterly Conference for the Wilkinson Charge will be held Aug. 15-16, at Rosetta. All stewards are requested to be present.

J. A. McBryde, P. C.

If conscience smite thee once, it is admonition; if twice, it is condemnation.—*Southern Churchman.*

A man may be lowered in the opinion of men by the sins of others, but it is only his own sin that lowers him in the sight of God.—*Southern Churchman.*

The larger the load the less the speed. Lumbering Christians are laden Christians. Agile spirits are those who have sloughed off the wordly, and so are able to run with patience the race that is set before them.—*Southern Churchman.*

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Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

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PERSONAL WORK.

We have recently [illegible] a booklet of the [illegible] Personal Work, written by Elizabeth [illegible] Parker, entitled "Personal Work." It is strong, pointed and [illegible] the vital need of the day. Most men and women who are [illegible] church today are the fruit of personal work. The impulse may have moved to action, but [illegible] a surprising large number [illegible] will find there has been a personal [illegible] some friend.

Many of our churches are [illegible] because there is so little of personal effort to reach men that the world does not believe the Christ sends His men through His servants.

This booklet takes up this important need, and in a delightfully clear and pointed manner impresses the lesson.

Send for it [illegible] Send five cents to Smith & Lamar, at Nashville, Tenn., or Dallas, Tex.

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A GREAT REVIVAL.

The greatest religious awakening that Okolona, Miss., has ever known closed Thursday night, July [illegible], after twenty continuous days of one of the best meetings I was ever in. It was a union meeting, and Rev. G. C. Cates was to have done the preaching. His co-worker, Rev. Burton A. Hall, came ahead and preached ten days before Brother Cates came. Brother Cates broke down the first day he came and didn't preach a single sermon. Was able to be in only two services. He had to go to the Coast for rest, but Rev. B. A. Hall continued the meeting until the close of the seventeenth day, at the close of which time there had been [illegible] conversions. Brother Hall was called to a Texas point by an urgent message. The day he left the executive committee from the three churches met and decided that the meeting could not close. So they asked the humble writer to do the preaching and carry on the meeting. We did so three days, the three days resulting in thirty conversions.

The whole town has been stirred. Hardened sinners were converted, old troubles were settled, families pledged to erect family altars, and the closing day between fifteen and twenty decks of cards were burned in the presence of a large congregation, which were brought in by some of the converts. A union prayer meeting for men has been inaugurated, and at the first service last Friday night there were about 55 men present.

Okolona is indeed a new town religiously. We have received sixty into the Methodist Church, and I think the Baptists and Presbyterians have received about forty-five each. The lukewarm church members were overhauled, and eternity alone will reveal the good that was done. The services were held under a tabernacle fitted up especially for the meeting.

The Sunday School in our church is going by leaps and bounds. Many people are attending Sunday School for the first time in years and years.

This revival could not have come at a better time for Methodism than now. We opened up our handsome new church just the night before the meeting began, with a social meeting, and our people were in a position to enjoy it, and now since we have received sixty members into the church the first three Sundays, it has placed our church on a very firm and enthusiastic basis. I know of no church in North Mississippi in a better condition spiritually than Okolona. There is a bright day before Okolona Methodism.

ROBT. A. CLARK.

Okolona, Miss., July 29, 1908.

General Conference for Christian Workers, at East Northfield, Mass.

Twenty-Sixth Annual Session, July 31 to Aug. 16, 1908.

One of the most encouraging signs of the times is the wide-spread interest in Bible study. Especially has this awakened interest shown itself among the young people both in educational institutions and in the church, and is an earnest of new conditions in another decade.

To meet the demands of such conditions there is a need of trained leaders, both in the ministry and among the laity, to rightly direct this interest. Otherwise this very spirit of inquiry may be misdirected into error by false teachers.

In extending a call to the Twenty-Sixth Conference of Christian Workers at Northfield, to be held July 31 to Aug. 16, we place special emphasis upon this need, and it is earnestly hoped that at this session God's Word may be taught with even greater blessing than ever before. To this end the prayers of the Christian public are sought, and the presence of all who yearn to know more regarding God's revealed will is invited.

The Daily Bible Class will be under the leadership of Rev. A. T. Pierson, D.D., and lectures will be given by a number of teachers whose names are already familiar to the friends of Northfield.

In view of the recent increased interest in men's organizations within the church, a special sub-conference will be held on the afternoons of Aug. 4 to [illegible] inclusive, to discuss methods of work. Addresses will be given by experienced workers in men's organizations, followed by discussions as to the means of conserving the interest of men in work for men.

W. R. MOODY.

East Northfield, Mass., July, 1908.

A partial list of the speakers includes: Rev. J. Stuart, of London; Rev. A. T. Pierson, D.D., of Brooklyn; Rev. Len G. Broughton, D.D., of Atlanta; Rev. W. L. Watkinson, D.D., of London; Rev. Hugh Black, D.D., of New York; Rev. C. A. R. Janvier, of Philadelphia; Rev. W. R. Macleod, of Edinburgh; Rev. R. A. Torrey, D.D., of Montrose, Pa.; Rev. John Douglas Adam, D.D., of Orange, N. J.; Dr. H. G. Underwood, of Korea; Rev. John A. Hutton, M.A., of Glasgow; Rev. C. C. Creegan, of New York; Rev. James E. Freeman, of Yonkers, N. Y.; Rev. D. M. Stearns, of Philadelphia; Mr. W. [illegible], of New York; Rev. Curtis Lee Laws, of Brooklyn; Rev. Joseph W. Cochran, of Philadelphia; Rev. Robert F. Y. Pierce, of New York.

Mr. George C. Stebbins and Mr. Charles M. Alexander will again have charge of the music.

The Post Conference Addresses will be given between Aug. 16 and Sept. [illegible] until about Sept. [illegible] by Rev. J. Stuart Holden, and between Sept. [illegible] and [illegible] by Rev. G. Campbell Morgan, D.D.

Special Bible Lectures at the Northfield Seminary will be given from Sept. [illegible] to about Nov. 1.

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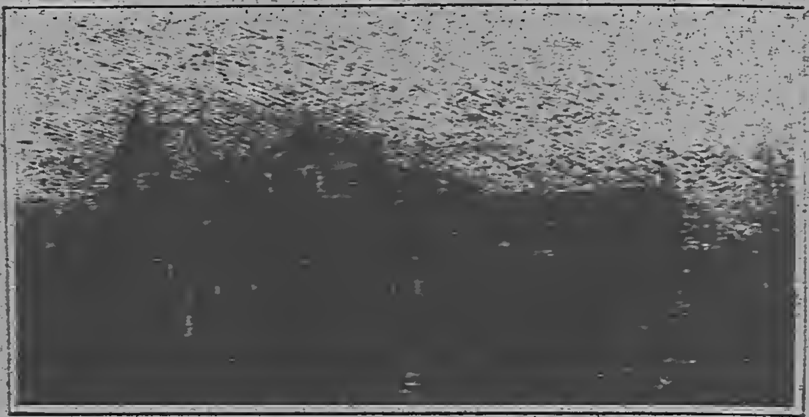

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Sunday School

By W. B. Campbell.

LESSON FOR AUG. 2, 1908.

Subject: David Anointed at Bethlehem."—1st Samuel xvi, 1-16.

Golden Text: "Man looketh on the outward appearance, but the Lord looketh on the heart."—1st Samuel xvi, 7.

It was not for the one sin of disobedience, the failing to annihilate the Amalekites, that Saul was rejected of the Lord. That was only an incident of his stubbornness that indicated the character of his reign at the beginning of his kingship. Saul professed penitence, but his request of Samuel, that he should make a good appearance before the elders of his people, showed how much of sincerity there was in his confession of guilt. Samuel grieved for Saul, as good men always grieve over the shortcomings of those of whom much is expected. The Church grieves over many weak brethren that "crucify to themselves the Son of God afresh, and put him to an open shame." Let us learn that God rejected Saul because there was no promise in the King's future. He was not the man for the position. The people were as sheep, the flock of God, and he was not fit to be their shepherd. It is a sad duty that sometimes falls on a Conference committee, to inform a man that he is not fit to preach the Gospel; yet it is sometimes done and with as sincere grief as was Samuel's.

The prophet was to waste no time in useless mourning; he was to go at once to Bethlehem. "For out of thee shall come a governor that shall rule my people Israel" must be now prefigured in his choosing one of the sons of Jesse, of the tribe of Judah. Samuel was afraid to go; he knew Saul well, and that in his present mood even the killing of the prophet of the Lord was not too desperate an act for him to commit. When God sends, we do not go alone. He follows with his ever-present care. In his care for the Christian, we learn from 2d Corinthians i, 10, that he hath delivered the sinner from death—past; that he doth deliver the sinner from death—present; in whom we trust that he will deliver—future.

Samuel must have known that the selection of a new king, and from another tribe, was not in a manner a punishment from God, but the performing of the Lord's immutable purpose. It was no small matter to change royalty from one family to another, and it was not unwise to take precautions against an exceedingly excitable people. This people had designated the kind of king they wanted, and their choice had proven a failure; now came God's time, as he said to Samuel "I have provided me a king" from the sons of Jesse. When Samuel was come to Bethlehem he was to make a sacrifice to God, but it was not a subterfuge to deceive Saul. The choice of a new king was very properly to be preceded by a religious service, and Jesse was to be called to this service.

The elders of the town of Bethlehem trembled on the arrival of Samuel. There is always a feeling akin to fear that comes over wicked men in the presence of sincere religious people. The elders wanted to know at once the purport of Samuel's visit, it having been told them of the estrangement between the prophet and King Saul. Their minds were set at rest by being told to sanctify themselves preparatory to the sacrifice. When all were assembled, the sons of Jesse came before the prophet, the first being Eliab, and Samuel thought God's choice was quickly made. God was talking to Samuel as events were transpiring, and he told him not to decide by outward appearance, for "God looketh on the heart." Eliab was not chosen. Then Abinadab and Shammah came forward. "Neither hath the Lord chosen this" was said of each of these two in turn. Seven sons of Jesse passed in review. "The Lord hath not chosen these" was said in the Spirit to Samuel. Then who could be the chosen one? "Are here all thy children?" asked Samuel of Jesse. "No," said Jesse, "I have another, the youngest; we did not think it was important that he should come to the sacrifice; he is now out minding the sheep." "Send and fetch him," said Samuel; "we will not sit down till he come hither."

We love to recall the picture of this scene, for long ago it was impressed on childhood's memory by the loving words of mothers, and they seem to come back to-day, telling again the sweet story of the shepherd boy that was made a king. They came in, leading little David, ruddy and blushing, from the fields. It was strange that Jesse did not know of the true character of David, and then Samuel might have been well enough acquainted with human nature to decide which was the most suitable. It must have been that this was true to more deeply impress the minds of all that David was God's choice, not man's. The heart of the shepherd boy, that God had worked upon, must have shown outward, for David "was beautiful of countenance, and goodly to look to."

The new heart that God gives us when we become his children will shine upon our faces. An account will be required for the expression of the face when we are called to tell of the use of our talents. Many a poor sinner, under conviction, looking this way and that for encouragement among the people of God, has been driven away by a surly look.

"Then the Lord said, arise and anoint him;" and then and there the shepherd boy became the king of Israel; and all that is said in this connection is dear to us, for David is the ancestor of our Lord, the first King that reigns in the hearts of men. "The Spirit of the Lord came upon David from that time forward." Never in the years that followed, did God take his Spirit from David. He was human, and did not always the things right in God's eyes, but when he was reproved, though he was king, he was meekly repentant, and as such received pardon of the Lord. "Create in me a clean heart, take not thy Holy Spirit from me," were the words of his prayer after Nathan had shown him the enormity of his sin. So, prayerfully let us study the history of one whom God, in his dealings with, has shown us in his written Word, that he looketh on the heart, and will abundantly pardon our transgressions.

"Our Father, we thank thee that thou canst look upon our inward souls and canst see all the trials and struggles we make in trying to make ourselves worthy for the habitation of the Holy Ghost, the Comforter."

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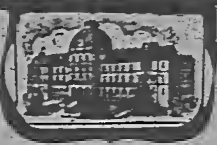

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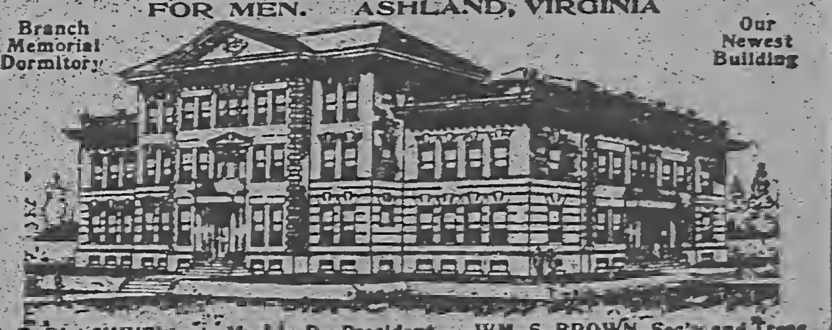

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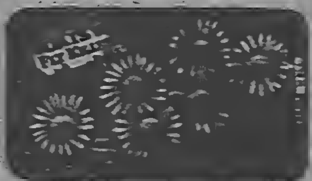

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Dear Dr. Boswell: I have been a member of the Mississippi Conference since December, 1893. Having labored continuously during that time, save a few days off, once a year to visit my parents near Columbia, I have begun to feel very much the need of rest and recuperation. I mentioned the matter to my people last Sunday morning, and stated that a vacation would be greatly appreciated. Immediately after the benediction they got together and notified me that they would cheerfully release me for a month. Having provided the means by which I shall be able to take the rest they have expressed to me their hearty good wishes for a pleasant time. No pastor ever served a kinder or more appreciative people than the congregation here in Fayette.

I leave here to-morrow morning for points in Texas, Colorado and New Mexico. Should any one need to write me between this and Aug. 7, address me at Aztec, New Mexico, in care of Rev. James A. Lewis.

With best wishes for the Advocate force, I am, respectfully,

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FROM HAYNESVILLE, LA.

Dear Doctor: It has been the delightful privilege of the writer to attend the Moody Bible Institute of Chicago for three months past, and knowing so many of your pastors within the bounds of the Louisiana Conference, may I say through your paper, that indeed, I feel the Moody Institute is a vine of God's own planting, and that it is filling a need in Christian civilization that was felt as a great need by that wonderful man of God, D. L. Moody. "He beng dead, yet speaketh."

I found in this institution prayer and the study of the Bible is daily emphasized. There have gone forth from this institution almost every year young men and women into all parts of the earth to bring the message of salvation to hungry souls in foreign lands, as well as in the home land, and the Institute is planning and praying day by day for even a greater number to go forth in the Master's name. The music department conducted by D. B. Towner, is indeed a source of spiritual joy and helpfulness along these lines. World-wide missions is especially emphasized in this institution. Is there any reason why this place should not be a blessing where the Bible is taught and students are urged to pray to be led by the Holy Spirit?

I feel I can safely say no pastor will regret the time and means spent in the city mission work, and having an opportunity of attending while in the Institute the Moody Church, which to-day stands for so much in Chicago.

I am glad to be back home to loved ones and to my people.

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FROM SOUTH McCOMB.

Dear Dr. Boswell: Our great meeting at South McComb closed two weeks ago after running eighteen days. We had fifty accessions and many bright conversions. Rev. W. M. Sullivan did all the preaching, with the exception of three plain, practical exhortations by the pastor, and a very touching and appropriate sermon by our presiding elder. We have had 150 accessions at this place this year and last. Brother Z. Z. Linton, our District leader in the Laymen's Movement, addressed my church at this place yesterday. His work was very much appreciated, and he impressed us all that God had called him to this great work. The work at Fernwood is booming. The town of Fernwood paid more money to the size of the place than any town in the State of Mississippi to the storm sufferers of Purvis. They paid $500.

Doctor, I cannot move this winter. I have a prospect for 500 bushels of sweet potatoes. G. D. ANDERS.

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FROM HATHORN, MISS.

Dear Brother Boswell: The Lord hath done great things for us whereof we are glad. We began our meeting at Hathorn on Sunday, July 5, and continued ten days. The pastor conducted four services, while the rest of the preaching was done by Brother E. L. White. Certainly he was at his best and preached with much liberty. The singing was conducted by Brother J. R. Hitt, of Goss, with a choir of more than twenty voices. This trained and consecrated leader led me up near the battlements of heaven as they sung the Gospel and shouted the praises of our King.

Besides these helps a spirit of harmony and helpfulness pervaded the town and community. Christians of all denominations were interested in every manifestation of God's love and power. Over all and through all was the Spirit manifested, and to God we give all the glory.

As to the results, only eternity can speak. We know that Christians were made better, and our fellowship is more blessed. There were seven accessions to the church—one by certificate, one by vows, five by baptism; infants baptized, five.

While we give God the praise for all that was done, we shall ever appreciate the faithfulness of Brothers E. L. White and C. H. Herring. We love them for the work's sake, and commend them to our brethren as vessels meet for the Master's use.

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LETTIE CLARK.

On Wednesday, April 29, 1908, in the 27th year of her age, LETTIE, daughter of A. J. Clark. A sentence can convey much; and this one above is the vehicle in which full measures of tragedy are gathered. On Thursday the 23rd, the writer was at Purvis, spending the evening and night at the home of the father. No home has expressed a finer hospitality than was always found there. With the tenderness of a mother, Brother Clark had brought up a large family. Lettie the quiet, lovely home nature was one of the favored, gifted girls. Friday afternoon, at 2 o'clock, the cyclone blew away nearly all the town, killing and maiming a number. With shattered limbs, Lettie was borne by loving hands to the station, and sent to the sanitarium nearest by. Suffering terribly as she was, she was selfforgetful enough to pass a sympathetic word with other victims of the storm as they lay on cots near hers. Her smile and hope that they would not find the injuries so bad were benedictions which registered blessings upon those with her in the fellowship of suffering. After lingering with varying prospect of recovery until the following Wednesday, death came—an angel of release. The interval between her injury and her passing was the source of great happiness to her. Always a Christian, the meaning of the Spirit's adoption and the glory of the cross were wonderfully amplified to the sufferer. Time was hers to ponder and realize in beauty the prospect of the soul going in faith and trust to God. The terrible character of the wounds seemed to impress her, more than others, with the futility of efforts to save her life. She said that she would be such a burden should she live—it were better to go. Leaving the body as a tenement no longer habitable, she gave attention to Christ and his love. This gracious study opened to her more and more that love she sought to certify; illumination grew upon her spirit until with beaming face and happy speech she blessed the hearts of the faithful brothers and sisters who remained constantly about her bedside. In peace she passed the few days before her death, and when she came to the passage home, it was a happy spirit going out to meet the promises with which Christ has taken thorn and shadow from death and grave. At the funeral from Purvis, from Brother Hand's home, one of the few homes not demolished, a large number of affectionate friends paid the tributes of the last office. Flowers covered the pure white casket; tears stood upon cheeks unheeded. All loved Lettie. The presence of a profound peace was perceptible; we gave thanks to God for the grace which furnished the "house not made with hands," after the poor material body was no longer fitted to minister to the soul. We were glad that the soul had adorned the body here, and we committed her with feelings of peculiar gratefulness into the hand which she felt to be holding her safe. Not often is one able to speak so gratefully of the issues in such a case. The storm had rolled away; the sound and fury of external influences were utterly effaced; a happy spirit, praising him for the blessings which she had extracted from the vain forces of nature winged conscious, fearless flight to him whom she had believed and trusted. She is at rest, but her place is vacant, and she will be sadly missed. I shall miss her, and I do. God bless all her people, her father especially, who will miss his Lettie, but who has not failed to believe through the disaster wrecking his home and destroying his daughter that the God of all the earth does right. His faith has helped the faith of many. W. H. HUNTLEY.

Lumberton, Miss.

JUDGE JOHN R. ENOCHS.—The State has sustained the loss of one of its most honored citizens, and the church has been deprived of the services of one of her most devoted sons, in the death of Judge John R. Enochs, which event occurred on the morning of Thursday, July 2, 1908, at his residence in Brandon, Miss., when in the presence of those whom he loved best his spirit passed into the realm of the eternally blessed. Early in the year, while in apparently robust health, he was stricken with grippe, which disease involved his heart. He realized the gravity of the disease, and soon knew that he would not recover. As his pastor, it was my privilege to visit him frequently during his long illness; and my intimate association with this saintly man will ever be to me of blessed memory. Time and again he assured me that he had no fear of death, but tears would come to his eyes as he would speak of the impending break in the family circle. His faith was firm, and his hope confident of soon meeting the Master whom he loved so dearly and whom he had so faithfully served as a loyal son of the Gospel. In the death of this zealous and devoted man of God, the church has sustained a loss that cannot now be estimated. As a steward, Judge Enochs was perhaps without peer. He was one of the very few men who actually took a delight in raising money for all the various enterprises of the church. Not only was he zealous in the financial interests of the church, but he was efficient in every department of religious activity. He has stood in the pulpit and preached the Gospel; in the Sunday School he taught the Bible class, among them men and women older than he; and in prayer he literally talked as face to face with God. Perhaps he was the only Circuit Judge in Mississippi who opened the daily sessions of his court with prayer. He was a man of pure and chaste conversation. In his last days, when his magnificent intellect was impaired by disease, it is said by those who constantly ministered to him that not one word escaped his lips but might have been heard by his wife and daughters, and the words that fell thus unconsciously indicated that his thoughts were about the things of God. His well-marked Bible was his constant companion, and is one of the most precious gifts that he has left his loved ones. The subject of this sketch was born in Florence, Rankin County, Miss., Dec. 28, 1848, and he passed away in the sixtieth year of his age. Speaking of his sickness he said that he felt that he was good for at least ten or fifteen years of usefulness yet, but God's will was otherwise. His youth and young manhood was passed in farming, milling and teaching school, until 1876, when he was elected county treasurer and moved to Brandon, where he had continuously resided. At the expiration of his term of office, he was re-elected. In 1879 he was admitted to the bar, which noble profession he dignified by an able, pure and conscientious life. He served two terms in the State Legislature. Twelve years ago he was appointed Circuit Judge—the appointment coming from his fellow-townsman, Governor A. J. McLaurin. His administration was so acceptable, both to the bar and the people, that he was reappointed by Governor A. H. Longino, thus serving eight years on the bench. In January, 1880, he married Miss Fannie Shaw, the daughter of Mr. Daniel Shaw, both of whom survive him. Of this union were born five children—DeWitt, Shaw, Sarah Elizabeth, Ruby and John R. Last year, during a meeting held by Rev. W. M. Sullivan, his youngest daughter, Ruby, was converted, and in January of this year his youngest son, John, was received into the church by the pastor. Thus he lived to see his entire family saved and on the way to heaven. Judge Enochs was a man of sturdy mould, physically and mentally. He was tender-hearted and generous to a fault. He gave with unstinting hand to the cause of his Master, and liberally aided every worthy cause of suffering humanity. While he may not have left his family provided with an abundance of the goods of this world, he left them the most priceless of legacies—a noble and an untarnished name. He is now happy beyond our conception, awaiting the final reunion by and by. May the abiding influence of his sanctified life long be felt by those who knew him best, and may our Heavenly Father comfort with the Christian's hope the widow and children, and so direct their lives that they all may meet as an undivided family at the last great day, and be assigned a mansion in God's eternal city.

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REVIVAL AT PLEASANT GROVE, MISS.

Dear Dr. Boswell: We have just closed a revival meeting at Pleasant Grove, Miss. This is the second meeting that we have had in this Charge; have six others to hold yet. We had a grand and glorious time: God's power was with us, convincingly and convertingly. Men and women that had never before made any pretension to Christianity surrendered their lives to Christ and then and there went to work for our dear Master. Young women got in vehicles and went out into the highways and hedges and found dying men and women and pointed them to the Lamb of God that taketh away the sin of the world. They went into the homes of families in which Christ's name was never mentioned up to that good hour. Their tender, sympathetic appeal to our loving Savior for help to the unfortunates was heard and answered then and there.

Oh, if young people would just wake up to their duties to our God and to our fellow-man and go to work it would not take long to win the world for Christ! The young ladies and gentlemen above referred to were society belles and leaders in worldly amusements up to this past week, but now they are belles and leaders for Christ.

We had some twenty-five to thirty who professed faith in Christ, and some sixty-five to seventy-five reclaimed and got in harness to work for the Master, and the entire neighborhood very much revived. I want to ask the prayers of all Christians for us in our other meetings.

Rev. W. M. Young, the presiding elder of Sardis District, opened the meeting and preached until Wednesday morning, at which time Rev. J. W. McGee, of Water Valley, took up the work and closed with such a great success. I am, fraternally,

W. V. SHEARER, Pastor.

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Epworth League

By Rev. H. Whitehead.

PRAYER-MEETING TOPIC.

August 2. The Passing of Prejudice. The Liberated Life.—Acts ix. 10-22; Phil. iii. 1-7.

How Jesus Masters Our Prejudices.—Scripture Ref.: Acts ix. 10-22.—This is the final chapter in the story of Saul's conversion. Ananias, a disciple, is made God's instrument in the final act. Full of **fear and** of prejudice against the **persecutor** of his people, Ananias **obeys God**—and is amazed together with the others present at the wondrous transformation. The disciple was so prejudiced against this man that he obeyed God with trepidation, and was surprised at the result.

Phil. iii. 1-7. Paul, the Jew, the Pharisee, the self-righteous, the persecutor of the Christians, the despiser of the Gentiles, has been transformed by the power of Christ, so that he writes to the Gentile Christians addressing them as spiritual Jews and warning them of those of his own nation who retain the prejudices he once possessed.

How does Jesus master our prejudices?

First—By Giving us a new heart. The heart is the seat of the affections. Christ has the power to give men hearts or to transform their affections. When we have this new heart our prejudices are mastered because of what the heart means. 1. It means faith. Prejudice cannot live long in an atmosphere of faith in God. 2. It means obedience. When we begin to do unquestioningly that which God commands, prejudice will certainly vanish away. 3. It means love. "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbor as thyself." In this heart transformation love takes the throne, and love is death to prejudice.

Second—By giving us a new understanding. Not only does God change the heart, but he changes the understanding. 1. This means a new point of view. Prejudices are often the results of one-sided views. If we could only see all around we would form different opinions. The moment we begin to see the "other side" prejudices often vanish. 2. This means a new light. Prejudices are formed because we misunderstand motives, and do not know men's environments. What we need is new light, and very often all the new light needed is the new light of our own understanding. Then we know that we have misjudged motives; then we see the environment and the heredity that have worked together through no real fault of the object of our prejudice to make him despised.

Third—But sometimes these same changes come in the object of our prejudice and we know it not. His heart is changed; he has been given a new understanding; he is a new creature. We go on thinking of him as he was before, but Christ has changed him. No better illustration of this can be found than in to-day's Scripture. Ananias thought of Saul as he had been, and did not know of the marvelous change that Christ had wrought in him; hence his prejudice.

To the Leader: After all that has been suggested in the foregoing remarks nothing has been said directly on the folly, the senselessness, the uselessness, the unfairness of prejudice, and the pain that it brings to the parties of both parts. Here is your opportunity, in your own way, of painting a picture of prejudice that will make men hate her. Men say they are prejudiced, and make it an excuse for a course of action. Show the unfairness, not to say unkindness, of this. Show how universal it is; how few there are who are not touched by it. Finally, impress upon the audience that Christ is the remedy.—G. V. Morris, in Western Christian Advocate.

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MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

The sixth annual session of the Mississippi Conference Epworth League convened at Gulfport, June 18, and continued through Sunday the 21st. The opening session was in charge of the local League. Addresses of welcome were delivered on behalf of the city of Gulfport by Rev. Dr. Yerger, and on behalf of the local League by Miss Laura Rankin. Both of these addresses were replete with expressions of the pleasure that it gave the city and the League to have as their guests these representatives of that mighty army of young people that were banded together under the banner of "All for Christ." The response to these very much enjoyed addresses was delivered on behalf of the delegates by Rev. W. O. Sadler, of Meridian, who, in a most pleasing and eloquent manner, told how much joy it gave the delegates to be their guests.

The devotional exercises were conducted by the local president. An Epworth League Social was next on the programme which was conducted by Mrs. Edith Reid Neill, third vice-president. In this way the members were enabled to get acquainted with each other, and in this way were ready to begin work the next day, feeling that they already knew each other.

The Sunrise Prayer Meetings were held on the beach during the Conference. Miss Jackson, of New Orleans, and Dr. Featherstun, were the leaders.

The devotional exercises were conducted at the opening of each session by Dr. H. W. Featherstun, he using the general theme, "Christ and the Young People;" these exercises proved to be very interesting and helpful.

The first business session was called to order by President Hawkins, at 9:30 a.m., Friday, 19th. The regular secretary being absent, Conference elected Miss Janie Carruth, of McComb City.

The president's address was delivered covering the work of the past year, and giving his recommendations for the coming year, all of which were referred to the Committee on "Plan of Work."

Reports were heard from the Conference officers and District Secretaries.

The programme was carried out as printed with few exceptions or changes, and proved to be one of, if not the best ever had; the addresses and round-tables were all good, and in fact the work of the entire session above the average. The attendance was the best in our history. There were more than 150 present.

Letters from Drs. DuBose and Parker were read explaining their absence.

Addresses were delivered by Dr. H. W. Featherstun, Dr. F. P. Culver, Rev. W. M. Sullivan, Rev. H. G. Hawkins, Rev. J. B. Airey, and others that were very inspiring and helpful.

Rev. J. B. Airey, President of the Alabama League Conference, was fraternal messenger to our Conference, and his message of fraternity was happily delivered, and profitably received. Dr. F. P. Culver brought fraternal greetings from the North Alabama Conference.

Saturday morning Dr. F. L. Walton said "that he had a little matter" to bring before the Conference that he thought ought to be attended to, and then in a very able manner made the presentation speech on behalf of the delegates, in presenting a very handsome gold Epworth League Badge to the President, W. D. Hawkins. The badge was in the shape of a "Maltese cross," with his name on the bar above the cross; on one side of the badge was "Our President for Six Years;" on the other, "Gulfport Conference, June 18-21, 1908." As soon as Dr. Walton had finished his speech, Rev. H. W. VanHook began playing "God be with you till we meet again," and the entire Conference joined in the singing. At the conclusion of the song the president, [illegible] sufficiently recovered from the surprise to respond, which he did in a most feeling manner, expressing his great appreciation of the honor and confidence bestowed. During this service tears were in the eyes of nearly everyone present. It proved to be a very precious service.

Saturday afternoon the local League gave an excursion to Ship Island, all of the delegates being invited to go, and it is needless to say that they all went and thoroughly enjoyed it, though the sea was a little rough.

Sunday morning all attended Sunday School. At eleven o'clock the Annual Sermon was preached by Dr. W. B. Murrah, President of Millsaps College, his subject being, "The Choice of Moses." It was appropriate, helpful, and very much enjoyed.

Sunday afternoon the Missionary Rally, conducted by Rev. H. M. Ellis, proved of interest.

Sunday evening was held a "Grand Rally," conducted by the retiring president; about 20 minutes of the time being devoted to answering the question, "What have I gotten out of the Conference?" Many expressions of helpfulness were heard from the delegates; some pledging themselves to a more useful life in their local Leagues when they returned home.

Next came the installation of the officers-elect by W. D. Hawkins. This was an impressive service, as the officers were solemnly charged with their duties and responsibilities, especially when the gavel was presented the new president, he being told of the great love of the retiring president for these young people, with whom he had associated and labored for these six years, and of how they had endeared themselves to him, and impressed upon him the necessity of him proving faithful to the trust imposed. The new officers are:

President, Dr. F. L. Walton, Meridian; first vice-president, Mrs. Z. N. Davis, Vicksburg; second vice-president, Miss Georgia Rohrer, Gulfport; third vice-president, Miss Mabel Ellis, Montrose; fourth vice-president, Miss Ora Sullivan, McComb City; secretary, C. H. Poythress, Meridian; treasurer, Clifford Fields, Natchez; Era Agent, Miss Marion Marshall, Jackson; Supt. Junior League, Mrs. A. F. Watkins, Jackson.

District Secretaries—Meridian District, W. D. Hawkins, Meridian; Newton District, Chas. Darrell, Laurel; Jackson District, John Rickett, Jackson; Brookhaven District, Miss Janie Carruth, McComb City; Natchez District, Miss Jessie Porter, Natchez; Seashore District, Miss Laura Rankin, Gulfport; Vicksburg District, Warren White, Vicksburg.

Montrose was selected as the place of the next meeting.

REPORT OF THE COMMITTEE ON PLAN OF WORK.

Believing that we should put ourselves in line with the great "Forward Movement of Missions" in our Church, and that Korea presents the greatest opportunity, as well as the most inspiring mission field in the world:

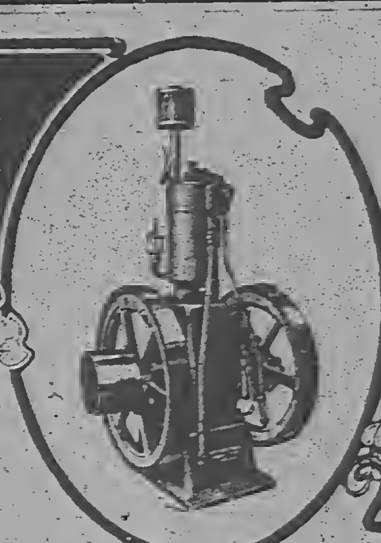
We recommend, That the Epworth Leagues are well able, and should become responsible for twenty shares at fifty dollars per share in the new mission station our Church is opening there.

We recommend further, That a special treasurer be appointed to keep the Leagues reminded of, and collect this sum and forward it to Rev. W. L. Linfield, our Conference Missionary Treasurer.

Miss Ora Sullivan, fourth vice-president, was appointed as this "special treasurer," in accordance with the above recommendation. Her address is McComb City.

That the Institute Plan adopted at the last Conference be continued.

(Continued on Next Page.)



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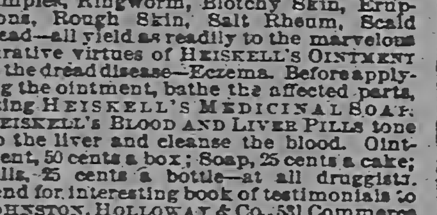

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That there be appointed by the president a League Organizer in each presiding elder's District, whose duty it shall be to visit the Leagues and help them in their work; also to organize Leagues for the pastors, when requested to do so, his expense to be paid by the League visited.

That a day be set apart to be known as "Mississippi Conference Epworth League Day," to be observed by all of the Leagues, with a specially prepared programme for the occasion, and in a congregation where there is no League that the pastor be requested to address the people on the work of the League, and organize, if possible; at both of the above services a collection is to be taken to defray the expenses of the Conference.

Heartily endorse the work of the "Seashore Assembly," and urge our Leaguers to attend the approaching session.

That a committee of three, composed of the president-elect, secretary and ex-president, be appointed to get out the Minutes of this session.

That we ask each of the presiding elders to furnish to the League Board at the Annual Conference the names and addresses of all of the League officers in their respective Districts, and that the secretary notify each of them at once of this request, and about the 1st of December, call their attention to it again.

Those who were fortunate enough to have attended this Conference will always remember the untiring efforts of Rev. J. M. Morse and his Leaguers (especially Miss Georgia Rohrer and Miss Laura Rankin) to make all of the delegates enjoy their stay in Gulfport, and from the report of the Committee on Resolutions it appears that they succeeded in their efforts. The Conference, through the "Committee on Resolutions," thanked the railroads for reduced rates; the Gulf and Ship Island for the special car from Hattiesburg to Gulfport; the local papers and the Picayune for publishing the proceedings of the Conference; all those who had a part on the programme, also to the "fraternal messengers," Rev. J. Bruce Airey, and Dr. F. P. Culver, and were very profuse in their thanks to the people of Gulfport for their entertainment.

FIRST ANNUAL CONFERENCE OF THE NORTH MISSISSIPPI EPWORTH LEAGUES.

Held in Winona, Miss., July 7-9, 1908.

The First Annual Conference of the North Mississippi Epworth Leagues was held in Winona, Miss., July 7-9, 1908. Four sessions were held daily, each session from the first throughout the entire Conference was full of interest and enthusiasm. A splendid programme was rendered at each session, which showed that the leaders of the Conference had at heart the work of the League. The officers elected are as follows:

President, Mr. J. B. Small, Winona.

First Vice-President, Miss Bessie Critz, West Point.

Second Vice-President, Miss Mary Connell, Mayhew.

Third vice-president, Miss Blanche Foose, Tchula, Miss.

Fourth Vice-President, Mr. J. B. Carothers, Batesville.

Secretary-Treasurer, Mr. W. R. Kennedy, Columbus.

Press Superintendent, Miss Bessie Richardson, Corinth.

Epworth Era Agent, Miss Margaret Dunn, Greenville.

Junior Superintendent, Miss Mary Sweatman, Winona.

Notable among the speeches were those of the Rev. T. W. Lewis, Jackson; Rev. W. W. Pinson, Nashville; Dr. H. M. DuBose, Nashville; Rev. W. S. Lagrone, Conference Evangelist; Miss Kate Smallwood, New Albany; Miss Bessie Richardson, Corinth; Rev. J. R. Countiss, Greenville; Rev. E. S. Lewis, Winona; and Mrs. H. P. Gibbs, of Grenada College.

New Albany, Miss., was decided upon as the next meeting place of the Conference, which will be in July, 1909.

The Quiet Hour Services were conducted at 6 o'clock each morning by Rev. J. H. Holder, of Booneville, on Wednesday morning, and Rev. J. W. McCafferty, on Thursday morning.

The first regular session was held Tuesday night. The church was beautifully and bountifully decorated with the League colors, white and gold, symbolizing purity and worth. Prominent among the decorations was a large gold Maltese cross, the League emblem, with a background of white. On the cross was our League motto: "All for Christ." The cross being suspended above the rostrum, was easily viewed by all present, from any part of the building. The only flowers being used in the decoration were white and yellow chrysanthemums which were placed among the numerous beautiful ferns, which carried out the League colors. The first devotional exercises were conducted by our Conference Evangelist, Rev. W. S. Lagrone, who opened the service with a concert reading of the 16th verse of the third chapter of John: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Immediately following the devotional exercise, our Board President, Rev. Robt. A. Clark, of Okolona, gave us "A message from the Conference League Board." The words of welcome from our hosts were then given by Mr. J. B. Small, of Winona, and responded to by Rev. J. H. Holder, of Booneville, followed by the introduction and exchange of fraternal greetings from sister Conferences.

Wednesday morning the League work was discussed as to its training for Christian work in the activities of the Sunday School, Mission Societies, etc., by Rev. R. P. Neblett, and in official capacities by Rev. E. S. Lewis. Also the work of Charity and Help was discussed as to the need of such a department, by Rev. R. A. Clark, of Okolona, and as to how to get the work done, and as to what we are doing as a League, by Miss Bessie Richardson, of Corinth. Miss Smallwood, of New Albany, had charge of the devotional exercises on Wednesday morning, using for the lesson, "John's Witnessing for Christ," and contrasting the difference between the voice and the word, defining the voice as only a meaningless sound, preparing the way for Jesus, the word, to abide. Wednesday afternoon Dr. H. M. DuBose discussed at length the Boys' League. Then the literary work of the League was discussed as to how we may reach the young people for Christ through the literary department, by Rev. J. R. Countiss. Rev. W. S. Lagrone gave us a splendid address on "The Call for Laborers." The principal feature of the service Wednesday was the lecture by Dr. H. M. DuBose, on "The Blameless Life." Dr. DuBose is an able speaker, and we were glad to have the honor of his presence at our first Conference. His talk was enjoyed by all. Thursday morning's service was devoted to the devotional work of the League, which was explained by Miss Smallwood, of New Albany, in which she reminded us that we were to measure success by results, and illustrated the call of Isaiah. When the Lord asked "whom shall I send, and who will go," Isaiah responded, "Here am I, send me." Isaiah responded to the call because of the result of the heart preparation. That is the purpose of the devotional department of the League, to give the preparation that will bring such results as a response to the call, "Here am I, send me." Miss Smallwood is a graduate of the Industrial Institute and College, a graduate of the Scarritt Bible and Training School, and has given her life to the foreign field, and will sail for China the latter part of August. We also had a model Junior Meeting Thursday morning, by Miss Mary Sweatman, of Winona, our Conference Junior Superintendent, and it was indeed a model Junior League service, all taking part being children of from five to ten years of age, and who delivered their well-prepared programme in a manner that would be well for any Senior League to follow as an example or a model.

Dr. Pinson, of Nashville, also made a splendid address to the Conference on young people and missions, telling thrilling stories of the lives of our heroes who have already gone into battle, and gave us much information as to the work of missions, and at the close of his talk our Conference pledged $1,000 for Japan to be raised before the next Annual Conference of the League. While there the different Leagues pledged $500 of the $1,000, with only twenty of the Leagues out of the seventy in the Conference stating what they would pledge. Thursday afternoon we heard a splendid talk by **Mrs. H. P. Gibbs**, of Grenada only twenty of the Leagues out of the seventy in the Conference, stating what they would pledge. Thursday afternoon we heard a splendid talk by Mrs. H. P. Gibbs, of Grenada College, on the ideal mission study class, outlining the work of the mission study class so well that it would seem that the smallest League could have a successful class, and voting the class one of the most important lines of the work of the Leagues. Thursday night's session was given to Rev. T. W. Lewis, who addressed us on the subject, "A Larger Vision." Too much could not be said in praise of Rev. Lewis' address. In spirituality, attendance and effective work our Conference was a decided success. The most touching scene of the Conference was the parting of officers and delegates. Goodbyes were said many times before the final separation came. Nearly two hundred delegates and visitors were present. May we all meet in New Albany, in 1909.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 5411.

Glances at the World.

The Kansas City *Star* has this to say about the state of things and prospects in Kansas: "The bread eaters and the corn eaters and the meat eaters and all dealers in farm products and those who sell merchandise are again invited to cheer up about Kansas. As the floods subside and the waters recede, it is learned that nothing has been 'drowned out' in Kansas but the cutworms and the chinch-bugs and the Hessian fly and the weevil and the like. The wheat and the corn, the millet and the alfalfa are standing up thick and 'sassy' in the fields, and are giving the verdant and golden 'ha! ha!' to the croakers who issued a week or so ago advance notices of a crop failure in Kansas." What the *Star* says about Kansas we may say about prospects down South. Notwithstanding hundreds of people in the lowlands have been driven from their homes and have lost well-nigh everything, and it is too late to plant again, there are hundreds of thousands rejoicing in the prospect of abundant harvests, and they will not let their less fortunate fellows starve. From all directions come cheering reports. Let us thank God and take courage.

* * *

The country some months since was astounded on learning that the trial of the Standard Oil Company before Judge Landis resulted in imposing on the company the heaviest penalty ever inflicted by a court—$29,240,000. The verdict was as pleasing to the people as it was astounding, for it was generally believed that the Standard Oil was the most grinding and unscrupulous corporation that ever operated in the country. The company appealed from the decision of Judge Landis, and the appellate court, after long months, reversed the judgment, and remanded the case for a new trial. The judges of the higher court were unsparing in their criticisms of Judge Landis, declaring that he had erred in three particulars vital to the case. Under the ruling of the appellate court, the way is made clear for Judge Landis to so try the case as to make up a better record should there be another conviction and appeal. It is said that the lawyers on both sides agree that in case of another conviction, a fine of $72,000 may be imposed as the maximum, and $26,000 as the minimum. The Sandard Oil could have paid the $29,000,000 without hurt. The loss of $72,000, it would never feel.

* * *

There is more money to the brewers of the country and less to the men they employ than in any other occupation that calls for the employment of labor. A comparison of figures for one city will, we presume, answer for all throughout the beer-making sections. The *National Advocate* takes the figures for Rochester, N. Y., and makes the following showing: "In Rochester the breweries have invested $6,455,000; they employ 434 men; the wages bill is $381,000. The clothing trade gives the following: Invested $6,150,000; it employs 3132 men; the wage-bill is $1,501,000. It must be obvious to the most casual reader that the profits from the liquor traffic go to the few and not to the many." The *New Voice* makes quite as clear a showing in another way: "In purchasing $100 worth of hardware, one buys $24.17 of labor; in purchasing $100 worth of liquor, one pays only $1.23 for labor." This is to say: Every $100 worth of hardware sold in the market has cost the manufacturer and dealer $24.17, and every $100 paid for liquor in the saloons cost the maker and vendor only $1.23. When one branch of trade employs seven men where the brewery employs only one, it is easy to see which of the two industries is the greater benefit to society at large. And this can be done without ever taking into consideration the fact that, while the clothing industry is a blessing, the brewery business is a curse.

* * *

The acceptance by President Roosevelt of the honorary presidency of the Peace and Arbitration League is regarded as a matter of great significance. The League is the outgrowth of the North Carolina Congress, the object of which is to secure "adequate armament and effective arbitration." It is well known that Mr. Roosevelt holds to the idea that the best way to secure and maintain international peace is to make the very best preparation possible for war. With this idea in view, he has urged upon Congress the necessity of making appropriations for the enlargement of the United States Navy. His great desire is to make it the equal of any navy in existence. The President's name and influence, given to the League, will secure for it the attention and respect of the nations. Mr. Roosevelt, in a letter to the acting President, accepting the honor conferred on him, says: "I cordially sympathize with your announced purpose to secure present protection for the nation and at the same time make as rapid advancement toward world peace. As you well say, we should have an unquestionably superior power in our own possessions and in the waters adjacent thereto in the Atlantic and Pacific Oceans; and we should also do everything possible to secure agreements with all governments to respect each other's territory and sovereignty, and to arbitrate all other questions." Our government, though young as a world power, can no doubt do more than any other government to maintain the world's peace. We should be glad that we have a President who throws himself so unhesitatingly on the side of peace.

* * *

At an alumni meeting of the Yale Law School, former Senator Spooner made a speech in which occurred the following wise and weighty words: "I want to impress upon you that while you may differ on political questions, there is something which rises above politics, and something which lawyers cannot afford to differ on. The lawyer, under his oath, owes it to his country and to himself to stand firm to the basic principle of popular government. He must believe that the essentials in government are three coordinate branches, the executive, the legislative and the judicial. Each must keep within its bounds, or representative government cannot exist. And when you find a government in which the three branches have become subordinated to the will of the executive, popular government has ceased to exist. I speak of this in an unpersonal way. The last hope of liberty in this government is an upright, fearless, incorruptible judiciary. If, in the lapse of time, you find a political body advocating any measure which seeks to impair the foundation of government as laid down by the founders, as you value your oath of office, fight it. The principle of the three coordinate branches of government ought not to be forgotten for a moment. I am glad the next president of the United States is to be a lawyer, a lawyer who knows the constitutional limitations of the executive and the other branches of government. Mind you, I do not say who that lawyer will be."

* * *

A good sister, writing to this office, insists that "if there is anything women are noted for it is asking questions," and begs pardon for asking whether in a recent paragraph concerning the religion of Mr. Taft, we meant to intimate that being a Unitarian, instead of a Roman Catholic, is anything to his credit?" It was not in our mind to credit or discredit Mr. Taft, but to state what we had learned were his religious convictions. Unitarianism, as a system of religion, we believe to be false; but we do not undertake to say that no Unitarian is a Christian. Mr. Taft may be a strong Unitarian, but we doubt it. If he is, he is far more just in his estimate of the worth of evangelical missions than his co-religionists, as his recent public deliverance on the subject goes to show—which deliverance, along with President Roosevelt's, is being used to advantage by the leaders in the Laymen's Movement. And he is away ahead, in point of charity, of any Roman Catholic; and we do not hesitate to say that notwithstanding Mr. Taft's Unitarian belief, we would prefer him for President to any Roman Catholic in the United States. The Roman Catholic Church is a hierarchy in which every cardinal, archbishop, bishop and priest throughout the world is subject to the Pope in Rome, likewise the whole membership of the Church. The true and devout Romanist's first duty is to the Church, which speaks to all the faithful through the "holy father," who, in matters of faith, is infallible. No Romanist, no matter how strong-minded, elevated to the Presidency, could resist the influence of Cardinal Gibbons and Archbishop Ireland. What the result would be, none but a farseeing Jesuit can tell. We are afraid of Romanism.

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THE "ORIGINAL SIN" PROBLEM NOT YET SOLVED.

BY REV. D. M. GEDDIE.

No. 4.

In his quotation from the eighth chapter of Romans Dr. Mahon makes the same blunder noticed in his application of the first and seventh chapters. Neither life nor death can be predicated of infants on their own responsibility, as St. Paul there predicates of those of whom he writes. They cannot of their own choice "walk after the Spirit and live, or after the flesh and die." And how anyone ever imagined the transference of the "carnal mind" from an adult life to the infantile nature I fail to understand. The "carnal mind," as every intelligent person knows, is not an endowment, or an inherent element of man's nature. It is the abnormal product of the soul's native faculties and powers perverted in practical use to self and sin. It is a mind abandoned to the seeking of material and physical comforts, and of worldly pleasures. It is a mind engrossed in, and bound down to, secular, carnal, sordid ideas and habits of thinking and living. Such a life millions of Paul's fellow-countrymen were living, and the followers of Christ had lived it so long before their conversion that they needed constantly to be warned and guarded against it.

But on page 333 of the *Review* Dr. Mahon says: "The attempt to draw a line of distinction between 'original sin' and voluntary transgression is to no purpose. They are one and the same in character and quality. Actual transgressions spring out of the heart, just as the fruit springs out of the tree." Now, if he means, as he seems to, and as his language really does, that "original sin" is the motive and volitional cause of actual transgressions, and that if man was free from the disease of original sin, he would not voluntarily commit sin, his theory is completely broken down by the stubborn fact that one man without any depraved nature, or deprived nature, did by his own voluntary choice intelligently, deliberately and wilfully commit sin, and some of the holy angels dwelling in the realms of light and heavenly bliss voluntarily committed sin, and are "held under chains of darkness, reserved unto the judgment of the last day."

But if the line of distinction between "original sin" and voluntary transgression be to no purpose, why does the Bible distinguish between them? "The soul that sinneth, it shall die;" but for the sin [illegible] then it declares we shall not die. And why does Dr. Mahon draw this line of distinction? From the commencement of his articles in the *Review* to the close, despite his denial of this distinction, he keeps it before us. According to his theory, there is in reality no such thing as voluntary transgression. All sin flows spontaneously and necessarily from the inherited sinful heart, and yet he insists upon the fact of voluntary transgression. Dr. Mahon certainly does know that that which man is forced to do by his very nature is not voluntary.

But he further says: "One is as bad as the other. All talk about our being accountable for voluntary transgression, but not for original sin, is to darken counsel with words without knowledge. There is no difference in kind or quality. How can there be? The truth is, with all our argumentation about the freedom of the will and the power of volition to choose, and its part in human accountability, those who are born in sin cannot do otherwise than live in sin. It is their nature to sin."

Now, with my eyes wide open gazing upon the luminous pages of the New Testament, I ask, where did Dr. Mahon get that? Where in the holy Book of God is it said that "original sin" and voluntary transgression are the same in kind and quality? And where is it said that "those who are born in sin cannot do otherwise than live in sin?" Dr. Mahon may search from Genesis to Revelation and he cannot find a single passage that, with anything like a fair interpretation, conveys the idea that "original sin" compels any man to commit voluntary sin. Everywhere that human accountability is spoken of it is predicated on man's freedom to will, choose and act for himself, individually and personally. Everywhere that the New Testament scriptures refer to "original sin" it is referred to to show us how completely it has been atoned for and taken out of our way, and "more abundant grace" offered us that we may "reign in life by Jesus Christ." The only thing that necessitates man's voluntary transgression is the necessity that he is under to make choice. But that necessitates his voluntary holiness as much as it does his voluntary transgression. He is necessitated to choose between the two, but which he takes is entirely optional with him. Though man is born in sin, in the sense that his parents, from Adam down, were in part or in whole sinners, he is not born a sinner, and by his nature compelled to live in sin. What would have been the inward forces of man's nature had no atonement been made, is not for us to say. The atonement was made, and made in due time. It is world-wide in its provisions, its application and its life-giving effects. Every child born into the world, from the first-born of Adam down to the last person that shall be born on this earth, did come, and will come, into the world under the sacrificial, atoning and redemptive blood of the everlasting covenant. In the second chapter of Romans St. Paul informs us that some of the Gentiles who had not the law, and were therefore confined to the dim and uncertain lights of nature, providence and their own consciousness for their religious knowledge and opportunities for righteous living, *did by nature the things contained in the law*. In the absence of a written law, God had written his law in their hearts, and the uncircumcision, which was by nature fulfilling the law, became "circumcision not of the letter, but of the spirit, whose praise was not of men, but of God." Now, if by nature they did the things contained in the law, and became a law unto themselves, showing the work of the law written in their hearts, then by nature they were not so vile that they could not do otherwise than live in sin.

Verona, Miss.

INTUITION OR REASON, WHICH?

BY HON. W. A. BELK.

The Arabians tell us that on one occasion Abul Khain, the mystic, and Abu Ali Seena, the philosopher, had a conference, and on separating the philosopher was heard to say, "All that he sees I know;" whereupon the mystic said, "All that he knows I see."

What a vast difference there was between those two men. One reasoned his way up to where nature stood, and the other stood as a part of nature. They were simply made that way. One stood off and gazed upon nature and reasoned upon its perplexities, while the other lived and formed a part of nature itself. Yonder are two musical instruments with practically the same artistic make and trimmings. Examine them. The strings are alike; the designs are similar; their maker is the same man. Price them, please. Why the difference in value? It is because of the fibre of the wood out of which each is made. They have different tones. It is said that there are men so skilled in this line that they can go through the forest and by striking a tree with an ax, tell from the sound whether or not that tree is specially valuable for being converted into certain kinds of musical instruments. Some wood is "musical" and other is not. God so arranged them.

Thus it is with men.

Some people are "nature's own children," and never fail to hear and to answer nature's voice. You ask me if my arm is a part of my body. I answer that it is because I feel it and know it is a part of me and that I am a part of it. But you cannot know that it is a part of my person except by reason. You cannot feel and thus know it like I can. So with "nature's own children." You live close to nature and nature's God. There is a natural telepathy between you and nature. You can see God *in the* golden sun, the silvery moon and the laughing stars. Nature talks and communes with you through the evening zephyrs or the mighty storms, through the trackless ocean or the sparkling brooklet, through the magnificent forest or the tiny flower. Wherever you go and wherever you are, you are still a part of nature and you know things because you are a part of nature. God, as it were, has taken you into his confidence and lets you know his thoughts and his voice. Others are not so. Nature to them is one vast expanse of something and it is their province to "reason" out just what that something is. You know what it is because you are a part of it.

Some men reach conclusions solely by the process of reason. There is no affinity, seemingly, if not literally, between them and nature. There is no mellowness in them. They are cold, honest and calculating. They see nothing until they have arrived at it through this process. They travel slowly. The road to them is obscure, except as cleared away by their own efforts. Others there are who see the way clear, guided by the sparkling light of intuition.

Let us then admire the man who reasons, but let us reverence him who is in such close relations with nature that he can always reflect back to you the image and voice of God.

W. A. BELK.

Holly Springs, Miss.

A SAD CASE.

In a Mississippi church is a poor, worthy widow woman who works in a cotton factory. By stinting herself and children she saved up $5 for her pastor. With much pride she gave him the money. A few days afterward she was in a drug store, when her pastor came in and bought a box of cigars, lit one and walked out. The poor woman was seen to have tears in her eyes. She was pressed by a brother-in-the-church to state her trouble. "My," she said, "if

Brother —— knew the sacrifice I made—even depriving myself and children of the necessities of life, he would not burn up that $5 in smoke.

Who knows but that many have made sacrifices, like this woman, denying themselves little things, and even the necessaries of life in order to support their pastor, only for it to be thrown away on tobacco. Would to God our pastors who use tobacco would lay all upon the altar. We never will get that divine grace we crave until we do so.

Then, how can a pastor expect results? The world says a man demands a certain amount of "extravagance or luxury." That's true, but a genuine case of religion is luxury enough, and there is no extravagance; but, instead, conservatism comes with it.

Not long since one of my boys asked me, "Papa, is there any harm in smoking?" "Certainly," I replied. "Well, Brother ——, our pastor, smokes." Will some of the defenders of the filthy habit answer this?

There is one denomination who will not admit a man into the ministry if he uses tobacco. I pray that our General Conference will stress this, and admit no one who uses it even moderately. Those who are "set in their ways" cannot quit, but they admonish a sinner to "give up all."

If there are any that have the manhood, let them quit the filthy tobacco habit. Then their congregations will look up to them and take knowledge of them that they have been with God. They will be filled with the "right kind of zeal," and there will be conversions.

Some pastors have not the confidence of their members, but let them get right and the world will have confidence in them, and will look up to them. While we are fighting for prohibition, let us start at home on tobacco.

A. LAYMAN.

A SERIOUS SITUATION.

Dear ADVOCATE: In my wanderings through Mississippi this year my attention has been arrested by the scarcity of young preachers who will come to the two Conferences this fall seeking admission on trial. This scarcity is particularly noticeable within the territory of my own Conference. The District Conferences have all been held, and few, very few, are coming up to be admitted. Even the Corinth District, which has so long and so often supplied recruits, sends no one to Conference for admission.

Again and again District Conference sessions have closed, and no one is recommended to the Annual Conference to enter the itinerant ministry. What is the matter? Brother J. W. Honnoll says that one cause of this ministerial dearth is the transfer of the right of license from the Quarterly Conference to the District Conference. Brother J. H. Mitchell thinks this objection is answered in the "licensing committee," which serves after the adjournment of the District Conference. Others maintain that the literary requirements which the Church makes of the ministerial candidates discourage and hinder many who would apply for license to preach, but who have had meager opportunities.

One thing is sure: We are face to face with a serious situation—only twenty-three young preachers at Millsaps College last session, and there ought to have been at least fifty. I do not know what the solution to this problem is, but I offer a few suggestions:

1. *The decline of home religion has resulted hurtfully to the Church.* The increased activity of the Sunday School is a hopeful sign, but it cannot take the place of home religion. Worldliness and commercialism have filled the home life of many of our people, and the religious training of the children has been relegated to the Sunday School. As a rule, *young preachers do not come from worldly homes.*

2. *The religious life of many of our young people does not mean much.* Too much stress has been placed upon the idea that one must make [illegible] to be religious. The ministry is [illegible] Christianity [illegible] Sunday [illegible] Church attendance [illegible] Religion is not a serious [illegible] young people [illegible] those sons of wealth [illegible] is largely a matter of [illegible] and the children [illegible] religion.

3. *[illegible] children [illegible] our Sons [illegible] him unto the Lord all the days of his life.* Our children should know that we dedicated them to the Lord for sacrifice or service. They are his.

4. *It is time for the Church to pray for the Holy Ghost to call these young men to preach.* The Church never gets beyond its own prayers.

T. W. LEWIS.

LETTER FROM GILDEROY.

Professing evangelists are on the increase in all of our Protestant churches. I use the word Protestant in its common acceptation—to include our evangelical churches. One of our evangelical churches defies being Protestant—never having protested against anything or any person. This denomination turns out its full share of evangelists.

With the increase of evangelists we have a constantly growing increase of slang and of really vulgar, impolite and ungenteel expressions in the pulpit. If this ugly habit were confined to the evangelists who come and are soon gone, it would not be so bad; but some weak pastors take these excresences to be marks of strength and adopt them, and pretty soon out-Herod Herod in the use of slang, vulgarisms and abusive speech. Some of these pastors seem to think that abusive speech is a sign of great courage, but it is only "cur rage." That is all. Genuine courage never adopts or uses such forms of speech. Real gentlemen will not come down to it. It is weakness and sin, and not a grace and virtue. It is disgraceful in the pulpit, a glaring fault in the preacher, and a shame and reproach to Christ and the gospel. In order that one may see how absurd and ridiculous it is, try to imagine Christ, John, Peter and Paul preaching in such terms; or, think of Mr. Wesley and his coadjutors using these ugly phrases. The very thought of it is absurd.

A gifted young pastor, a man of education and of parts, had foolishly allowed himself to drift into this style of speech in his pulpit. It gave him a chance to vent his spleen and afforded lots of room for his temper to cut capers in. It made him look ugly and not manly and brave. A rather wild young lady of his charge, when asked if she were going to church on Sunday night, said: "Yes, I am going to see what new cuss-words I can pick up from my pastor." Just so. That is about the size of it.

Along and along, at various places, I have noted down some of the ugly expressions used by pastors, and not one of them is over eighteen months old. One pastor, in giving his people to understand that he meant to have his own way about certain things, said, "When I set my head I am the most determined little scoundrel you ever saw." I had known him long, but never knew before that he was a scoundrel, and a little one at that. This speech hurt the preacher and helped nothing. The spirit manifested was ugly and [illegible]. If this had been said [illegible] it might have been excused, but [illegible] saying, as if it were a [illegible] and elegant utterance. This pastor is an educated man and capable of better things. This [illegible] expression [illegible] by saying, "I have the [illegible] pep." This did not improve the elegance or expressiveness of it, but perhaps it more nearly properly fixed the class of the preacher. In either case, the classification is not creditable to a gentleman. Another expression of doubtful propriety in the pulpit is, "I would just as soon have the [illegible] as to have half-way religion." Is there [illegible] way to say the same thing?

A Christian lady of near forty years, a member of the church from infancy, tells me the only profane words she ever heard were from the pulpit. Is this thing going to grow? Is there no [illegible] Somebody ought to rise up in revolt against it.

I could greatly extend this list of ugly things from the pulpit, but will not do so now. The temptation is strong to give the names of offenders and time and place. This would help [illegible] attention [illegible] they seem to be after.

Yours,

GILDEROY.

THE LAYMAN AND THE REVIVAL.

BY PROF. J. W. BEESON.

Somehow the people have fallen into the habit of looking to the preacher as the principal human agency in bringing on a revival.

It is true that, as a rule, preachers have been the main factors in religious awakenings, but is this according to God's plan? Does he call one class of his children to attend to all of the spiritual work in his kingdom and expect all other people to occupy their time and energy solely in the material side of his work? True, it may be that some are more gifted and successful in some line of work, and others in another; yet that does not signify that those of us who are for the most part occupied in the sphere of material things shall not also have an important place in everything spiritual. God's kingdom is a spiritual kingdom, and it is his will that the ultimate end of all activities shall be the advancement of things spiritual.

What part, then, can the layman have in originating and propagating a revival? He can have almost all to do with it if he will. He can be the silent human factor. He can pray, plan, agitate, create sentiment, and bring conviction as to the awful need of a revival. He can talk to the people who may shun the preacher; can see to it that there is an open door to the revivalist; can invite him to come, and back him up with means and prayers. He can invite people to the services and do personal work in his place of business and at the public gatherings. He can be instant in season and out of season.

We are sometimes told that revivals are not worked up, but prayed down. It is quite probable that they are both worked up and prayed down. Of course, all work and no prayer would bring failure, for a revival altogether worked up would be all human; but God's way is that we be co-workers with him. There is a human element in a revival. There are some places where it is easy to hold a revival because some godly men and women, young and old, have been working, planning, organizing, praying and waiting before God for many weeks anticipating and expecting a great outpouring of his blessings. When this is done under the divine guidance they will never be disappointed. If there shall be a "world-wide revival" that shall reach to the uttermost parts of the earth, "as waters that cover the sea," consecrated laymen and women, many of whom are not gifted as public speakers, must have a great part in its planning, pushing and praying.

Years ago, a timid, modest, shrinking young woman was wonderfully saved and sanctified. She was still timid and could not speak in public, yet she longed to see her people and her neighbors saved. They made fun of her religion, yet she prayed, fasted and worked for their salvation. She organized a little Sunday school at a country school house where there was no Sunday school for miles around and preaching only occasionally. She secured a donation of Bibles, song books and literature. She then walked several miles in every direction soliciting attendance at the Sunday School. Of course the people came. She started a general prayer meeting, a class prayer meeting, Bible study circles, etc., and then kept earnestly in prayer for a revival. Years went by and she at last summoned up courage enough to write for an evangelist to preach in a Presbyterian neighborhood. When arrangements had been made and the time for the revival drew near at hand, she walked eight miles around to invite the people out to hear. They came, and so did the revival. A camp meeting was started, and eternity alone will reveal the sequel.

This is not the only revival that was brought on by laymen. When heaven's secrets are revealed it will be known that most revivals were largely originated by some one or more obscure persons who have not been written up in the newspaper reports, but who will be known and rewarded in the great beyond.

Let us, men and women, who are not preachers, realize that we too have an important part in starting the new revival wave that shall sweep over the earth and break on the shores of eternity. The preacher cannot do our work; he has his own place to fill. Let us not leave it all to him. Let us be up and doing "while it is day, for the night cometh when no man can work."

SOME INTERESTING READING.

There lies upon my table the latest historical publication from our House in Nashville, the second volume of "Methodism in Mississippi," by John G. Jones. To those of this generation the title is a little misleading, for it covers the territory of the present States of Alabama, Louisiana, and Mississippi as well. Indeed, some of the most interesting facts in the book are connected with the two first mentioned, and especially with the cities of Mobile and New Orleans. Having read Volume I with so much satisfaction, I was prepared for the coming of this.

This volume covers a space of twenty-seven years, including that of 1845. It has been my privilege to read only of the first ten years covering the period of 1818-1828. In this time we begin to come upon names more familiar to many of this generation—Wm. Winans, Thos. Griffin, Thos. Owen, Thos. Nixon, John Lane, Barnabas Pipkin, Benjamin Drake, Thos. Clinton, J. R. Lambert, J. I. E. Bird, Wm. Curtis, J. G. Jones and Alexander Talley, these among that heroic band who opened the great Southwest, with many others, their co-laborers whose names are held as household words with many to this day. Such laymen as Covington, Nugent, Farrar, Ford, Quinn, Ross, Enochs, McGehee, and others, equally worthy, but too numerous to mention are now represented by worthy laymen within the bounds.

In addition to the older and first appointments, we now begin to come upon such names as Atakapas, Rapides, Bayou Piere, Pearl River, Leaf River, Chickasawhay, Tuscaloosa, etc.

Conference sessions were held at country places, such as Midway Church, in Wilkinson County; the towns of Washington and then at Tuscaloosa, suggesting the great extent of territory occupied by this band of less than thirty men. The churches in Mobile and New Orleans seem to have had hard work to secure a footing, more especially that in New Orleans, so much so that Rev. B. M. Drake, reporting for that mission as late as 1887 (?), said that "Methodism in New Orleans was like a partridge in the wilderness." Doubtless it will be news to the Methodists of the city of Monroe to know that "in point of time," as the author states, the first person to join our Church in that place was a colored woman, doubtless some good old "black mammie," who in after years did good work in the "Mist'es'" family in helping to train the children for God. Among the appointments of 1826, John C. Burruss, in addition to his position as president of Elizabeth College at Washington, was to give as much of his time as possible to preaching and the work at a point some thirty miles away. We now see, too, the beginnings of the historic Elizabeth College for young women, claiming to be the first institution chartered with the privilege of graduating and giving diplomas to women in the Southwest, if not in the United States of America.

There were some amusing customs and discussions at those Conferences of our fathers. The applicants for admission into the Conference were not allowed seats within the body except by special invitation. The body discussed when and when the young ministers should marry, leaving on record their condemnation of one young man who had married an irreligious woman and resolving that he be deprived of the office of deacon in our Church. Again, they "Resolved, That we will not elect to elders' orders any member of our body who shall marry within four years of the time of his admission on trial, until four years after he was ordained deacon."

This may seem to us arbitrary and unreasonable, but I am convinced it might not have been bad for some of the [illegible] if the [illegible] had such continued even to this day.

Within this period we come to the first account of the *Christian Advocate*, of New York, which was just then coming into existence as our connectional Journal. Here again, we come upon one of those pleasant incidents in connection with the Conference sessions, even to this day. It is recorded that at the Conference of 1826 that because the Bishop's clothes looked old and well worn that we quickly raised a handsome purse, which was presented to him as a token of high appreciation for his Episcopal services." So rapidly had grown the work that in 1827 the statistics show a total membership in the Conference of 13,400.

Reflecting upon those times and the sacrifices which brought about such results, one is constrained to say that "surely the lines have fallen to us in pleasant places; our heritage is a goodly heritage." What the Rev. Thomas Hooker, of Newton, and the Rev. John Cotton, of Boston, had been in the settlement of the early New England Colonies, these tireless itinerants have been to Christianity, as well as Methodism in the great Southwest country. One needs to read of these times and experiences to appreciate the worth of these men, whose labors we have entered so abundantly and so peaceably—but I've run too long; forgive me.

T. B. HOLLOMAN.

PURVIS, MISS.

Dear Dr. Boswell: It gives me great pleasure to say that Purvis is recovering rapidly from the effects of the terrible cyclone of April 24, which destroyed both our church and parsonage, and left almost the entire town in ruins. New houses are going up on every hand, those not totally shattered are being repaired, and it is now prophesied that in twelve months we will have a better town, from the material standpoint, than we had before. The people of this community have indeed passed through a frightful ordeal, but almost without exception our citizens have exhibited sublime Christian fortitude in all their losses, and are bravely making the best of what was at first a desperate situation.

I rejoice to report that our church and parsonage have both been completed and are now ready for use. The church building, which is an exact duplicate of the one destroyed, is the same in design and execution, and, with the furnishings, will be valued at $3,000. Our new parsonage is one of the neatest and most comfortable in the Mississippi Conference, and is valued at $1,500. Both church and parsonage are paid for.

The first service in our new house of worship was held Sunday morning, July [illegible], by our highly esteemed presiding elder, Rev. [illegible] L. Burton, who preached a very appropriate and soul-stirring sermon. The occasion was one of gladness and thankfulness mingled with sorrow, because of the dark experiences through which many have passed. Our church building is the first to be replaced, work on the others destroyed not having begun as yet.

In my own behalf, and also in behalf of my congregation, I desire to express heartfelt thanks to all who have aided in any way in rebuilding our church and parsonage at Purvis. We owe a lasting debt of gratitude to Brother W. S. F. Tatum, of Hattiesburg, for his generous donation of the lumber needed for the new church; to Enochs Bros. & Jackson, for their great kindness in donating the sash and doors for the church; to Brother Thos. M. Ferguson, of Hattiesburg, for his prompt and diligent service in soliciting contributions for this emergency; to other members of Main Street Church, Hattiesburg, and to numerous churches and individuals in Mississippi and Louisiana, and elsewhere, for liberal contributions to both church and parsonage. We also deeply appreciate the kindness of the Woman's Home Mission Society of Court Street Church, Hattiesburg, in contributing several pieces of furniture to the parsonage. May the Lord richly reward one and all who have given of their help in this grievous emergency.

A fine meeting has just been held at Maple Church, six miles northwest of Purvis, where I was assisted for five days by Brother Geo. D. Anders, of McComb City. Five persons, four of whom are heads of families, were received on profession, and one by certificate. A dozen or more were happily converted, and the church and community received a great spiritual *uplift*. Brother Anders is one of the most consecrated, forceful and effective preachers I have ever been associated with. We expect to bring up all our assessments in full. Yours fraternally,

M. M. BLACK, P. C.

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SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

The Tenth Annual Session of the Seashore Assembly for Christian Workers was by far the best attended and most successful one in its history. As usual, Dr. Fitzgerald S. Parker presided to the satisfaction and delight of all present.

The institute, or class work, was well attended by young men and women from three States, viz, Louisiana, Alabama and Mississippi. "The Wisdom Literature of the Old Testament" was taught by Dr. John A. Rice. "An Historical Study in the Acts of the Apostles" was given by Prof. Thomas Carter. The courses in Christian Missions were well attended and were taught by Dr. F. S. Parker and Miss Mabel Head, both of whom are experts in teaching. Among the other speakers and lecturers were Bishop E. R. Hendrix, Dr. F. N. Parker, Dr. H. W. Featherstun, Miss Daisy Davies, Rev. J. F. Foster, Dr. A. F. Watkins, Mrs. Bessie Lipscomb, Miss Ethel Jackson (deaconess), Mr. Thos. A. Ellzey, Mr. E. E. French and Miss S. Juden.

Apart from the regular class work and lectures the Christian fellowship was unexcelled. In the morning prayer and the vesper services many lives were fully surrendered, and some for deaconess and mission work. The widening of the scope of the Assembly to include Sunday School and Woman's Work in the Church has proved to be a wise move.

If we were asked what was the best part of the Assembly we would answer, unhesitatingly, the life surrenders made for service in the Master's vineyard. Bishop Hendrix's great lecture on "Phillips Brooks" stirred all hearts, and his sermon on Sunday, at 11 a.m., lifted us to the mountain-top of vision and service.

The Leaguers of Louisiana were organized into a section, and elected the following officers: A. I. Townsley, president; Jno. F. Foster, vice president; T. V. Peters, recording secretary; S. L. Riggs, executive secretary; Mrs. W. W. Holmes, treasurer. This section will canvass the State in the interest of the Assembly.

As to the results of the Assembly, they are very great. Several young women gave themselves as candidates for special Christian work.

A. I. TOWNSLEY.

THE SEASHORE ASSEMBLY.

With this session the Seashore Epworth League Assembly becomes the Seashore Assembly for Christian Workers. In the general policy of this splendid summer institute there is no appreciable alteration. There is a very decided extension of its application. Missions, League, Sunday School and Woman's work have representation. As in former years, the devotional feature is amply stressed.

The lecturers this year are well chosen and cover, in their subjects, a large and interesting field. Dr. Rice's work in the Wisdom Literature of the Old Testament and Dr. Carter's fascinating and luminous lectures on Acts cover the Bible work. Dr. F. S. Parker has again the Foreign Mission work—this year the Moslem world. Miss Head conducts the Home Mission work, using as a text book the Forward Mission Study Course book, "Heroes of the Cross in America." It is inspiring to kneel with Brainerd in the lonely woods, to traverse with the dauntless Whitman the untraveled wilds "where rolls the Oregon." The Sunday School and Laymen Work is looked after by capable lecturers giving instruction in practical methods.

Among the notable features of the Assembly was Dr. A. F. Watkins' sermon Sunday morning. His timely utterance on the negro question struck fire and brought out numerous enthusiastic "amens." Mr. Ray Stannard Baker could have gotten useful material from that sermon. Dr. H. W. Featherstun delivered an interesting and timely address on "The Boy Problem."

Delegates were in attendance from Mississippi, Louisiana and Alabama, yet one wonders why an opportunity so splendid finds a patronage so meager. Any church that invested money in sending one of its young people to this splendid summer school of the church will find itself well paid for its investment. It is to be hoped that a larger and more enthusiastic response on the part of the church at large in the three States contiguous to the Camp Ground will mark each succeeding session of the Assembly.

WALTER G. HARBIN.

LAYMEN MEET AT MONTEAGLE.

July 18 the Executive Committee of the Laymen's Movement met at Monteagle, Tenn. The question of the proposed Methodist Assembly was thoroughly discussed, and the committee was directed to continue its investigation of the proposed places and of the ways and means.

Plans were laid to press the Laymen's Missionary Movement at all the Conferences this fall. The committee expect to endorse at least one good book each year, to be published under the imprint of the Educational Department. The first book so endorsed is "The How and the Why of Foreign Missions," by Dr. Arthur Brown. The secretary was instructed to send out letters urging the laymen everywhere to join the Emergency Corps. Definite steps were taken to secure a suitable man as general secretary, who should devote his whole time to the interests of the Laymen's Missionary Movement. In harmony with the action taken by the laymen of other churches, the week beginning with Nov. 29 was set apart as a week of prayer for the Coming of the Kingdom.

THE WAY OF SALVATION.

The Rev. W. S. Lagrone is the author of an essay on the "Way of Salvation." It is in pamphlet form, and contains thirty-four pages, printed at our Publishing House, Nashville, Tenn., and sold at 10 cents a copy. We have had the pleasure of reading it through the courtesy of the author.

The purpose of this little book is to help some one to a better understanding of the truth, and to inspire all who read it to a better life. He has tried to supply a need often felt by himself, that of a short, concise statement of the way of salvation "in the simplest language, and based on the plainest declarations of God's Word." That he has succeeded we think the majority of his readers will agree. The author cuts squarely across the theory of our "second blessing" brethren, but he does it without the use of offensive words, and though he may not convince them, they will find it hard to answer him. Nor does he altogether agree with those of more conservative views. His "tack" on the subject is somewhat different from all others. Read and see. Its reading will prove good to the use of edifying.

A serious typographical error occurs on page 15, in the third line from the bottom, where the word "consecration" is put for the word "conviction." The careful reader will detect the error and supply the proper word.

We thank Brother Lagrone for his kindness.

GOD'S CALL TO MEN.

"God's Call to Men" contains the addresses and proceedings of the Laymen's Missionary Conference of the Methodist Episcopal Church, South, held in Chattanooga, Tenn., April 21-23, 1908; also maps of our foreign fields and charts showing different phases of missionary enterprise. It is a missionary library in itself of up-to-date, stirring matter. It has many suggestions for practical application. Price, $1 postpaid. Address G. W. Cain, Secretary, Nashville, Tenn.

ANNUAL REPORT.

The Annual Report of the Board of Missions is now ready for distribution, and a copy will be mailed to any preacher or layman who will forward 6 cents for postage. It is important that all who wish to know what is being done by the Board in its six foreign mission fields should have a copy of this Report. Send orders to G. W. Cain, 810 Broadway, Nashville, Tenn.

NOTICE.

The third Quarterly Conference for the Wilkinson Charge will be held Aug. 15-16, at Rosetta. All stewards are requested to be present.

J. A. MCBRYDE, P. C.

W. H. M. S.

The Annual District Meeting of the W. H. M. S. of the Shreveport District will be held at De Ridder Sept. 2, 3 and 4. Opening exercises at 8 o'clock p.m. on Wednesday, Sept. 2. All ministers and friends are cordially invited to attend.

MRS. J. H. REVILLE,
District Secretary.

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W. F. M. S.

THE WORK AND THE WORKERS.

Nell Drake writes to her mother from Laura Haygood [illegible] 1908:

[illegible] we had a [illegible] service [illegible] the Compound in Soochow. We walked over to the church [illegible] dinner with Miss Atkinson and then [illegible] service in the afternoon. This is New Year's Day, and all the shops are closed for the first time since I have been here, and the people [illegible] good clothes don't seem to know what to do with themselves. They have been setting off fire-crackers in great quantities for several days. To-morrow, I believe, is the time for burning them [illegible] kitchen god, the new ones having arrived in the house last night. They buy them [illegible] a few cash.

"Your waist was made in Miss Atkinson's Industrial School [illegible] one of her girls this morning, who is going to be a Bible woman. She is one of a class of six, and has a very sweet face. She works in Miss Atkinson's school. It is very interesting, but so is ours. Our girls are from the higher classes, most of them from wealthy families. Some are daughters of our Methodist preachers, and they are poor, of course, but nearly all of these are very nice girls.

"Monday.—We expect to go to Shanghai to-morrow, and stay two days. We are going to make New Year's calls on the Chinese to-day."

On Feb. 6, 1908, Miss Nell Drake wrote to her father, as follows:

"We had a very pleasant trip to Shanghai, though it turned very cold yesterday. I had taken extra warm clothes, so didn't suffer. Dr. Fearn met us at the train, and piloted us up to McTyeire Home. He is certainly a manager, and so kind to everybody. He thinks he has special charge of Janie and me, because we are from Mississippi. He came in to afternoon tea, and stayed awhile. Mary Lou White and Miss Waters were there, too, and we enjoyed talking together. After dinner, Mary Lou sang for us, and Miss Mitchel played. I shared Mrs. Harris' room. She was very sweet and kind. Yesterday morning we went shopping and on various errands. Miss Pyle and Janie got a closed carriage as a treat for me, and it was certainly a comfort, as a freezing wind was blowing. The distances are too great for walking, and we usually [illegible] in rick-shaws. Shanghai is to have electric [illegible] before very long. It is a big foreign city, with fine stores, where you can buy almost anything you want. It is also a very wicked city, and, sad to say, much of its wickedness is due to foreigners who come from so-called Christian countries. All nationalities are represented here. More than three thousand are English, and there are numbers of Americans, French, Germans, Swedes, etc. I imagine a good part of the scum of the earth is collected in Shanghai, and, I doubt not, many, regarded as respectable at home, think they can do anything they choose here, because they are in China. Many of the Chinese think that all foreigners not missionaries are like the non-missionary foreigners in China. When Miss Alexander was married, of course Miss Richardson had to tell the servants. The cook immediately said: 'Did she marry a missionary, or a *foreign heathen*?' We think that a pretty good name for some of the foreigners in China.

"After tiffin we went out to St. John's Episcopal University. It is surely a big thing, 'beautiful for situation.' With its great school buildings, Bishop's and professors' homes, Bible Woman's Home, Ladies' Home and the Girls' School, all built up in brick and surrounded with beautiful trees, it presents an imposing appearance. Miss Pyle went out mainly to see the seats in the girls' chapel, as she wants to have some made like them for ours; so we went to the Ladies' Home. Miss Crummer and Miss Dod[illegible]ie were in, and were lovely to us. They took us all through the girls' school. The University buildings were closed for the holidays, but we saw the chapel. It is a very large room, nicely furnished, [illegible] it looked to me as if it would seat [illegible] more than our church at home, and Miss Crummer says it is full when all the students are present.

"When we got back to the school we found the Sisters and Miss Rankin there. They are staying a few days with some friend missionaries of the [illegible]. After they left, Dr. and Mrs. Parker and their little boy came for a few minutes, and when they left we went to the city to hear the band play. It is a splendid stringed band of thirty or forty players, [illegible] and they have a free concert three afternoons a week."

Speaking of prices in Shanghai, Nell Drake says:

"Some things are cheap—transportation, for instance. Miss Pyle, Janie and I walked to the [illegible] outside the city, and with our servant, got a drive of a mile for [illegible] cents Mexican in a nice rubber-tired carriage with a driver and footman. This saved us a [illegible] walk. On the other hand, some things are very expensive—mostly foreign things. The doctor's bill and the grocer's bill in Shanghai are large. Nearly all of our [illegible] come from there [illegible] Mexican for three pairs of shoestrings."

[illegible] Drake,
Press Superintendent,
Mississippi Conference, W. F. M. S.

NOTES FROM SEASHORE DISTRICT.

The Lord is doing great things in the Seashore District. Brother Burton has returned from Mineral Wells, [illegible] in health and strength.

Brother Howse had Brother Huff with him at Nicholson, and they had a good meeting and much good was achieved. The next week I went to Brother Howse at McNeill. We worked faithfully and earnestly for ten days, with a growing interest all the time. The results were three accessions and some ten or twelve conversions.

There was open opposition to the meeting by a few godless men, but God was very gracious. One man, 50 years old or more, was converted and joined. Several young men and ladies were saved, and other church members were brought into a better experience. McNeill ought to be a strong church. It has the material, [illegible] would measure up thereto. Brother Howse was in favor with his people.

Last Monday I went to Brother Huff at Ellis. It is largely a Baptist community. Brother Huff has a strong hold on his people. We found good congregations at night. The Spirit of God was present at the first service. [illegible] hearts were moved. [illegible] Then [illegible] gave their hand for prayer. [illegible] congregation was moved. There were a number of conversions. Several strong men were brought into the church. One of the sweetest things in the meeting was a little girl 8 or 10 years of age who was happily converted. A number entered into new experiences and were resolved to consecrate their lives [illegible]. We closed last night. Brother Huff had fifteen accessions, I believe, and gave the names of several applicants to the Baptist pastor.

After the service on Friday night, and it was nearly 12 o'clock, a strong man, under deep conviction, came to Brother Huff's room, telling him he wanted him to help find Christ. They said that Ellis had never had such a revival. My convictions deep and pungent [illegible] the entire District. May a thousand [illegible] themselves fully unto God [illegible] there be regenerated and made a living [illegible] the salvation of others. How gracious [illegible] to human hearts, who trust him altogether. May a powerful spiritual wave sweep over the entire district. Yours, W. D. [illegible]MINICK.

KNOWING HOW TO DRESS.

A few years ago a well-known teacher who had founded and carried on for many years a successful school for girls in one of the middle states decided to retire. She was asked about a successor.

Many candidates were brought to her notice. The place was an important one. The emoluments were large, no school stood higher in the esteem of the public, and Mrs. Blank was anxious to find just the right woman for the position.

At last a lady offered to take the school who apparently had every qualification to carry it on with distinction. She was one of the most learned women in the country, spoke half a dozen languages, and was witty and wise in them all; she had a long and successful record as an educator.

But Mrs. Blank, after a brief interview, declined to consider her as a candidate, and also refused to make known at the time her reason for this decision. Years afterward she said to a friend: "There was no doubt as to her scholarship or her ability to teach, but her gloves were soiled, and one shoe had lost half the buttons. Trifles, you think? But they betrayed habits which made her unfit to be the guide of young girls. The woman, whatever her ability, who does not respect herself enough to be clean and neat will never command the respect of others."

The applicant never knew that her slovenly glove and gaping shoe cost her a position of ease and honor for life.

A place of trust with a large salary was open to women in one of the public departments in Washington several years ago. One candidate brought the highest recommendations, but was dismissed promptly by the committee which had the power to appoint. She was glaringly dressed in the extreme fashion, with glittering jewels and nodding plumes.

"We want a working woman, not a cockatoo," said the chairman, after the absurdly-dressed candidate had retired.

Nothing shows sense or discretion more accurately in man or woman than the way in which they dress. If they attach just the correct importance to their coats or gowns, they are likely also to estimate the other factors of life at their true values.—*Youth's Companion.*

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MISS TOWNSEND'S OPPORTUNITY.

Miss Townsend prepared herself for an afternoon of solid comfort.

Was it because she was tired she wondered, and therefore nervous, that one persistent and disagreeable thought kept obtruding itself between her consciousness and pleasant themes?

The open pages before her failed to banish from her mind the face of a little child, a face pinched, wistful, shadowed by a look of anxiety, quite out of keeping with its infantile features and innocent eyes.

"I do believe," soliloquized Miss Townsend, in disgust, "there will be no peace for me till I go and call upon those people."

"If I were a good women," thought Miss Townsend, "I should want to go. If I were a little worse, I should read here in peace. Being neither bad nor good, I suppose I shall go—and hate to."

With a last longing look at the fire and a stifled sigh for the cup of tea, Miss Townsend plodded out in the storm.

The little girl whose face had proved so haunting was a new pupil in Miss Townsend's sewing class. The public school building in which, by special favor of the board, this class was held, stood in a thronged and very poor quarter of the city. The winter was proving a hard one, with the work of many factories, crafts and shops intermittent, slack or utterly at a standstill.

The child, Annie McMullin, lived in a rear house, separated by a long yard from the dwellings which faced the street. Its look of sometime thrift surprised Miss Townsend, for the extreme poverty of the child's dress had led the visitor to expect the third floor of a back tenement. This house harbored evidently but one family. Shrubs had been planted in the door-boxes heaped high with snow. At the windows hung lace curtains, which, as every parish visitor knows, make a line of demarcation between the abject and the thrifty poor.

There came to the door, in response to a third and emphatic knock, a tall, haggard man. He was unshaven, though not unwashed.

His frayed and faded coat was buttoned high, to conceal the absence of linen. The expression in his eyes, haunted and fierce, belied the good lines of brow, mouth and chin.

"Mr. McMullin?" she said.

"That's my name," replied the man, with somber looks.

"Perhaps you have heard of me from your little Annie," ventured the small woman in conciliatory accents. "I am her sewing teacher, Miss Townsend. I wished to meet Annie's father and mother. I like to know the parents of all my little people."

The man held the door wide, inviting his visitor to enter. His civility of manner and refinement of speech accorded ill with his rough and wretched appearance.

The little parlor wherein he made his visitor sit down had evidently been furnished in some past period of prosperity. It boasted the plush-covered furniture, the crayon portraits in flamboyant silver frames, the album and the melodeon which, together, furnish the company room according to the heart's desire of the mechanic's wife. But everything showed the lack of a woman's tidying hand.

Where was the wife? The wife, it appeared, was sick. The man had filled an excellent position at good wages till latter summer. Then his "boss" had closed the business.

Times were bad and it seemed impossible to find another job. The man had walked the streets seeking one, day after day. The wife had tried to help by going out to wash and char. She had been long unused to such continuous work and it had overtaxed her strength. Then one bitter day, coming home weary, tired and poorly clad, she had caught cold. She lay now on a dingy and comfortless bed, [illegible] and the eyes of the visitor saw that she was a very sick woman.

There was a little coarse food in the house. There was no fire, no fuel and no money. And in the heart of that haggard, unshaven man there was despair.

"They say," said he, "that God hears prayer. Haven't I prayed morning, noon and night, night and morning? I ask no luxuries, [illegible] food for my children, [illegible] as nice children as any man ever had. It's a bit of comfort for my wife that's worked so hard and been so good to me. It's work to pay my rent and put some clothes upon my back. Look at me! The rags I'm in! Who'll take a man looking like me? I pray and pray in the night when I can't sleep for thinking of my trouble. Then I get up early and tramp and tramp, and always it's the same answer: 'Nothing for you.'"

The visitor realized with bitter longing that she had no word of spiritual comfort to offer. The problem of prayer haunted her own thoughts, always unanswered. One's own feet, she thought, must be firmly planted on the rock of faith before one can reach down to draw up the souls sinking into despair. The little blue-eyed Annie, just in from school, was dispatched with a tin pail, a note and a quarter to fetch some strong broth from a diet kitchen hard by. There were some old blankets at home, Miss Townsend remembered, which could be sent down this evening by the furnace man, to make the woman's bed more comfortable.

The Associated Charities in a case like this could and must give coal. The little woman bethought herself of a noble charity which sent nurses in cases of emergency to the homes of the sick poor. She herself ordered in a basketful of such groceries as could be prepared by a bewildered man and a child. By the time she reached home she was too sad and too tired to care for dinner or books. Her heart was filled with a sense of her impotence to offer that spiritual comfort for which a racked soul had cried out to her in vain.

"I am not fit for this work," she said to herself. "It upsets me and it does them no good. I wonder why I undertake it at all? I had better give it up to some one with a strong, serene faith, who can do all that I ever do and speak peace to their souls as well."

If Miss Townsend could not answer the questions of the man's perplexed soul, she could and did find him various jobs in and around her own house—rugs to be beaten, windows to be cleaned, snow to be shoveled and the cellar to be whitewashed. She could "fill him up," as she expressed it, in her own kitchen and send him home with broth or jelly or fresh eggs for the sick wife. She could make sack aprons of strong, pretty ginghams to cover the children's rags and make them neat for school. She could beg for the man a suit of clothes in which he might sally forth respectable to seek a job. And she could and did harass the much-enduring secretary of the Associated Charities and importune her friends until at last, to her intense relief, a permanent job was found.

But though she had been unable, as she felt, to carry spiritual light into the home of her protégés, "I really do believe," she said, "I have been a kind of mascot to them, after all."

The wife was well. [illegible] time, her sickness had proved far more than a sharp attack of bronchitis. "[illegible]," said the nurse with professional frankness, "we have [illegible] her from pneumonia."

The man's work was proving permanent and [illegible] had been judged a [illegible] in case of [illegible].

The house took on a look of humble comfort. Mrs. McMullin, freed from alien washtubs by her husband's steady job, wrought cleanliness and order where there had been a grimy chaos. Little [illegible] curtains reappeared and the windows [illegible] clean.

When Mrs. McMullin, out of a full heart, [illegible] her visitor, [illegible] and fear [illegible] from the hearth as [illegible] from the [illegible] world without.

"[illegible]," said Mrs. McMullin, "[illegible] with Irish [illegible] ever since. [illegible] that first day. [illegible] half wild with the trouble and the starvation or I'd never a' said them things,' says he. 'Now I know that there was use in my prayin', ma'am,' says he, 'for the good God sent us you.'"

Miss Townsend murmured something—she could never remember what. There flashed into her soul a light sought through many a [illegible] ceremonial in vain. And as she walked home through the mean and swarming streets, the light was with her still.

"God sent us you."

She recalled the day when she listened to bitter doubts. Could she ever doubt again? In doing the will of God her eyes had been opened even as Christ said.—*Churchman.* L

TO THE PASTOR.

If you will send in the names of the post-offices on your charge, we will send you a list of the subscribers on your work. You will find this a great help in securing renewals and new subscriptions. Put the ADVOCATE in the homes of your people, and you will have an assistant, unfailing in its visits, and doing you good all the time.

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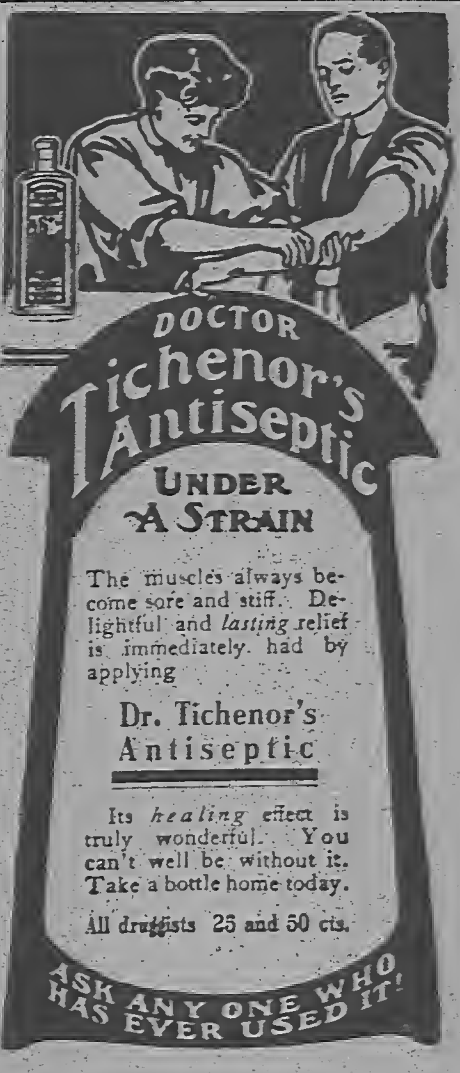

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REV. H. WHITEHEAD, Ass't Editor.
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NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D., Rev. J. T. Murrah, Rev. W. W. Woollard.

We are [illegible] only [illegible] of our church papers that [illegible] see the humor in the talks [illegible] and elsewhere in the [illegible] Scriptures are destitute of imagination. That explains. It assures us that what is lacking in the Word is supplied by the imagination. With that explanation we can see why the subject is so frequently alluded to, and why the brother with the vivid imagination is unable to sympathize with plain men who look into God's Word without reading anything humorous between the lines. Now and then we indulge our imagination, and sometimes we see the humorous and ridiculous side of things, but it never occurred to us to call imagination into exercise in reading the discourses of our Lord, whether his table-talks or public speeches. We could not think of doing such a thing for fear of undermining the respect of our readers or hearers for the character and mission of our Lord. Indeed, we could not for the life of us point to a single saying in the reported private conversations or public discourses at all adapted to arouse humorous feelings in his hearers. It is possible that the people saw something humorous in the conduct of little Zaccheus, who climbed a sycamore tree to see Jesus as he passed along the road, but we seriously doubt whether Zaccheus saw or felt the humor of the situation, and certainly history records no word leading to the belief that Jesus humored the joke; he was intent on saving the poor sinner, seeing "he also was a son of Abraham."

That our Lord was a delightful talker we do not [illegible]. That multitudes not only heard him gladly, but with eager ears and smiling faces, we are ready to acknowledge. They could hardly have done otherwise; but that Jesus ever said anything to tickle them, or spoke anything purposely to produce tears of laughter, the record nowhere shows. It is left to those who will have it so to imagine that in connection with serious things Jesus told laughable stories. The people recognized the seriousness of our Lord's ministry, and left him, doubtless, more than once, saying: "We never saw it on this fashion."

We have known speakers in imagination to slap the [illegible] gate of [illegible] and punch them unmercifully [illegible]; we have known them to [illegible] the universe along the brow of the everlasting hills, and in a long stretch of imagination tell how it would be "an easy thing for the Almighty to squeeze up the souls of good men in order to get them into the New Jerusalem," and in imagination have known them to say and do a hundred foolish things, but the editor of one of our church papers is the first and only man we ever knew to draw on his imagination for facts in regard to the preaching of our Lord. If he is right, we have no ground to wonder that some preachers with a funny-bump on their heads have imitated their Teacher by making their meetings as good as a circus.

We have written this editorial without a head. Readers can put any head to it that happens to strike them.

GETTING RESTLESS.

We intimated recently that the disposition to [illegible] of the colored membership in the Methodist Episcopal Church had manifested itself among the delegates to the late General Conference. We do not vouch for the accuracy of the view. Our information was that only the white element of the body showed restlessness, and we had an idea that the colored brethren were passive, even though they might be greatly disappointed. A letter in the Christian Advocate (New York) of July [illegible] from the Rev. W. H. Brooks, one of the colored delegates, very clearly indicates that he is not contented. He does not tell us why, but his language can hardly be misinterpreted. He is grievously disappointed at the outcome of the General Conference elections.

The proposition before the Annual Conferences to amend the constitution so as to allow the election of Bishops for races and languages was overwhelmingly defeated. [illegible] Conferences were almost solid against it. [illegible] voted against it evidently believing that the time had come when the Church would give them—not a "missionary Bishop" [illegible] jurisdiction to a particular race or language, but a "full Bishop." The first and second ballots showed that the colored candidate polled his largest votes, which was far short. The Church was no nearer ready in 1908 than it was in 1900 to elect a colored Bishop. We undertake not to say why.

Now comes the Rev. W. H. Brooks and puts these significant words:

"Is the present relation of the colored membership satisfactory either to themselves or the Church? Is it the best for the negro and his in the years to come? Should he accept any [illegible] whatever its material advantages, or shun any, whatever its hardships, which ignores the future?

"In the great General Conference, where representative interests [illegible] others [illegible] what stimulus has the [illegible] what power of execution? If he has no motive for initiation and no power of execution, is he not in fact, whatever the abstract theory, dependent [illegible] the Church [illegible] when these are [illegible]. The [illegible] were at ease in Zion [illegible] unfortunate for Zion."

[illegible]

RAISING MONEY FOR THE CHURCH.

We have been requested by a sister who is interested [illegible] give our [illegible] suppers, fairs and such things, as [illegible] raising money for church purposes. [illegible] are conservative. We neither violently [illegible] them, nor enthusiastically favor [illegible] giving advice on the subject in any [illegible] we would be governed by circumstances. [illegible] and [illegible] of a supper, etc., would hurt the con[illegible] we should advise that they be [illegible] better to [illegible] money than [illegible] the division of the Church. If, on the other hand, the brethren and sisters are [illegible] and there is an opportunity to bring the church and its friends together to raise means to [illegible] the Lord's work, we would say: [illegible] "Amen." [illegible] snares [illegible] on them [illegible] church funds. [illegible] an evil [illegible] a personal witness. But if [illegible] instincts of the people—[illegible] thing they ever do, as [illegible] not say [illegible] them and engage in [illegible]

PRICE OF THE ADVOCATE.

We have received a number of letters complaining about the price of the [illegible] being [illegible]. It has not been changed at all. It is [illegible] as it has been for [illegible] the past, $2 per annum. But there are business and mechanical [illegible] that cause the cost of each paper to diminish as the circulation increases. There are [illegible] that may be easier [illegible] a large circulation than a small. The [illegible] a large part of the membership has [illegible] to the best, [illegible] of a dollar. It [illegible] how large the circulation of a paper, [illegible] the work that it should do unless [illegible] reaches all the [illegible] of its con[illegible] farmer would feel that he was [illegible] ground properly who had a few fur[illegible] the middle of the field and left the [illegible] who have caught [illegible] the obligation of the church [illegible] question as to how all the [illegible]

[illegible] years now the Advocate has been [illegible] with these problems by issuing [illegible] at a rate of $1.50 in clubs [illegible] $1.25 in clubs of twenty, with a [illegible] twenty-five cents on each subscription, whether new subscribers or renewal.

We have decided to authorize clubs of ten at the $1.25 rate between now and Conference, [illegible] twenty-five cents commission. The in[illegible] that we put upon this club of ten or [illegible] number which we may have fixed is [illegible] at least that number [illegible] the Conference year. If you secure [illegible] subscribers you may continue to [illegible] the same rate until the session of the [illegible] Conference, when all clubs must end.

[illegible] with [illegible] instances [illegible] mem[illegible] each for the [illegible] the [illegible] generally this [illegible] but we have no fault to [illegible] preacher [illegible] away this [illegible] as we are not charged with [illegible] are [illegible] your [illegible] we [illegible] are [illegible] preachers [illegible] persons [illegible] poor [illegible] a dollar.

What about next year? We have no promises to make; the whole matter rests with you. If you give us the circulation you can have the same rates next year; but at present the whole matter is in an experimental stage. We made no promises last year, but we are continuing the club rates this year, and making absolutely no distinction between new and old subscribers. One good brother says: "I would secure a club on my charge, but there is so much trouble when it comes to renewing at the two dollar rate."

But through the ADVOCATE and by personal letters we have tried our best to persuade the brethren to renew last year's clubs at the club rate.

We should have easily 25,000 subscribers in the bounds of Mississippi and Louisiana, but the subscription list is now fluctuating up and down between 6000 and 7000. Under the new postal ruling we are compelled to cut off subscribers after they are so old, and this has cut the numbers very materially, and incidentally made a few persons very angry with us, who should have found fault with "Uncle Sam." If you cannot circulate the ADVOCATE under the present club-rate, you cannot circulate it at any price. If you do not try to circulate your Church paper, you do not care to have a paper at a price that even the poorest can afford to take.

We plan many improvements, and have our ideals set always higher up, and strive always to have a paper which can be circulated for the glory of our Lord, and used to advance his cause among men. Three things are needed to this end: the prayers of the Church that wisdom may be given to those who are in charge; the best thought from the pens of those who can write, and the circulation of the ADVOCATE in the homes of our people. PUBLISHER.

PERSONAL.

We have received the programme of the Texas Epworth Leagues, which indicate plans commensurate with the size of their State. They will meet in Epworth-by-the-sea Aug. 6-16.

Rev. W. W. Drake, of Crowley, during his short summer vacation, visited one of his brothers, who lives near Atlanta, Ga. Brother Drake reported favorably of church work in Louisiana to the Georgia Methodists.

Rev. H. A. Gatlin is in the last half of his fourth year on the Enterprise and Stonewall (Miss.) Charge, and will, if present prospects are realized, make a good showing at the close. The work is in good shape.

Mrs. N. C. McKinney, press superintendent of the Woman's Home Mission Society for the Louisiana Conference, asks us to say that no "Bulletin" was issued for August, "that the superintendent be not blamed or asked why."

Rev. T. W. Lewis and family are sojourning for a while on Lookout Mountain, near Chattanooga, where they enjoy the pure air of the upper regions. Brother Lewis will return to Mississippi in a few days, but Sister Lewis will remain until cool weather.

Rev. H. Mellard, of Forest, Miss., informs us that Rev. C. McDonald has been very sick, but is getting well. He tells us also that the presiding elder, Dr. J. M. Weems, who has been also on the sick list, is improving. Brother Mellard and his people hold Dr. Weems in high esteem. His quarterly visitations are inspiring.

Rev. D. M. Geddie, whose excellent articles on the problem of original sin are passing through our columns, asks us to say that the quotation "Now, the works of the flesh are manifest," etc., occurs in the fifth chapter of the Epistle to the Galatians, not Ephesians, as it was written. By the way, Brother Geddie's articles are attracting attention.

Rev. W. W. Holmes and wife, and Rev. H. T. Carley and wife, are on a ten days' visit in Mississippi to parents and friends. These brethren are in their first year at Louisiana Avenue and Carrollton Avenue, respectively. They have devoted eight months to hard work, and will enjoy a short vacation.

Rev. C. A. Battle, pastor, tells us that the church at Jennings, La., is on trial this year. Judging from the tone of his letter, and the facts stated, he is making a winning fight. The membership is small, but responds nobly to the demands of the church. There is now no debt on hand, and the next thing on the programme is a parsonage.

Word comes to us, not by grapevine telegraph, but through one who heard, that Dr. F. N. Parker's lecture at the League Assembly was the finest thing delivered on the occasion. It was full of thought, delivered with energy, and kept the Leaguers interested for an hour and fifteen minutes. Our Church is still producing great men.

In a note to this office Rev. J. H. Freeman says: "We are in the midst of a revival at Hermanville, Miss., such as we have not had for many years. Many reclamations, several conversions, five additions on profession of faith. We are having a great meeting. Rev. W. M. Sullivan, of McComb City, is doing the preaching. To God we give all the praise. Pray for us."

The descendents of the Rev. Samuel G. Jones, grandfather of the lately-deceased Sam Jones, will celebrate the anniversary of his birth on the 10th of August. The services will be held at the old Felton's Chapel, near Cartersville, Ga., where four generations of the Jones family have worshiped and preached. Rev. Walter Holcomb, son-in-law of Rev. Sam Jones, will preach the opening sermon.

Rev. N. H. Hawkins, recently at Stevenson, Ala., writes in the *Alabama Advocate* of the success and popularity of the pastor, Rev. C. A. Bowen, a north Mississippi boy, son of Rev. J. A. Bowen. The father was with the son at the time, engaged in a meeting, and "preached the gospel in its simplicity, truth and power, and God blessed his sermons to the conversion of many precious souls."

Miss Mary E. Lagrone, daughter of Rev. W. S. Lagrone, of the North Mississippi Conference, was married on the evening of July 27 (ult.) to Mr. Pope Coleman Wall, of Sardis, Miss. The ceremony was performed by Rev. W. M. Young, presiding elder of the Sardis District, who prays that the blessings of our Heavenly Father may enrich their young and happy lives." The editor responds a hearty Amen.

Bishop Hendrix greatly delighted the Assembly of Christian Workers last Sunday at the Seashore Camp Ground. At 11 o'clock he preached one of his soul-stirring sermons, taking one of St. Paul's most striking paragraphs for his text. On Saturday evening he gave his hearers a talk on the life and character of Phillips Brooks. He had fine subjects at both hours, and it goes without saying that he both pleased and edified the congregation. Wednesday morning he passed through the city, en route for Corpus Christi, Tex., where he will deliver a series of lectures to the Texas Leaguers.

Rev. R. J. Harp is in the city for a few days, after enjoying the delightful breezes at the Seashore Camp Ground. Brother Harp came to Louisiana from the Memphis Conference in 1847. All the years since then he has been in the active itinerant work—the only living charter member of the Louisiana Conference. Soon after coming to the State he was appointed to New Orleans, and in time became manager of the Book Depository, a branch of our Publishing House. He was the fast and faithful friend of our honored and sainted father. While manager of the Depository he came near bringing this editor to New Orleans for [illegible]. Our youth and smallness of stature stood in the way. Of course we have always had a warm place in our heart for Brother Harp.

Rev. W. G. Harbin has just closed a good meeting with Rev. H. Mellard at Forest, Miss. Twenty-three members were added to the church and eight family altars were established. He says Brother Mellard is doing a great work in Forest. Brother Harbin took a ten-days rest at Biloxi, and during the time attended the Seashore Assembly for Christian Workers, of which he has given us an account for publication next week.

The Arcadia District Conference met at Bienville Tuesday evening, July 28, and adjourned about midday on Thursday, July 30. The attendance was good, the laymen especially being well represented. Our publisher made the trip, but arrived at Bienville just as the delegates were preparing to leave. The overflow from Red River and the continued rains have caused washouts on the railroads in the vicinity of Bienville, and travel is very slow, the railroads being unable to make connections. Brother S. J. Davis, pastor at Bienville, reported a good session. Dr. J. T. Sawyer preached on Thursday night to a large audience. We were assigned to the home of Brother and Sister W. O. Campbell, who made our stay pleasant indeed.

Dr. G. C. Rankin, editor of the *Texas Christian Advocate*, recently spent a day at San Antonio. In his issue of July 23 he speaks thus of Rev. N. B. Harmon, who went a couple of years ago from Mississippi to West Texas Conference: "Brother Harmon, at Prospect Hill, is one of the livest wires in the moral and religious life of the city. He is directing the forces of the Anti-Saloon League, and he is the sternwheel of the prohibition movement. He is full of zeal, wonderfully consecrated, and as fearless as a lion. No task is too formidable for him, no strife of the battle is too hot for him, and he is wise, resourceful and always on the alert. Yet he does not neglect his church work at any point. He has not been in the West Texas Conference very long, but he is one of their livest men." We rejoice with Brother Harmon that he occupies so high a place among Texas brethren.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of [illegible] cent a word. Count the words and send the amount necessary with the [illegible]. That will save trouble all around.

LITTLE REESE, [illegible] and Dolley Cargill [illegible] passed to his heavenly home May [illegible] He was [illegible] and [illegible] days old. He was sick [illegible] days and in this time suffered much but the Lord knew best and called him home. He leaves to mourn his papa, mamma, two little sisters and one little brother. But their loss is his eternal gain. They loved him but the Lord loved him best. He was a sweet baby, with such a happy disposition that all loved him. His funeral was conducted by Rev. Mr. Staples. And now, dear parents, the Lord does not err, and since he has taken your darling home, may he comfort your hearts and may heaven seem nearer than ever before and in this ordeal of life look to him who alone can really comfort. Whom the Lord loveth he chasteneth; we can not see why, now, perhaps, but we will, sometime, somewhere, understand. Dear little Reese is just over yonder on that beautiful shore waiting and watching and with beckoning hands is saying, come on papa, mamma, sisters and brother.

"Their darling is gone, but not forgotten.
Loving memories linger still.
Though it was so sad the parting,
Yet we knew it was his will.
The pearly gates were opened,
The Savior's voice said come,
And with farewells unspoken,
He calmly entered home."

His uncle, E. C. CARGILL.
Haynesville, La.

MRS. M. E. JAMIESON (nee West) was born March 24, 18[illegible], embraced religion and joined the Methodist Church when sixteen years of age; married to Joe H. Jamieson Sept. 15, 18[illegible], and died in great peace July 12, 1908. The whole community feel that they have sustained a great loss in the death of Sister Jamieson. Of a gentle and amiable disposition, obliging and helpful to all, she was much loved by her neighbors. How remarkable that her husband can say, that after a companionship of twenty-seven years, he never heard her speak unkindly of any one. As wife and mother she was unexcelled, cheerfully sacrificing any pleasure of her own for the comfort of her loved ones. With her gentle, patient Christian example she made her home the happiest place on earth for the members of her family circle. When married to her now bereaved husband he had three motherless children; she so acted the part of a mother to them that they each say they could not have loved their own mother any more. One of them being in the far west, when he heard that she was dangerously ill, boarded the first train and traveled a thousand miles that he might see her once more. She loved the Church and was never absent from public worship if it was possible to be there. Her sickness was protracted, but her patient submission was beautiful to behold, and when told by her husband that the time of her departure was at hand she was not in the least alarmed, but calmly said: "I have been making preparation for this hour each day since I was sixteen years old." Then making a beautiful talk to the loved ones, she fell asleep in Jesus as sweetly and trustingly as an infant in its mother's arms. What a comfort to the sorrowing husband, the three stepchildren, and five children of her own, that her Christian life was so perfect and her death so triumphant.

A. W. LANGLEY.

MRS. BETTIE ALLEN MERCIER, wife of [illegible] T. Mercier, died at Beaure[illegible], Miss., June [illegible]. She was [illegible] Copiah County, Miss. [illegible] was married Jan. [illegible] She joined the Church at [illegible] While the night [illegible] were whispering softly and [illegible] watching for her [illegible] the gates of Paradise were [illegible] Christian [illegible] our dear loved one [illegible] in the flower of her young womanhood. Only a few short weeks ago she was with us brightening by her beautiful life and ever cheerful disposition [illegible] young husband, [illegible] numerous relatives and a host of friends, as well as it is natural such a character [illegible] She was an ideal wife, daughter, friend and Christian—a success in every branch of life's work in which she engaged. She ever had a smile and a welcome for friend or loved ones. Her gentle manners and loving disposition so entwined themselves about the hearts of her husband's family that their grief was as great at her death as if one of them had been called. Her family physician, who had been [illegible] illness [illegible] a thread [illegible] the writer that in his extended practice of forty years he had never seen [illegible] suffering [illegible] resignation [illegible]

She realized when the [illegible] said it was God's will [illegible] was ready to go. She asked [illegible] meet her in heaven. After [illegible] had left [illegible] and we all saw that only a few hours remained for her on earth she sang with a clear voice [illegible] "Stand Up for Jesus." She then asked [illegible] Clara to [illegible] and sing "The Home of the Soul" and other songs, and [illegible] she joined in the singing with her sweet voice. The end came peacefully and her gentle soul entered the great beyond, leaving a smile on her face which every one who saw her [illegible] have [illegible] who had the [illegible] to know this [illegible] Christian woman [illegible] away as [illegible] the last call. To her [illegible] we would [illegible] is hard to give up [illegible]

[illegible]

[illegible] MERCIER.

[illegible]

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Nashville, Tennessee
[illegible]
Miss HOOD and Miss HERON, Principals

FLORENCE UNIVERSITY FOR WOMEN FLORENCE, ALA.
[illegible]

Epworth League

By Rev. H. Whitehead.

PRAYER-MEETING TOPIC.

August 9. The Passing of Selfishness: The Devoted Life. John xxi. 15-22; II. Cor. v. 11-19.

Unselfishness does not depreciate self. True self-love is never selfish. "Love thy neighbor as thyself." Newman Smyth ("Christian Ethics," p. 329) says: "It is never selfish to be one's self, and to remain true to self." It would be selfishness to refuse, for love of ease, that self-affirmation and self-regard necessary to unselfish giving of one's self for others. Self-love, self-respect, is a Christian duty. "So long," says Fleming, "as self-love does not degenerate into selfishness, it is quite compatible with true benevolence."

The selfish person seeks his own happiness and ends without regard to the happiness and welfare of others. He violates the apostolic injunction: "Look not every man on his own things, but every man also on the things of others." (Phil. 2. 4).

The unselfish person comes "not to be ministered unto, but to minister, and to give his life a ransom for many."

The unselfish person who is as truly regardful of his Divinely commissioned self as he ought, can honestly say with Jesus: "I am come not to do mine own will, but the will of him that sent me."

Jesus teaches, and he has demonstrated in his own life and death and resurrection, that the only certain way to save one's life and to come unto his best success is by constant and full giving of himself in unselfish service for others. Read Luke ix. 24. By his teaching and his open demonstration Jesus has bound all right-thinking and right-willing persons to the unselfish life. Therefore, the topic: "Unselfish for the Sake of Christ."

Jesus has identified himself so closely with the least of the needy ones of earth that what is done for any of these is done for him—Matt. xxv, 31; therefore, whoever finds his own best life realized in unselfish service for the sake of others is himself "unselfish for the sake of Christ."

Our Scripture.

John xxi. 15-22. Peter had followed Jesus with a definite and immediate thought of what he would get for it—Matt. xix. 27. When Peter thought he was in danger, he had with selfishness denied his Lord, thinking most of his own peril. As recorded in our Scripture for this week Jesus did not quit Peter until by most direct and searching question he was brought to see that, if he would belong to Jesus, he must live not for self, but for other people. Nor must he be guided in his faithfulness in the feeding of the lambs by first considering whether John was faithful. It would be thoroughly selfish in Peter to be guided in the matter of his own faithfulness of service by first considering what rewards of service might be coming to John. Peter had to learn to be unselfish for the sake of Christ.

II. Cor. v. 11-19. "For the love of Christ constraineth us." Meditate deeply upon verses 14 and 15. They contain Paul's statement of the reason why every one should be "unselfish for the sake of Christ." "We owe Christ more than our thanks; we owe him our lives."

A Few Questions.

"Lord, and what shall this man do?" Am I, like Peter, guided in the degree of my own faithfulness by first considering whether some one else is faithful or not?

Is my Epworth League satisfied, without reference to its own opportunities, when it does what some neighbor League is doing?

Do I realize that it is generally selfishness that asks, "Lord, and what shall this man do?"

Can a selfish life be really successful?

Is there any virtue in good deeds done to be seen of men?

How much of the work of my life and of my League is unselfish? And how much is done because some one else is likely to do the same, or to be seen or known by others?—Rev. D. C. Grover, in Pittsburgh Christian Advocate.

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DENHAM SPRINGS, LA.

Dear Dr. Boswell: Our Camp Meeting has come and gone. The Lord only knows the amount of good that was accomplished. Brothers Bass, J. M. Alford, Brown and myself did the preaching. There was a very good attendance, and several from a distance were converted. There were four accessions on profession of faith, and two by letter.

We have but very little material here. The Baptists are strong here, but we are in harmony and the Lord is blessing us. We expect to press the battle right on from one meeting to another till September. Pray for us.

Yours truly, F. N. SWEENEY.

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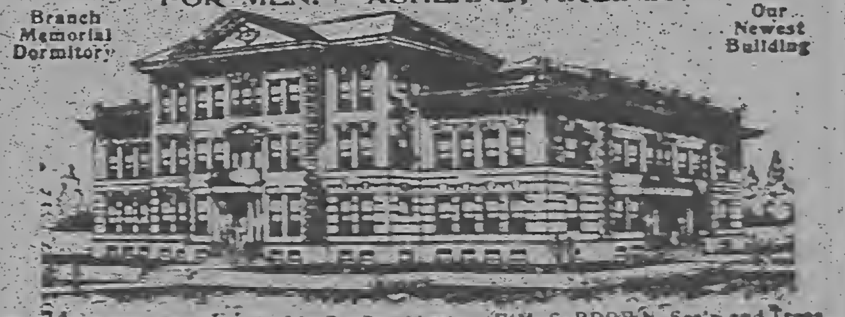

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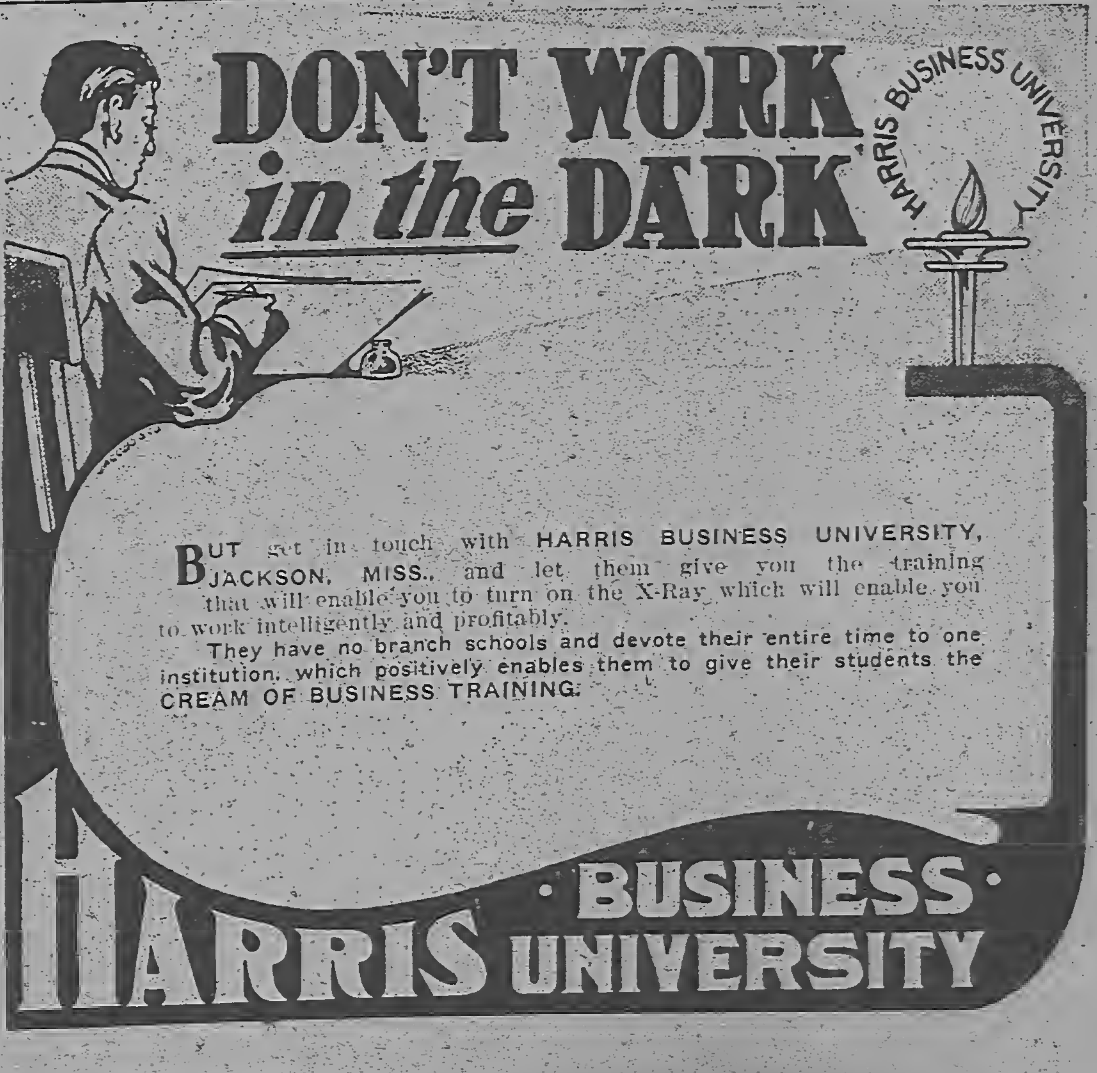

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REV. S. M. HOSMER, D.D., Pres.

FROM DAYTON, MISS.

Dear Dr. Boswell: We closed a meeting at R[illegible] [illegible]. Brother W. A. Sanders, of Gloster, did the [illegible] in a [illegible] way. We [illegible] preaching this year. There were [illegible] additions to the Church, [illegible] we hope and believe [illegible] was accomplished. The Church was greatly revived. Our [illegible] work is in good condition [illegible] and we are [illegible] and working for a great harvest for the Master this year. We never labored [illegible] better people. They have [illegible] from the [illegible]. We will begin a meeting at Hopewell Church the first Sunday in August. Brother W. W. Simmons will be with us. We are praying for a good meeting there.

J. A. McBRYDE.

Prime [illegible] with a few cans of Arm [illegible] Red Salmon, and with an Arm [illegible] Cook Book at hand you can prepare many [illegible] dishes.

TWO GREAT REVIVALS.

We have had two good meetings on the Coalville Charge within the past month—one at Favard's Chapel and the other at White Plains. The former was conducted by Rev. Robert McGowan, of Hattiesburg, and it was quite a revival. There were many old troubles settled, [illegible] conversions, 3 sanctifications, and 13 added to the Church. Brother McGowan is a local preacher in our church, and is one of the best fellow-helpers I have ever had with me. Brother J. E. Spence, another one of our local preachers, did the preaching at White Plains. Much good was done there among the members. 15 claimed conversion. 4 united with the Church, and the membership was greatly revived. Brother Spence is a good man and a gospel preacher. We wish both him and Brother McGowan much success in the work.

J. W. THOMPSON, P. C.

REVIVAL AT COLDWATER.

Dear Dr. Boswell: Our revival meeting at Coldwater began the fourth Sunday in June, and continued till Tuesday, the 7th of July. Since there are very few here, young and old, that do not belong to some church, we did not expect any great ingathering; yet we had a great revival in the Church. The membership was quickened—backsliders reclaimed, the weak strengthened, and the faithful encouraged. Many of the services were spiritual feasts and we felt we were walking in heavenly places.

The first two services were conducted by the Hon. Thos. R. King, of Memphis, leader of the Laymen's Movement of the Memphis Conference. His addresses were masterpieces—in reality, were soul-stirring sermons. He made deep impressions upon our laymen that will abide. His many friends hope that he will honor them with another visit in the near future.

Brother S. A. Brown, of Byhalia, came [illegible] Monday morning and remained till the meeting closed. He had no [illegible] catchers, [illegible] methods to employ. His sermons were so simple that a child could understand them, yet they were [illegible] strong. He gave an exposition of his text, explained his propositions and then gathered his strength from the whole, and with the unconscious power of [illegible] he applied it to the [illegible] of his hearers with wonderful effect. Any [illegible] will make no mistake in securing his services for revival meetings. He was a stranger when he came, but he left behind a host of warm friends. The Conference will hear from him later.

V. C. CURTIS, P. C.

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Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence [illegible] Chestnut St.; phone Uptown [illegible].

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence [illegible] St.; phone, Uptown [illegible]; office hours at Church, 2 to 3 [illegible]; Church phone, Main [illegible].

Second Methodist Church, [illegible] near Lafayette Ave.; Rev. [illegible] Townsley, pastor; residence [illegible] N. Rampart St.; [illegible] phone, Hemlock [illegible].

Parker Memorial, corner Nashville avenue and Pitt street; Rev. [illegible] Atkinson, pastor; residence [illegible] Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence [illegible] Camp St.; phone, Uptown [illegible].

Rayne Memorial, St. Charles Avenue and General Taylor Street; Dr. John A. Rice, pastor; residence [illegible] Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets; Rev. Albert S. Lutz, pastor; residence [illegible] Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street; Rev. Henry T. Carley, pastor; residence 1125 Fern St.; phone, Uptown [illegible].

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence [illegible] Seguin.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence 520[illegible] Magazine Street; phone, Uptown 2459.

Epworth Church, corner Banks and Scott Streets; Rev. L. A. Sims, pastor; residence 232 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence [illegible] St. Charles Ave.; phone, Uptown [illegible].

Italian Missionary, Rev. Francesco Zito, residence and Mission Hall [illegible] St. Anne St., opposite Jackson Square.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 505 Board of Trade Bldg., New Orleans.

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LOUISIANA CONFERENCE.

Crowley Dist.—Third Round.

Prudhomme	Aug. 8, 9
Franklin	Aug. 12,
Indian Bayou	Aug. 15, 16
Rayne	Aug. 15, 16.
Gueydan	Aug. 22, 23
Eunice	Aug. 23,
Jeanerette	Aug. 25,
Lake Arthur	Aug. 26,

J. M. HENRY, P. E.

New Orleans District—Third Round.

Felicity Street	Aug. 16
First Church ..... a.m.	Aug. 23
Epworth ..... p.m.	Aug. 23
Rayne Memorial	Aug. 30
Covington, at Fitzgerald	Sept. 5
Second Church	Sept. 13
Carrollton Avenue	Sept. 20

F. N. PARKER, P.E.

Arcadia Dist.—Third Round.

Arcadia	July 25, 26
District Conference, at Bienvernon, at Oakridge	Aug. 5,
Minden	Aug. 8, 9
Lisbon, at Tulip	Aug. 11,
Winnfield	Aug. 13,
Bernice, at Summerfield	Aug. 15, 16
Ruston	Aug. 18,
Ringgold, at Gr. Bayou	Aug. 22, 23
Lanesville, at Brushwood	Aug. 25,
C. Valley, at Sp. Hill	Aug. 29, 30

BRISCOE CARTER, P. E.

Shreveport Dist.—Third Round.

Many, at Ft. Jessup	Aug. 8, 9
Zwolle, at Lowering	Aug. 12, 13
Mooringsport	Aug. 15, 16
Ida, at M. Chapel	Aug. 19, 20
Mansfield Circuit, at Sloan	Aug. 22, 23
Mansfield Station	Aug. 23, 24
Hornbeck	Aug. 26, 27
Leesville	Aug. 29, 30
Bon Ami	Sept. 5, 6
De Ridder	Sept. 6, 7
Shreveport—First Ch.	Sept. 9,
Noel Tob.	Sept. 10,
Texas Avenue	Sept. 13, 14
Provencal	Sept 15, 16
Greenwood	Sept. 19, 20

T. J. WARLICK, P. E.

Baton Rouge Dist.—Third Round.

St. Francisville	Aug. 8, 9
Jackson	Aug. 9, 10
East Feliciana, at Camp Grounds	Aug. 15, 16
Mt. Hermon, at Pine Ridge	Aug. 22, 23
Kentwood ..... 8 p. m.	Aug. 23
Amite City ..... 8 p. m.	Aug. 24
Independence, at Red Oak	Aug. 29, 30
Live Oak, at Friendship	Aug. 30, 31
Franklinton, at Angie	Sept. 5, 6
St. Helena, at Darlington	Sept. 12, 13
Pine Grove, at Pipkins	Sept. 13, 14
Melville, at Melville	Sept. 19, 20
New Roads	Sept. 26, 27
Port Vincent, at Meadows	Oct. 3
Baton Rouge, 1st. Church	Oct. 4, 5
Baton Rouge, 2nd. Church	Oct. 4, 5

R. W. TUCKER, P. E.

Alexandria Dist.—Third Round.

Master's Chapel	Aug. 8, 9
Boeuf River	Aug. 10,
Pollock, at Liberty Chap.	Aug. 15, 16
Natchitoches	Aug. 19,
Summerville, at Pinegrove	Aug. 22, 23
Trout	Aug. 23, 24
Dry Creek, at Spring Hill	Aug. 29, 30
Opelousas	Sept. 3,

N. E. JOYNER, P. E.

Monroe Dist.—Third Round.

Mangham, at Union	Aug. 8, 9
Florence, at Ferriday	Aug. 10.
Harrisonburg, at Vidalia	Aug. 11,
Floyd, at Midway	Aug. 15, 16
Tallulah, at T.	Aug. 16, 17
Lake Providence, at L. P.	Aug. 17,
Waterproof, at Wesley	Aug. 22, 23

J. E. DENSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Monticello, at Tilton	Aug. 6,
Tylertown, at Summers C.	Aug. 8, 9
Summit, at Muddy Spgs.	Aug. 12,
Topisaw, at Sartinsville	Aug. 15, 16
Pearl River, at P. Chapel	Aug. 23, 24
Wesson	Aug. 30, 31

GEO. H. THOMPSON, P. E.

Jackson Dist.—Third Round.

Pinola, at Rexford	Aug. 8, 9
Florence, at Monterey	Aug. 11
Terry, at Spring Ridge	Aug. 12
Deasonville, at Dover	Aug. 13
Benton, at Zeiglerville	Aug. 15, 16
Flora, at Livingston	Aug. 23, 24
Braxton, at Bethany	Aug. 26
Yazoo City	Aug. 30, 31
Lintonia, at Lake City	Sept. 4
Madison, Ridgeland, 11 a.m.	Sept. 5, 6
Jackson, Rankin St., 8 p.m.	Sept. 6, 7
Mount Olive	Sept. 9
Eden, at Lodi	Sept. 12, 13

The pastors are requested to give especial attention to Questions 17 and 22, and in both cases to present written reports. A. F. WATKINS, P. E.

Natchez Dist.—Third Round.

Meadvillle	Aug. 8, 9.
Bethel, at Bethel	Aug. 11,
Wilkinson, at Rosetta	Aug. 15, 16
Barlow, at Brandywine	Aug. 22, 23
Bayou Pierre, at Pleas. R.	Aug. 24,
Fayette, at Fayette	Aug. 26, 27
Washington, at Pinegrove	Aug. 29.
Natchez, Pearl Street	Aug. 29, 30
Natchez, Jefferson Street	Aug. 30, 31
Woodville	Sept. 5, 6
Percy Creek, at P. C.	Sept. 7,

J. T. LEGGETT, P. E.

Vicksburg Dist.—Third Round.

Oak Ridge, at Bradleys C.	Aug. 8, 9
Anguilla, at Sunflower	Aug. 15, 16
Bolton, at Brownsville	Aug. 22, 23
Satartia, at Wesley Chapel	Aug. 29, 30
Rockey Springs, at Hickory Ridge	Sept. 5, 6
Port Gibson, at P. G.	Sept. 12, 13
Rolling Fork, at R. F.	Sept. 19, 20
Silver City, at Holly Bluff	Sept. 26, 27
Mayersville, at Brunswick	Oct. 3, 4

G. H. GALLOWAY, P. E.

Seashore Dist.—Third Round.

Vanvleave, at Red Hill	Aug. 8, 9
Mentorum, at Pinegrove	Aug. 9, 10
Logtown and Pearlington	Aug. 13,
Brooklyn and Bond	Aug. 15, 16
Estabutchie, at Maxie	Aug. 15, 16
Lumberton	Aug. 20,
Carriere, at Picayune	Aug. 21,
McH. and Wiggins, at W.	Aug. 22, 23
Howison and Saucier, at St. Johns	Aug. 24,
Longbeach	Aug. 28,
Gulfport, 29th Street, at Mississippi City	Aug. 31,
Biloxi	Sept. 1,
Coalville, Fayard's Chap.	Sept. 2,
Ocean Springs, at Oak St.	Sept. 2,
Pass Christian	Sept. 3,
Hattiesburg, Main Street	Sept. 6, 7
Broad Street, 8 p.m.	Sept. 12,
Court Street	Sept. 13, 14
Wolf River, at R. Bayou	Sept. 19, 20
Gulfport, 25th Ave.	Sept. 23,

M. L. BURTON, P. E.

Greenville Dist.—Third Round.

Cleveland Ct., at Lakeview	Aug. 8, 9
Cleveland Station	Aug. 12,
Friar's Point, at Sherard	Aug. 15, 16
Jonestown, at J.	Aug. 17,
Robinsonville, at Pop. C.	Aug. 19,
Glen Allan, at S. Greenv'le	Sept. 13, 14
Shaw, at S.	Sept. 16,
Delta Mission	Sept. 19, 20

R. A. MEEK, P. E.

Oxford Dist.—Third Round.

Charleston Ct., at Oak G.	Aug. 8, 9
Red Banks Ct., at Mahon	Aug. 15, 16
Paris Ct., at Midway	Aug. 22, 23
Grenada Ct., at Duck Hill	Aug. 29, 30
Waterford Ct., at Pine Mt.	Sept. 4,
Holly Springs Ct., at Sylvestria	Sept. 5, 6
Coffeeville Ct., at Antioch	Sept. 12, 13
Potts Camp Ct., Palestine	Sept. 19, 20
Ashland Ct., at Union H.	Sept. 26, 27

J. E. CUNNINGHAM, P. E.

Winona Dist.—Third Round.

Inverness, at Isola	Aug. 8, 9
Ruleville, at Ruleville	Aug. 9, 10
N. Carrollton, at McCarley	Aug. 15, 16
Vance	Aug. 18
Mar's Hill, at Chapel Hill	Aug. 22, 23
Tom Nolen, at Lebanon	Aug. 29, 30
Slate Springs, at Cross R.	Sept. 5, 6

E. S. LEWIS, P. E.

Corinth District—Third Round.

Mooreville and Saltillo, at Allen's Chapel	Aug. 7
Blue Spgs. Ct., at Bethel	Aug. 8, 9
Mantachie Ct., at Shiloh	Aug. 15, 16
Belmont Ct., at Mt. Olive	Aug. 18
Booneville Ct., at Edges' Chapel	Aug. 22, 23
New Albany Circuit, at Bethlehem	Aug. 29, 30
Ripley and New Hope, at Dumas	Aug. 30, 31
New Albany Station, at Glenfield	Sept. 6, 7
Myrtle Ct., Union Hill	Sept. 8,
Rainey and Falkner	Sept. 12, 13
Jonesboro Ct., Ebenezer	Sept. 15.

BEN. P. JACO, P. E.

Durant District—Third Round.

Kosciusko Circuit	Aug. 8, 9
Vaiden	Aug. 15, 16
West	Aug. 18,
McCool	Aug. 22, 23
Black Hawk	Aug. 29, 30
Sidon	Sept. 5, 6
Poplar Creek	Sept. 9,

S. M. THAMES, P. E.

Columbus Dist.—Third Round.

Macon	Aug. 8, 9
Mayhew, Kilgore's Chapel	Aug. 15, 16
Mathiston, Providence	Aug. 22, 23
Crawford, Trinity	Aug. 29, 30
Sturges, Buel's Hill	Sept. 5, 6
Brooksville, Xprairie	Sept. 12, 13
Hebron	Sept. 19, 20
Cedar Bluff	Sept. 26, 27

L. M. LIPSCOMB, P. E.

Sardis Dist.—Third Round.

Cockrum, at Greenleaf	Aug. 8, 9
Wall Hill, at Marian	Aug. 15, 16
Hernando, at Horn Lake	Aug. 21,
Pleasant Hill, at Indora	Aug. 22, 23
Harrison, at Tillatobia	Aug. 29, 30
Courtland, at Chapel Hill	Aug. 31,
Eureka, at Lovejoy	Sept. 5, 6
Batesville	Sept. 12, 13
Tyro, at Malmaison	Sept. 16,
Crenshaw, at Crenshaw	Sept. 19, 20
Longtown	Sept. 25,
Arkabutla, at Harmony	Sept. 26, 27

W. M. YOUNG, P. E.

Aberdeen Dist.—Third Round.

Palestine, at P.	Aug. 8, 9
Pontotoc, at Harmony	Aug. 10,
Montpelier, at Palestine	Aug. 15, 16
Vardaman, at Sharon	Aug. 19,
Bounds, at Pleas. Ridge	Aug. 21,
Pittsboro, at Chapel Hill	Aug. 22, 23
Smithville, at P. Memorial	Aug. 29, 30
Aberdeen Ct., Riggan's C.	Sept. 3,
Okalona Ct., at Tranquil	Sept. 5, 6
Nettleton Ct., at Shiloh	Sept. 10,
Fulton, at Hopewell	Sept. 12, 13

J. H. MITCHELL, P. E.

NORTH MISSISSIPPI CONFERENCE

Newton Dist.—Third Round.

Homewood, at Gasque	Aug. 7,
Trenton, at New Prospect	Aug. 8, 9
Hebron, at Pleasant Ridge	Aug. 15, 16
Ellisville, at Richton	Aug. 22, 23
Chunkey, at Sageville	Aug. 27,
V. and H., Sandersville	Aug. 29, 30
Decatur, at Good Hope	Sept. 12, 13
Newton	Sept. 16,
Neshoba, at —	Sept. 18,
Philadelphia	Sept. 19, 20
Indian Mission	Sept. 21,
Edenberg, at Mt. Zion	Sept. 22,
Harpersville, at Good H.	Sept. 24,
Carthage, at —	Sept. 25,
Walnut Grove, at —	Sept 26, 27
Rose Hill, at —	Sept. 30,

JAS. M. WEEMS, P. E.

It is announced that Sir Thomas Lipton will try again to win the America's cup. If so, this will be his fourth attempt. It is to be hoped that the racing conditions will be such as will produce seaworthy vessels, and not mere racing machines, fit only for the junk-heap after the race is over. This international yacht race has stirred the hearts and aroused the ambitions of the best seamen on both sides of the water. The prize remains with the victor only so long as he can maintain his place as champion of the seas. But quite naturally the one holding the trophy has dictated the terms of the race when he was challenged for the cup.

THOUGH A THOUSAND FALL.

Melville B. Cox, although he was enfeebled by ill health, was yet filled with love for the suffering world, and he longed to go to Africa as a missionary. Mr. Earl Taylor says in "The Price of Africa:"

"His soul burned with a desire to preach the gospel in Africa. On Sunday, May 6th, 1832, the following entry may be found in his journal: 'A pleasant morning. My breast feels sensibly the effort of yesterday to converse agreeably with a few friends. Liberia swallows up all my thoughts. I thirst for the commission to go.'"

The next day he writes: "The episcopacy has concluded to send me to Liberia. I hail it as the most joyful appointment from them that I ever received. The prospect now is that, feeble as I am, there I may be useful while the energy of life remains, that I may cease at once to work and live. A grave in Africa will be sweet to me if he sustains me."

After reaching Africa he wrote, "Thank God I am now at Liberia," then a little later, "I love Liberia more than ever." He it was who asked his friend to write as his epitaph:

"Let a thousand fall before Africa be given up."

For a standard food, use Argo Red Salmon.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

The Campaign managers are grieving over the fact that they cannot well call upon the railroads for passes. The Democrats are wondering what the Republicans will do, and the Republicans are returning the wonder with interest.

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DEPENDS UPON
QUALITY - FRESHNESS - BLENDING
ROASTING - MAKING
WHEN YOU BUY
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You are positively insured upon the First Four Points - as for the last You can't possibly make poor Coffee if you use LUZIANNE
Sold Everywhere 25¢ 1 lb Can
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NEW ORLEANS U.S.A.

Is Your Baby Teething?
There is no need to dread baby's second summer—the trying teething period—just keep its system in condition to make teething easy and save sleepless nights.

Teethina
(Teething Powders)

was first used by Dr. C. J. Moffett, a graduate of Jefferson Medical College, Philadelphia, in his extensive and successful treatment of children's diseases incident to teething and summer complaints—a standard remedy for over 40 years throughout the South. It contains the elements recommended by the most advanced medical sciences as necessary for removing the cause of disease and keeping baby's system in condition to make teething easy.

In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the use of Teethina would have saved the child.

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Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headache, backache, sideache, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

BROAD STREET, HATTIESBURG.

Hattiesburg Methodists, along with the other Christian workers of our city, were disappointed in the failure to secure the services of the Rev. Geo. C. Cates for a union meeting in the month of June. The invitation had been extended and accepted, and Mr. Cates was on the point of coming, but upon being notified that a tent would be the only available auditorium, for that reason had to decline to come. Failing in their plans for a union meeting, our pastors proceeded to hold meetings in their respective churches. Brother Jones led off with a two weeks' meeting at Court Street, assisted by Rev. T. H. Dorsey, of Westpoint. Brother Holloman followed in June, with Rev. G. A. Guice, of Saucier, assisting. I leave it to these brethren to write of these services, and hasten to add a few words concerning our own meeting at Broad Street.

We began the fourth Sunday in June. For two months the meeting had been kept constantly before the minds of our people. We had a piano brought in and bought additional song books. Music was made a factor in our meeting and added greatly to its success. Without outside pulpit aid, but with the enthusiastic co-operation of the people, the services continued for two weeks with increasing interest and power. The Holy Spirit was honored and exalted, and was manifestly present from the very first service. The Church was greatly revived and blessed. Backsliders were reclaimed; sinners were convicted and converted. The second week of the meeting a couple of gracious open air meetings were held just before the evening service. The second Saturday of the meeting the pastor was compelled to leave on account of sickness in his family. Our honored brother, Rev. H. D. Howell, preached the last Sunday. Our people love him and delight to hear him preach. Sixteen applied for church membership on profession of faith. All of them had been converted at the altar. We feel that God has greatly blessed us and that the blessings will abide. We hope to conclude the work of the year with success along all lines.

E. W. LIPSCOMB, P. C.

MOXINE
Cures LAGRIPPE and Colds.

FROM KEATCHIE, LA.

Dear Advocate: Those who are interested in the work in North Louisiana will probably be glad to hear of the splendid revival which has been in progress at Logansport for several weeks. Evangelists Mock and Lamone preached there for two weeks. During this meeting a number of souls were blessed, and the way was prepared for our meeting which immediately followed.

Rev. A. C. Holder, of Texas Avenue Church, Shreveport, ably assisted the pastor for eleven days. Brother Holder is a man of God who preaches with power and unction. We judge there were over one hundred conversions, besides the many dead, formal and comparatively useless members of the Church, who have taken on new life, and are prepared to carry on the great work which God in his mercy has given to the laymen and women of the Church.

From the good done in this meeting two or three prayer meetings have been organized. The one of especial notice is the Men's Prayer Meeting, which convenes every Sunday afternoon at the Woodmen's Hall. Already thirty are members of this organization, and its number is on the increase.

An Epworth League, which promises to be a great success, was also organized after the meeting.

The Methodists and their friends requested their pastor to preach there twice a month, and subscribed $40 per month for his services. This amount is to be paid monthly, and in the judgment of the pastor, is the best plan.

Among the many things for which the people are rejoicing, is the promise of the District Conference, which is scheduled to arrive at Logansport some time next summer. The members of our District Conference, visitors and prospective delegates, may look forward with pleasure to their coming to Logansport next year. For ideal Southern hospitality generally diffused, the town is unsurpassed.

Will the readers of the Advocate pray that the good work at that place may enlarge and grow.

C. M. MORRIS, P. C.

Keatchie, La.

Argo Red Salmon took the grand prize at the St. Louis Exposition, the only grand prize ever given at any World's Fair on Salmon.

FROM SMITHVILLE (MISS.) CHARGE.

Dear Dr. Boswell: We are rejoicing over a good meeting that has just closed at Antioch, on the Smithville charge. While, so far as we were able to see, there was not very much accomplished with those who are out of Christ, yet we had a nice little revival of religion in the Church. We enjoyed the preaching very much, as it was up to date in every particular. The preaching was done by Rev. D. McGeddie, of Winona. Brother Geddie is a great preacher. May the Lord crown his labor with much success. Much success to you and the Advocate. Pray for us.

J. C. McELROY, P. C.

HEADACHE.

Frequent, or periodical headaches, weaken the brain, and very often extinguish the light of reason. Dr. Miles' Anti-Pain Pills will cure headache quickly, by soothing the irritated nerves of the brain. They also prevent pain if taken when first symptoms of headache appear. 25 doses, 25c. Never sold in bulk.

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RESULT: It is to-day with its faculty of 32, its student body of 403, and its plant worth $125,000.

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Sunday School

By W. B. Campbell.

LESSON FOR AUG. 9.

Subject: "David and Goliath." I Samuel xvii, 32-48.

Golden Text: "In the Lord put I my trust." Psalm xl, 1.

From this time on, our interest is centered on the life of David, the boy that was called in from the fields where he was keeping his father's sheep, to be anointed king of all Israel. His family, his friends nor the people seemed to realize the importance of what had been done by the Prophet Samuel. The ceremony being over, David returned to his simple occupation. What a difference must there have been in his thoughts, in his inner life, for "The Spirit of the Lord came upon David from that day forward"—that is, from the day of his anointing. There were many lessons for the future king to learn. There, in the solitude of the fields and pastures, the Spirit must have revealed many strange things to him. The events of the past were reviewed in another light, for he learned that it was the strength of God that made him powerful in protecting his father's flock from the wild beasts. His rustic life shown forth in many passages in after life when the Spirit moved him to write and pour out his soul for the comfort and consolation of the people of God in all generations, everywhere.

He had other lessons to learn that the fields and woods could not teach him. While his life was so simply peaceful, and his trust growing more perfect in the Lord, all was not so lovely at the court of the king. The Spirit of God had departed from Saul, which was disastrous enough; but in place of that comfort, there came an evil spirit that troubled him. The heart of man is the abode of one or the other of these two influences, and a mighty warfare is ever prevailing to decide who shall have this place of abode, the Holy Spirit on one side and the spirit of evil on the other. Unhappy is the man from whom the blessed Spirit of God has been driven. God's Spirit will not leave the heart unless driven away; nay, he even strives with man to remain.

Saul was alone; no more could he call upon the God he had disobeyed; the spirit of unrest ran hot in his soul, and he longed for some comfort and peace. He was told of how soothing were the sweet strains of music; the harp when played by a skillful hand would drive away his gloom. See the warnings of God's Providence in bringing David to court where he could learn the life of a king; the world would say that it was just as it happened, that the shepherd-boy came to the king's house, and that it was only because he was skilled in playing the harp. We need not the chords of music to tell us of David's skill in that accomplishment, for in all that he wrote there is more comfort than Saul received when the shepherd-boy came and played the harp for him. To give David a position at court, Saul made him his armour-bearer. This work did not require constant attention and David would return to his father's house at intervals. While he was there at one time, Jesse wanted to send some supplies to his other sons, who were in the army, and to learn how his soldier-boys were getting along. David was to be the messenger. See how naturally everyday events follow each other and behind them is God's purposes in all. It was ordained in the Providence of God, in mapping out the future of his people, that this shepherd-lad should be in the valley of Elah at the very time when Goliath of Gath was making his daily challenge, defying the army of Israel.

David saw the giant and heard his boasting, and his God-given courage was aroused within him. His interest was not awakened by any hope of reward; he did not even ask what should be done for the man that should overcome this great champion of the Philistines. Eliab, David's elder brother, was angry at David's eagerness. There was a time in the life of the Lord Jesus on earth when his own brothers wanted to take him and put him in confinement. Even our nearest friends and relatives do not always understand us, but God does. How blessed it is that we never have to explain anything to our Father in heaven. King Saul heard about this young son of Jesse; how he had returned from Bethlehem and was with the army in the valley of Elah, and he sent for David. When he came to Saul he was still overflowing with eagerness to rid the army of this boasting Philistines. David seemed to be always impelled by the words of his answer to his brother's derision: "Is there not a cause?" "Let no man's heart fail because of him," said David to the king; "Thy servant will go and fight this Philistine." Saul told him he was too young to fight one who was a man of war from his youth; then David told him of what he had done protecting his father's sheep from the lion and the bear. "The Lord delivered me out of the paw of the lion and of the bear, and he will deliver me out of the hand of him who has defied the armies of the living God." Saul consented that David should fight the giant, but he could not understand David's faith. Faith is spiritual, and the spiritual alone can discern it. Saul wanted to put his armour on David, knowing nothing of the whole armour of God. We have known from early childhood how this unique conflict ended, and the lesson is to-day as forcible as it has ever been, that no matter about the fearful odds that are against us, we are sure of victory if we battle in the strength of the Lord. David walked bravely to the fight, shouting to those around him and to all the world, "I will do this that all the earth may know that there is a God in Israel, and that the Lord saveth not with sword or spear; for the battle is the Lord's."

In the daily conflicts we have, many giants will arise before us, and our courage flies away when we think of our weakness; but when we remember that Jesus said, "Lo I am with you always," then we know that "Faith is the victory that overcometh the world." There is a deliverance from Saul's darkness of soul, to David's light that comes from that Light that lighteth every man, and that light is from the Spirit that he has given us, so that we each may say with boldness, "In the Lord put I my trust."

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portions of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness caused by catarrh that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

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MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

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Eczema Quickly Cured

Even the old, stubborn cases of long standing, with their attendant aggravations—itching, burning skin, splotches and raw eruptions can be immediately relieved, finally and permanently cured by the regular use of Heiskell's Ointment.

The first application practically dries up the raw sores, instantly cools and soothes the skin and stops the irritating itch.

The hands should be washed in lukewarm water, carefully rinsed and dried, then Heiskell's Ointment applied, being gently rubbed in with the fingers. Fresh antiseptic bandages should be used after every application. One or two applications according to the above directions will produce a wonderfully grateful relief and improvement. Any kind of skin diseases and humors are amenable to Heiskell's Ointment. It readily soothes and heals where other preparations fail, and there is no skin disease, no matter how stubborn or long standing, not constitutional, that it will not cure. Its effectiveness is proven by the instant relief following its first employment.

Cures Erysipelas, Prurigo, Eczema, Milk Crust, Itching Piles, Scald Head, Tetters, Ringworm, Black Heads, Psoriasis, Pimples, Freckles, Sunburn, etc.

In some cases it is necessary to give constitutional treatment with Heiskell's Blood and Liver Pills, as in eczema and erysipelas, to tone up the liver and purify the blood.

Cure is hastened in all skin diseases by frequently bathing the affected parts with Heiskell's Medicinal Soap and toning up the blood with Heiskell's Blood and Liver Pills. In mild skin disorders, such as rashes, eruptions, pimples, etc., Heiskell's Medicinal and Toilet Soap is particularly effective, and its constant use not only insures a delightfully clean and luxurious bath, but its medicinal qualities, those of the ointment in a mild form, will prevent many diseases and disorders that the skin is heir to.

Heiskell's preparations are free from injurious properties and can be safely employed, even upon the thinner skin of babies.

Sold by all druggists, or supplied by mail direct by us. Ointment 50c a box; Soap 25c a cake; Pills 25c a box.

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Mrs. Winslow's Soothing Syrup has been used for over **Sixty-Five Years** by **millions of mothers** for their **children while teething with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic,** and is the best remedy for **Diarrhoea.** Sold by Druggists in every part of the world. Be sure and ask for "Mrs Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. **An Old and Well Tried Remedy.**

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HOME COMPANION NOTES.

Doubly Useful Mucilage.

If you make your own mucilage (one heaping teaspoonful of gum arabic to an ordinary mucilage bottle gives it pure at a cheaper rate than that bought ready made), you can dispense with court plasters, liquid or otherwise, except where an antiseptic is necessary," says "Woman's Home Companion" for July. "Ordinary cuts can be coated with this quite as effectively as with the patent preparation. Two coats thoroughly dried will stand the application of water better than anything but the adhesive plaster doctors use—an inconvenient, expensive luxury."

How to Keep Water Cold.

"Having tried it, I recommend the following mode of keeping ice water for a long time in a common pitcher," says a writer in "Woman's Home Companion" for July. "Place between two sheets of thick brown paper a layer of cotton batting about half an inch in thickness; fasten the ends of the paper and batting together, forming a circle, then sew or paste a crown over one end, making a box the shape of a stovepipe hat, minus the rim. Place this over an ordinary pitcher filled with ice water, making it deep enough to rest on the table so as to exclude the air, and you will be astonished to see the length of time that the ice will keep and the water remain cold after all the ice has melted."

TURNING THE CORNER.

Gilbert stepped off the suburban train without his accustomed light-hearted briskness, and his face, usually so boyish and merry, looked grave and careworn. He was asking himself with terrible earnestness the old, tragic question that he had so often heard asked in jest, "Is marriage a failure?" He was almost ready to admit that in his case it was.

He had left May a half-hour earlier in a storm of angry tears, and had slammed with a vicious bang the door of his little home. As he trod the long platform of the great city railway station he could not remember how the quarrel had started. There had been many scenes of late, founded on trifling disagreements, and it was not strange that he could not recall the origin of the one that had sent him to his day's work this morning wretched and discouraged. Ringing in his ears were May's last words and his own bitter answer.

"Perhaps I had better take baby and go home to father and mother," she had said.

"Perhaps you had. We can't be any unhappier apart than we are together."

Suddenly he was aroused from his own gloomy thoughts by a heart-broken cry. Then he saw a baby girl struggling in the arms of a strong man, and he joined the crowd that was quickly gathered round them.

"I want my mamma! Don't take me 'way from my mamma!" the little thing sobbed. "I won't get on that train. I don't want to go 'way from mamma!" A young woman stood with white, grief-stricken face, silently wringing her hands, and the child reached out its arms to her in pathetic appeal.

"What's the matter, do you know?" asked Gilbert of the man nearest him.

"The parents of the little girl separated some time ago, and now it's the father's turn to have her. Her uncle has come for her, and she doesn't want to go. That's all."

Gilbert turned away with a sickening soreness of spirit. "A broken home," he murmured, "a blighted childhood—that's all."

Then, with a swift new light of resolution in his eyes, he drew a time-card from his pocket, and glancing at it, ran to the flower stand and hastily bought a box of roses and violets. In another moment he was swinging on the rear end of a moving train.

He told himself again and again on the little journey home that he had been selfish, exacting and inconsiderate. He tried to tell May so as he laid the flowers down in her lap, but she would not listen to him. She said, in a choking voice, that it was she who had been cross and irritable.

When a little later he started once again for his office, May and Baby Maisie waved until he had turned the corner. He smiled contentedly as he paused an instant, and then hurrying toward his train, said with happy whimsicality:

"May and I have turned the corner."—Youth's Companion.

LONG IN COMING.

A missionary to the South Seas was on one occasion reading the third chapter of St. John when he was interrupted by one of the islanders.

"What words were those? Let me hear those words again."

They were read once more: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

The man rose and excitedly demanded: "Is that true? Can that be true? God so love the world when the world would not love him? God so love the world as to give his Son to die? Can that be true?"

The verse was read again and again, and the wondering native burst in tears as the realization broke over him.

The last to speak was an old man with wild, excited movements. * * * After finishing one speech, he said: "Missionary, may I say more?"

"Talk on," I said. "I am here now to listen."

"You say 'Notawehan' (our Father) is your Father?"

"Yes, he is my Father."

"Does it mean that he is my Father—this poor Indian's Father?"

"Yes," I exclaimed, "he is your Father, too."

"Your Father—missionary's Father—and Indian's Father, too?" he repeated.

"Yes, that is true," I answered.

"Then, we are brothers?" he almost shouted out.

"Yes, we are brothers," I replied.

* * * * * * * * * * *

"May I say more?"

"Yes, say on."

"Well, I do not want to be rude, but it does seem to me that you, my white brother, have been a long time in coming with that great Book with its wonderful story to tell it to your red brothers in the woods."—Exchange.

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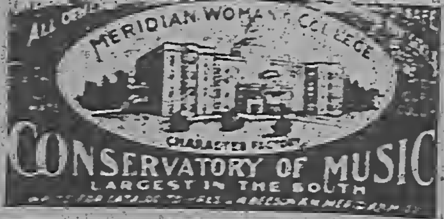

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NEW ORLEANS, THURSDAY, AUG. 13, 1908.

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VOL. 55—No. 32.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2712.

Glances at the World.

There are moneyed companies that will insure almost anything—one especially it is said that "will write a policy on anything from a presidential election to the safeguarding of an automobile race course." This company was applied to by a New York firm to write a policy, insuring the firm against loss on a large consignment of a new style of women's dresses. The new style, of course, is from Paris, and is called the "sheath gown," which, if we understand, is economical in the use of materials, making it fit closely, and is split on one side from the bottom to a little above the knee. This gown appeared for the first time in New Orleans on Monday, the 3rd of August. To the surprise of the importing merchants their application for insurance against loss on the "sheath gown" was turned down, the insurance company evidently believing that a gown so immodest could never be made popular with the women of the United States. This refusal on the part of sensible, practical men should be a hint to sensible women to let the "sheath gown" alone. But will it? Some actresses and a few of the "smart set" will wear it, but the great majority will decline. The "sheath gown" will not become popular.

* * *

When there seemed to be a chance to whip the parishes of Louisiana into continued support of the liquor traffic there was established in New Orleans a Southern Intelligence Bureau. Mr. Sidney Story, a man much above the ordinary in intelligence, and with an excellent command of language, was put in charge of the Bureau. He immediately organized a campaign, and conducted it vigorously in two parishes against the Anti-Saloon League. With all his work, aided by an imported talker from Texas, and the free use of money, the Southern Intelligence Bureau was defeated. The next parishes to be attacked by the Anti-Saloon League were neglected by Mr. Story and his allies, and the prohibitionists had everything their own way. Now Mr. Story announces that "the anti-prohibition campaign is at an end so far as the Southern Intelligence Bureau is concerned." He advises the saloon men of the State to obey the new law regulating the whisky business, and tells them that obedience to the law "will allay public prejudice against the liquor traffic." Mr. Story may know something of the men whose lives are governed by the dollar mark, and whose ambition is to conduct a jug-trade in prohibition territory, but he knows absolutely nothing of men and women who are fighting the common enemy of our country. Good conduct on the part of a liquor seller does not make his traffic any better. It does not change the evil nature of his liquor. So long as men deal in the evil so long will good men and women fight it.

* * *

One J. T. Cherry, of Kentucky, has taken the great editor, Mr. Henry Watterson to task for some of his nice (?) sayings in regard to prohibition and prohibitionists. And this Mr. Cherry is a preacher—one of the men characterized by Mr. Watterson as "moral idiots," "hypocrites," and "red-nosed angels." Mr. Watterson prides himself on being a "Jeffersonian Democrat," and boldly declares that "no man can be a prohibitionist and remain a Democrat." But this "moral idiot" shows Mr. Watterson that Jefferson "believed not only in legal, but also in applied prohibition." He quotes from one of his messages to Congress as follows: "We recommend to the several State legislatures immediately to pass laws putting an immediate stop to the pernicious practice of distilling, by which the most exclusive evils are likely to be derived, if not quickly prevented." That is Jeffersonian Democracy! Again he quotes Mr. Jefferson as saying: "The habit of using ardent spirits by men in office has occasioned more injury to the public, and more trouble to me than all other causes. Were I to commence my administration again the first question I would ask respecting a candidate for office would be, does he use ardent spirits?" Surely, Mr. Jefferson was not so much attached to "personal liberty" for liquor drinkers and liquor makers and sellers, as so many of the politicians of the present day.

* * *

In regard to the peril of secularizing the schools the *Christian Intelligencer* writes as follows: "At the recent Pan-Anglican Conference there was much in evidence from different quarters of the world regarding the results of purely secular education. France, Victoria, the United States and other countries were referred to by various speakers, who were in perfect agreement, based upon personal knowledge, that 'the nation which secularizes the education of its children does so at its peril.' The Rev. E. A. David, formerly Archdeacon of Brisbane, did not hesitate to assert that 'the secularization in the educational system of three important States of the Commonwealth unquestionably constituted a serious menace to the well-being of Australia.' And as regards New Zealand, the Bishop of Aukland testified to the development of juvenile crime, and added that unless a change were soon made, the country would find that 'character could not be built satisfactorily where the fear of God was not an element of the daily life.'" In this connection it is not out of place to say that the purpose of Mr. Carnegie's gift of millions for the pension of aged school teachers is declared to be the secularizing of education—that is, as far as it can be done by getting the work out of the control of the churches. Professors in church schools are barred. And, shame to say, for the sake of this money, some would take church schools from the control of its rightful owners, and turn them over to undenominational boards of trustees. We did not know until recently how completely commercialized is the spirit of the age. If the churches and church schools cannot resist it, what can we expect of schools inaugurated and conducted solely in the interest of secular education?

* * *

The great corporations of the country, employing hundreds of thousands of men, seem determined to break up the drinking habits of their employes. This is not the result of a temperance or prohibition fever, but of a cool business calculation. Men who employ labor, skilled and unskilled, know the difference between the value of the services of the man who drinks and the one who does not; and if under labor union rules they can work their men only so many hours a day, and pay every man in a given class the same wages, they see it is a losing proposition to pay a drinking man who does less work the same amount that is paid the non-drinking man who does more and better work. Their observation is that the man who drinks Saturday night and Sunday is incompetent to do the best work on Monday. Hence, many firms and corporations have given their men the alternative of quitting liquor both when on and off duty, or quitting their jobs. These corporations, it is said, do not require their men to sign any pledge, nor to take any kind of oath, nor to wear any sort of badge. "Instead of these, there is the terse order, If you drink you lose your job." Employes ought not to wait for such orders, for in times of depression in business they are the first to suffer. Some months ago one of the leading roads found it necessary to reduce its force, and the order was issued to "lay off the drinking men, regardless of the time they had been in the employ of the company." One great corporation employing many thousand men pays no attention to its unskilled laborers, numbering ten thousand, but requires the office men and skilled laborers to let liquor alone, even when off duty. The great American Express Company has joined in the movement, declaring that almost every defalcation has its beginning in drinking. Thus it goes, and the movement against liquor drinking is likely to become general. The churches and temperance organizations are not likely to enter protest because these corporations base their action on economical business principles rather than on the fact that drink and the drink traffic are moral evils. The men driven by business orders to quit drinking will soon see the evil, and be glad they were ever forced to let liquor alone.

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THE "ORIGINAL SIN" PROBLEM NOT YET SOLVED.

BY REV. D. M. GEDDIE.

No. 5.

Bearing on the thought discussed in my last paper, Dr. Mahon, on page 335 of the *Review*, says: "Man is accountable and responsible for the sin of his nature, *although he has freed* [illegible] *of will and approves this nature*, because he has power in himself sufficient to resist and overcome this sinful nature, not because he is *endowed with the power of choice*. He may choose the remedy provided for his healing and recovery and live forever, or he may reject it and let sin do its eternal work of damnation." Again I ask, where did Dr. Mahon get that? Where is it written that man is endowed with the power of choice to choose the remedy provided for his healing from the "disease" of "original sin"? I have read somewhere language like the following: "Much more the grace of God, and the gift which is by grace, which is by one man, Jesus Christ, hath abounded unto many. And even so by the righteousness of one the free gift came upon all men unto justification of life"; but I did not read that man is endowed with power to choose the remedy provided for his recovery from the "sin of his nature." Where does Dr. Mahon find it? Will he please tell us? The writer had been under the impression that man's power of choice is one of the moral results of his recovery from the condemnation of Adam's sin through the atonement of Jesus Christ. It is this "healing" from "original sin" that invests him with the right and power of choice. The power of choice is not given that we may choose the remedy provided for our "healing and recovery from original sin," but that we may choose Christ as our personal Savior from actual transgression and "receive abundance of grace and reign in life by one, Jesus Christ."

But Dr. Mahon tells us plainly on page 33[illegible] that infants are saved from "original sin," and appeals to St. Paul for "comfortable assurance." If saved, why do they have to choose the remedy in order to be saved? If saved, then they are not lost; or, if lost, then they are not saved. The one naturally and necessarily excludes the other. Certainly they do not have to be saved twice from the guilt of Adam's sin. Certainly God does not save them unconditionally by his own free mercy, and then turn around and impute their guilt to them again that they may be saved from it by their own voluntary choice.

Possibly Dr. Mahon means that all infants that die in infancy are saved unconditionally, but that those that live will or will not be saved by their own voluntary choice in accepting or rejecting the atonement provided for their salvation. That is much more consistent, and has the support of many able and eminent authorities; but it is utterly lacking in Bible authority. What the Bible affirms of the salvation of one infant it affirms of all. No distinction is there made between those that die in infancy and those that live. *The free gift came upon all men unto justification of life.* All who were condemned through Adam's sin were saved through Christ's atonement. All were saved from Adam's sin unconditionally, that all might have a chance to be saved conditionally from their own actual voluntary sins. That is made very plain by the following declaration of the great Apostle to the Gentiles: "Where sin abounded grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." As before stated, salvation from "original sin" is the precedent, and a choice of Christ and life and heaven is the subsequent. Man's free moral agency follows his salvation from "original sin" as effect follows cause.

When our Lord selected the highest type he could find on earth of religious greatness to illustrate to his disciples the greatest greatness in his kingdom he did not take a Nathanael, "an Israelite indeed, in whom there is no guile," but he took "a little child and set him in the midst of them and said, Verily I say unto you, except ye be converted and become as little *children*, ye shall not enter into the kingdom of heaven." The most remarkable thing about this is not that he selected one little child as a type of the greatest greatness in his kingdom, but that he selected this little child as a type and sample of all little children, and made them all types of the greatest greatness in his Church. If they had been under the condemnation and guilt of "original sin" and forced by their nature to live in sin, certainly the Master would not have used them for such a purpose. And if only those children dying in infancy are in an unconditionally saved relation to God from Adam's sin, he would most surely have excluded those that live and are conditionally saved from it. Instead of saying, "Except ye be converted and become as little *children*," he would have said, "Except ye be converted and become as the little children that die in infancy ye cannot enter into the kingdom of heaven." But he made no such distinction, and we have not the least authority for making it.

Where, then, does man's responsibility and accountability for Adam's sin come in? They simply do not come in. There is not a syllable in the Bible that holds any man responsible and accountable for "original sin." The imputation of the guilt of Adam's sin is put by the Bible in the past tense, and our redemption from it is also put in the past tense. Only as that redemption is related to the resurrection of the body is it ever referred to in the present or future tense. The salvation from the condemnation and guilt of Adam's sin is an accomplished fact. Get [illegible] Bible and examine it and see and know for yourself. Whatever moral weakness or bias toward [illegible] may inherit, the condemnation, the guilt, the death spiritual, have been removed. Just as that condemnation was visited upon us without any knowledge, will or choice of our own, so it is by the atonement of Christ removed from us without any knowledge, will or choice of our own. Adam and Christ are everywhere in the New Testament Scriptures placed in broad and positive antithesis to each other. What was done by Adam was undone by Christ. The adult, therefore, sustains only two relations to original sin. The first of these is his responsibility for the continuance of his saved relation from it. But even that can only be held as a technical theory in speculative theology, marking the line that distinguishes the unaccountability of the infant from the accountability of the adult. As a matter of fact, our saved relation from "original sin" cannot be forfeited. From that we are unconditionally and eternally saved. We can sin and be lost in hell for rejecting offered pardon from our own guilt; but no man will ever go to hell for rejecting offered pardon from the guilt of Adam's sin, or for his forfeiture of his pardon from it. When salvation from "original sin" as it effects the body shall have been accomplished in the resurrection, the man in hell will be as truly saved from it as will be the man in heaven. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

The other point of contact with original sin is the weakness or bias toward sin which it leaves in the moral nature. This is somewhat metaphysical, and difficult of explanation, and yet not harder to understand and appreciate than many things with which we are perfectly familiar. A serious case of pneumonia is often thoroughly cured. The disease, as such, is all driven out of the system, but the constitution has been impaired. It has left its scars on the lungs, and there is greater liability to disease than before the man had pneumonia. So does sin, whether transmitted by natural generation or personally and voluntarily committed, leave its scars on the moral nature, and a greater liability to sin than there would have been had no sin have been committed. This weakness, liability or a bias toward sin is increased with every sin committed or with every repetition of the same sin. All persons who have been habitual sinners find it harder for them to live Christian lives than do those who have been Christians from their youth. And as other parents than Adam transmit moral weakness, liability, or a bias toward sin, the strength of the bias transmitted by Adam cannot be determined. And the natural bias toward sin varies in its strength with the children of different parents for the reason that some parents have more moral weakness to transmit than do other parents, and one child in the same family receives by birth a stronger tendency toward sin than does another. But possibly no child has ever been born into this world since Adam's immediate descendents without any bias toward sin except that thransmitted by Adam. Hence man has a greater bias toward sin to deal with than that received from Adam. If it could be reduced to the bias of "original sin" we would have a much easier time bringing up our children in the nurture and admonition of the Lord and in living correct lives ourselves. And it is in this bias toward sin, transmitted and self-induced by practical, voluntary sin, as the writer believes, that we find the broadest, highest, most logical and Scriptural basis for the doctrine of sanctification, whether by the instantaneous second blessing theory, or by the gradual and progressive theory. Sanctification is not salvation from sin and guilt, but salvation from the moral weaknesses and tendencies toward sin. It is the infilling and the indwelling of the Holy Spirit. Hence it may be obtained by either method. And a work of grace so wrought may be just as radical and far-reaching in its effects upon practical Christian living, and in its spiritual heritage, as are justification and regeneration. This was certainly the case with the apostles and disciples on the day of Pentecost. But as sanctification is not the question in discussion, I will here drop it by asking the reader to pardon me for introducing the matter in this connection. Too much has already been controversially said on this great Bible doctrine.

Verona, Miss.

THE PASTOR IN THE REVIVAL.

BY REV. D. W. BABB.

What part does the pastor play in the revival? We answer: The most important of any other human agency. The pastor, who is the shepherd, the leader of the people, and has the care of souls, not at a distance, but in his own parish, can have no second place in the revival on his own work. On entering the study of those committed to his care, whatever he sees in the way of trouble to hinder a growth in grace in their hearts, at once he sets to work to remove. The kind of sin it is, brings about a decision in his mind as to the means to be used. It may be by preaching against the sin and nothing else. It may be by visiting and holding prayers with the families. It may be by visiting and distributing literature against sin; or it may be by secret prayer alone, or it may be by the use of all these means. It is the pastor who is doing this work from a sense of his duty before God, and interest for souls. All of this converging to one point, and that is a revival, or getting his people on a higher plane. This may precede a revival a long while, or it may be but a short time. The seed must be sown, and they are sown by the pastor if he is the Lord's minister.

The pastor sets the time for bringing all the elements together for a given purpose, that is: to engage in a series of services to result in a genuine revival of God's people and an ingathering of new-born souls. If his physical strength will admit of it, and he has reasonable tact (which comes from some experience) I believe it is better for the pastor to do the preaching for two reasons. First, he knows what the people need, and can preach direct without experimenting to find out what they need. Secondly, he can work his church better than any one else. They know their shepherd's voice, and are more ready to co-operate with him than any one else. The pastor can better succeed in getting more people to work in public, leading in public prayer, talking to the unconverted, committing themselves to the erection of family altars, the taking of religious papers and starting out anew in prayer meetings, and in Sunday School work than any one else. And I think the experience of the older preachers who have tried it for ten weeks or more at a time will vindicate this position.

I know of some pastors who are holding their meetings for the above reasons, and my observation is that all departments of church work receive more vitality and the work abides better where the pastor is the leading instrument in the revival. If the pastor has to secure ministerial help in his revivals, let him never surrender his place as pastor. The meeting should be in his hands, as to its conduct in all important particulars, and this may include the kind of preaching, since some have been imposed upon by heresies and fanaticisms. However, there is not much danger of this just now.

The preacher who assists another brother is always an assistant in the meeting, though the Lord may bless his labors to the good of the people ever so much. I have heard so many preachers say, "I held a meeting for Brother H." This should never be said unless Brother H. was not there, and then it would be an unenviable task, unless Brother H. was sick. I never go to hold a meeting for a brother, unless he is providentially hindered from being there, but to assist. As a rule, it is a bad practice to depend on other preachers to do our preaching in our revivals.

First, we need the experience ourselves in this class of work, and unless we swap work with each other, which may be done with propriety in many cases, we fail to cultivate the revival talent which is necessary to the pastor's success. Furthermore, it discounts his ability, and is a false education of his people. They get to think no revival can be had unless some expert manipulator comes in with the sound of trumpets, using much wind, and who, as a rule, blows in and blows out. Whereas, if the people were trained to help their own pastor in [illegible] their pastor preached [illegible] and God would bless his labors [illegible] their cooperation, we would soon [illegible] life that would abide, and [illegible] know at the end of a revival [illegible] and that God was still [illegible] and their pastor, too, who led them [illegible] was there to continue the work [illegible] them.

I give it as my deliberate [illegible] thirty-four years in the [illegible] that the pastor occupies the most important place of any one in promoting a revival in his own work.

A VISIT TO "OLD ADAMS" CAMP-GROUND.

Dear ADVOCATE: On Saturday, the 25th, I drove from my home in Fernwood to Adams Church, accompanied by my wife and our two boys. I stopped at the home of Brother J. Enoch Carruth for a few hours, dinner being included, and enjoyed the time spent with my dear brother and his family. We left Brother Carruth's about 3 o'clock and went down to the church to attend a gathering of the laymen who met there from the three charges — Johnston, Ebenezer, and Adams.

This meeting was a success, the Spirit being present and taking hold upon the audience. Bro. J. P. Carruth is the church leader—Laymen's Missionary Movement—in Adams Charge, while Brothers King and Sample are the leaders of Johnston and Ebenezer Churches, respectively. The writer was to have addressed the meeting at length, but on account of the character of the meeting, we soon decided that it would be best to confine ourselves, at this meeting, to a few of the essential features of the movement, and discuss together the things that must be done along the line of organization, etc. After the discussion, all seemed to have been benefited, in fact the leaders were unanimous in stating that each church will produce the additional amount, above their assessment, for foreign missions for 1908, to make up their proportion of the "ONE MILLION DOLLARS FOR FOREIGN MISSIONS."

The writer does not wish to be understood as putting *money* above *religion*, but he does consider that liberal contributions are a good sign of spiritual life in any church. We expect great things from the Laymen's Missionary Movement in dear old Adams Charge, and why not, have they ever done anything there on a small scale?

On Sunday morning the Sunday School held their Children's Day Service. The weather was threatening, in fact had several showers during the morning, and the people were late gathering, thus delaying the programme until 11:30 o'clock.

The children were well drilled, and very sincere and earnest in the performance of every duty; the singing, recitations, marching, and in fact the entire service was perfect in every detail.

The meeting at the conclusion of the programme was turned over to the writer and the privilege extended him, by the pastor, to talk as long as he wanted to speak; however, the children's service had made a very deep impression on me and I had reason to believe that the grand sermons presented by the children had taken root in many hearts in the audience, therefore it occurred to me that it would not be the proper thing for me to present the laymen's cause at this hour, consequently, we took advantage of the opportunity of supplementing a few remarks along the line which had been laid out by the children's sermons. We always delight in being in a meeting in which the children are active, realizing that the children of today will be the men and women of tomorrow. So we take pleasure in assisting in making them stronger and better men and women than we of the present generation. [illegible] the result being that many were blessed.

There were ten children to unite with the church, eight of whom received baptism; all were very much affected and undoubtedly were converted. How easy it is for children whose parents are Christians to accept salvation. Parents should be very careful lest they, without knowing it, stand between their children and salvation.

We made another appointment with the laymen of the church and expect to return to them during their protracted meeting in September.

We love old Adams and her people, in fact, there are ties that bind us to that church which time cannot erase. We pray God's richest blessings upon the dear children who united with the church; those who took part in Children's Day programme, and also upon all children in the community, including those up to one hundred years old.

We had the pleasure of spending Saturday night with our old neighbors and Christian friends, J. D. King and family; this was a treat to us which we enjoyed to the greatest extent. Mrs. King had charge of the children during the Children's Day programme exercises, discharging her duties in an unassuming manner, as is characteristic with her.

It was our privilege for a long time to be associated with the King family in Sunday School work, during which time we learned to love them and fully appreciate their worth in all Christian work.

Your brother, Z. Z. LINTON,
Dist. Leader.

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ARCADIA DISTRICT CONFERENCE.

Thirty lay-delegates were in attendance, besides a good number of other laymen not delegates. [illegible] District Lay Leader [illegible] one afternoon was devoted to the discussion of the Layman's Movement, a programme having been skillfully prepared by N. R. Grigsby, District Leader. The [illegible] enthusiastic and practical results may be expected.

The two-day sessions of the Conference, including the hour for morning preaching, occupied nearly all of the [illegible], the result being the completion of all work and adjournment by noon of the third day.

President Weber fruitfully presented Centenary College and Christian education, and took part in the Layman's Programme.

President Dean was unable to attend on account of sickness, but the claims of the college were presented and H. W. Bowman will represent the school during the month of August.

When the Conference adjourned, we were still looking for Dr. Sawyer, Brothers Chalmers and Wier to represent their respective interests, and it is much to be regretted if they arrived too late.

Sermons were preached by Brothers Nelson, Henderson, Humphries, Holliday and McDonald.

A memorial was addressed to the Annual Conference, requesting the report and publication of separate statistics for the individual church on each Circuit.

The report of the Committee on the Spiritual State of the Church, based on the reports of the Charges, shows that there has been marked improvement. Though few protracted meetings have yet been held, there were reported three hundred and ninety-five accessions this present year.

The following were elected delegates to the Annual Conference: R. T. McClendon, N. R. Grigsby, P. K. Abel, and J. T. Otts, with J. M. Miller and A. Driggers, alternates.

The next Conference will be held at Haynesville. Bienville was the seat of this year's session, and the hospitality of the people was bountiful.

Thomas S. Randle, Jr., was licensed to preach.

The committee appointed last year to locate the District parsonage reported that a splendid property had been purchased in Ruston.

The following resolutions were passed:

Whereas, Our Presiding Elder, Rev. Briscoe Carter, is serving our District for the fourth year and cannot be reappointed, and whereas, the District has greatly prospered under his administration, therefore be it

Resolved, That we, at this time, express our appreciation of his tireless energy and practical intelligence which he has devoted with [illegible] to the upbuilding of the interests of the church in this District.

Resolved, That we truly appreciate the rare spirit of sympathetic brotherliness which he has uniformly exhibited in his relations with both pastors and laity.

Resolved, That we sincerely regret the necessity of his separation from us, while we affectionately commend him to those among whom he will providentially labor in future.

R. H. WYNN, Sec.

MONROE DISTRICT CONFERENCE.

The Monroe District Conference met in the First Methodist Church, Monroe, La., July 7, 1908. The Conference was opened with religious services conducted by Rev. J. E. Densen, Presiding Elder, commenting on Ex. [illegible].

All the preachers of the District were present save one, but owing to the busy season of the year, the attendance of laymen was not large. The reports of the preachers showed a steady advance along nearly all lines, and there is every indication that fine reports will be made at the Annual Conference. The spirit of the Conference was bright and the outlook hopeful.

Able and forceful sermons were preached with [illegible] fired with zeal for the Master by Brothers Hatfield, Roberts, Sloane, Sawyer, May and [illegible].

Rev. [illegible] T. Sawyer, D.D., Conference Missionary Evangelist, and Dr. W. L. Weber, president of Centenary College at Shreveport, La., were present during the Conference and gave addresses [illegible] their special work.

Brother E. M. Maylock, [illegible] in the Winnsboro charge, was licensed to preach.

The following brethren were elected delegates to the Annual Conference: E. M. Maylock, W. [illegible], J. J. Johnson, A. R. Wimberly; and [illegible] W. Freshman and S. D. Rinehart were elected alternates.

Brother R. E. Bonny, a delegate to the Laymen's Missionary Convention at Chattanooga, Tenn., addressed the Conference and spoke of the enthusiasm and earnestness of the laymen in this wonderful movement for the cause of Christ.

The District was organized with Brother S. [illegible], of [illegible], La., District Leader. All who know him can testify that his heart is in the work. We are expecting great things of the laymen of the District under his wise leadership.

Mrs. Carr, District Secretary of the W. H. M. Society, of Oak Ridge, addressed the Conference, her report showing gratifying results in this department of church work. Miss Mollie Higginbotham, of Oak Ridge, read the report of Mrs. J. M. Keller, District Secretary of the W. F. M. Society.

The next session of the District Conference goes to Oak Ridge.

By a unanimous vote of the Conference, the report on missions, by Rev. J. R. Moore, of Lake Providence, La., was requested to be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

The hospitality of Monroe in entertainment of the Conference was generous, every one being made to feel that it was good to be there.

J. J. KELLY, Secretary.

MISSIONARY REPORT READ BY REV. J. R. MOORE.

The spirit of missions is the spirit of Christ. Christ was essentially a missionary. He came as a missionary from heaven to earth. The spirit with which Christ came must be the spirit with which we go. If it was necessary for Christ to [illegible], it is necessary for us [illegible]. Christ [illegible] suffered [illegible]. This is Christianity. Anything else falls short of reality. Mere ecclesiasticism is [illegible] except as a reformative agency, but reformation is not regeneration, and "except a man be born again he cannot see the kingdom of God." What the world needs is Christ and not a [illegible] creed. The Church exists not [illegible]. [illegible] Nothing else is [illegible]. When the missionary spirit is dominant every [illegible]. When the [illegible] every other [illegible] cause [illegible]. We may build fine churches out of mere [illegible] pride. [illegible] the brotherhood of man becomes a reality, and the desire for the extension of the kingdom of Christ finds expression in our lives. When the sermons in the pulpit come from [illegible]. Until we learn that the supreme need of man is Christ and that the supreme end [illegible] Christ. We have [illegible] the church can never prosper until it meets the [illegible]. We must evangelize [illegible]. We must [illegible] life. This Delta country can be saved only by the spirit of Christ. Until the missionary spirit is implanted all our efforts will be vain. Worldliness will increase unto more ungodliness, and which will eat as doth a canker. Therefore,

Resolved, That we recognize that the first duty of the ministry is to be missionaries, and the next is to so preach the gospel that the missionary obligation shall be laid upon the consciences of all of our people. We rejoice at the increased activity of our Conference in the home field. We realize that here we have a problem that commands our best thought, a field that will tax our resources to their utmost, and a work that nothing but faith in God and the consecration of our lives can accomplish.

JACKSON DISTRICT CONFERENCE.

The District Conference for the Jackson District, Mississippi Conference, was held July 22-24 in the hospitable little town of Florence, Miss. With few exceptions, the pastors of the District answered to roll call or appeared at a later period of the Conference. A fairly good showing was made by the lay delegates and other interested laymen. The local attendance was good. Several visiting brethren dropped in from time to time, among these Rev. George H. Thompson, presiding elder of the Brookhaven District, and Brother Bachman, our Colporter.

In most respects the tidings from the field were hopeful and encouraging. The pastors, without exception, gave evidence of having been diligently at work in their several charges.

It was the good fortune of the Conference to have Dr. W. R. Lambuth, Missionary Secretary, in attendance. Dr. Lambuth's several addresses were a most important feature of the programme. It is confidently expected that his coming to us will bear much fruit in the way of missionary zeal and effort.

The Conference laid much emphasis upon the Laymen's Movement, Judge A. G. Norrell, Annual Conference Leader, making a strong address and a forceful appeal in behalf of the Movement. The address of Judge Norrell was followed by stirring words from Dr. Lambuth and others. Brother J. E. B. Blewett was elected Leader for the District, and it was urged that [illegible] organization be effected throughout the pastoral charges of the District.

[illegible] of Florence [illegible], William N. Thomas, Henry [illegible] G. Allen, Joseph S. Terry and George G. Yeager, were licensed to preach.

Judge A. G. Norrell, Maj. R. W. Millsaps, J. [illegible] Cavett and W. F. Hilton were elected delegates to the Annual Conference.

The preaching hours were occupied by Dr. Lambuth, Dr. R. F. Jones, Rev. C. W. Crisler and Rev. H. M. Ellis.

Rev. Robert Selby, Conference Secretary of [illegible], favored the Conference with a strong presentation of the cause of education.

The Rev. W. L. Hightower, of the Joint Board of Finance, made an earnest appeal in behalf of the Conference Claimants.

The Manager of the Orphans' Home at Jackson, Rev. W. M. Williams, gave an interesting account of the condition and the needs of the institution of which he has charge.

The Conference passed a unanimous and most hearty resolution of thanks to the pastor and people of Florence for the royal entertainment provided.

The following resolutions touching the administration of Rev. A. F. Watkins, D.D., Presiding Elder, were adopted:

Whereas, with the close of this Conference, the Rev. A. F. Watkins, D.D., will have completed a quadrennium of service as presiding elder of the Jackson District, Mississippi Annual Conference of the M. E. Church, South, therefore be it

Resolved, By the members of this District Conference, that we hereby express our very high appreciation of the faithful, painstaking and [illegible] efficient service of Dr. Watkins. By his fair and impartial administration of the affairs of the District he has endeared himself both to the ministry and to the laity as a faithful minister of the gospel of our Lord, and as a competent and efficient presiding officer.

Resolved, That as he leaves us to go to another field of labor, our very best wishes and earnest prayers attend him.

The next session of the Conference will be held at Mendenhall.

JOHN A. MOORE, Sec.

PEN POINTS.

If people are purely sincere and are right in their purposes, we can well afford to bear with their mistakes or any shortcomings that have just naturally grown out of a lack of opportunities for improvement.

* * *

There are some people who evidently would like to see their enemies dead. But the question is, how would they like for their enemies to see themselves in that condition? "Judge not," that is, with malice or ill-will.

* * *

Some people, evidently in revival meetings particularly, are warmed in such a sense as to get into a particularly hard condition afterwards. Like taking a piece of iron and making it very hot, and then suddenly cooling it in water—it becomes very hard.

* * *

She was milking a cow near the street, and in words, was showing some pretty bad temper. Seeing a dignified old preacher passing along, she began suddenly to sing a good song; and he said: "You are in a poor condition to sing now."

* * *

It has been a source of the deepest mortification to me for many years to see children and young people leaving the Church after the Sunday School exercises are over not to return for preaching. The fault rests mainly with parents, evidently.

* * *

It is said that the mind retains negatives of things that have fallen within the compass of ones observation. For instance, old people can, with their mind's eye, see the dear old home and its surroundings, the house, the orchard, the garden, the barn, everything as it was when they were children.

* * *

One says, "I belong to the Holiness Church." Why not have a Humility Church, or a Meekness Church, for instance. The Apostle Paul and the other Apostles were in the lead in the Church that includes all the Christian graces, the Church of which Christ is the head.

* * *

Think carefully about that doctrine of "leaving matters to the realm of individual judgment and conscience," for you are in danger of getting eventually and hopelessly wound up in the toils of the adversary. God's Word fixes the standard for all, and a *good* conscience is in harmony therewith. Conscience, in general, is an extremely elastic thing.

* * *

He was a professional man. One day he came riding up the street handsomely dressed in an elegant turnout, with a horse to match. A preacher met him, and, after engaging him some time in conversation, asked: "How is your Church getting on?" He replied: "Very well, and I am taking a good deal of interest now myself, as we have a preacher that I like." Oh, me!

* * *

What an outrage it is for people to do a mean thing and then lay the blame off on others! Someone has said, by way of illustration of this, that "some people are like my pet pig—he will go and wallow in the mud, and then come up and rub it off on me."

* * *

He makes his boast that he is honest and believes in anyone doing what he promises; yet he does not pay his Church dues and attend upon God's ordinances; and his preacher asks: "Why, then, do you not do what you *promised* about the Church?" He just grins for an answer.

* * *

Mr. Wesley had three rules in regard to finance. They are: "1. Make all you can. 2. Save all you can. 3. Give all you can." Many make great efforts to carry out the first two, but there are evidently very few, indeed, that strive to comply with the last one, it requiring too much self-denial.

* * *

Poor boy! He dropped a block on his foot; it was not thought of as serious at all at first, but it led to his death. I was in the room and saw death strike him suddenly, as distinct a thing as I ever saw. Right at the last moment he said, "O papa, my foot hurts me so!"

* * *

The planet Neptune was discovered through the study of the planet Uranus; it is 2,800,000,000 miles from the sun, and is absolutely invisible to the natural eye. This discovery is said to have been one of the grandest mental achievements that has ever been made. It has a diameter of 35,000 miles, more than four times that of the earth.

* * *

Citronelle, Ala.

BOOK NOTICE.

THE WAY OF SALVATION, by Rev. W. S. Lagrone, of the North Mississippi Conference, is a neat, vigorous pamphlet of 34 pages on the process and progress of the work of personal salvation from sin from its incipiency in conviction for sin to its completion in purity of heart and life. Brother Lagrone views the subject from the Arminian standpoint. This point of view has the advantage of all other points of view in being the most Scriptural, most logical and psycological. The writer or the printer made a slip on page 15, third line from the bottom, and got the word "consecration" where the word "conviction" ought to have been. The Arminian order is: Conviction, repentance, faith, justification, regeneration, adoption, consecration, sanctification, perfection. The Calvinistic order is: Regeneration, conviction, repentance, faith, adoption, consecration, sanctification and assurance of faith. Man is morally impotent until born again. Young men would do well to read this tract in connection with the Wesleyan standards. They may not agree with every position taken, but this will tend to stir thought and provoke investigation.

Yours, GILDEROY.

I have just read this pamphlet of 34 pages. This subject has been one of interest to me for nearly fifty years. I have read everything I could find on this subject, not excepting Dr. Brooks, and I consider this the best I have seen. I find it to be in keeping with the Bible, common sense and my own experience.

Brother Geddie has written some very interesting articles on the state of infants. I have discovered but one dead fly in the ointment. This, I believe, was in his second article, in which he says: "The child is as much inclined to good as to evil." I do not think this contention can be supported by the Bible, history or human experience. With this single exception I can endorse all he has said on the subject. Our brethren would do well to send for Brother Lagrone's pamphlet, which they can get for ten cents per copy.

J. W. HONNOLL.

CHURCH DEDICATION.

The new Methodist Church at Fayette, Miss., will be formally dedicated to the worship of God on the first Sunday in September, at 11 a. m. Rev. W. B. Murrah, D.D., president of Millsaps, has been engaged to preach the sermon. All former pastors of the church are hereby cordially invited to be present.

This church was built in [illegible] during the pastorate of Rev. W. H. Saunders, at a cost of [illegible]. It is modern in plan, architecture, etc., and is one of the most beautiful little churches that I know anything about. During this year it has been relieved of all indebtedness, and is now ready for its formal consecration to the worship of God.

D. SCARBOROUGH, P. C.

NOTICE.

The Shiloh camp meeting for the year 1908 will begin on Friday night before the first Sunday in September and continue through the following week. The preaching will be done by Rev. Walter G. Harbin, assisted by other brethren who may attend the meeting. We extend a cordial invitation to all preachers and all others who desire to engage in the work of soul-saving to attend the meeting. All persons coming from a distance will leave the train at Pelahatchie, Miss., and from there will be conveyed by hack to Shiloh. We are planning for, looking forward to, and expecting a great revival.

T. H. KING, P. C.

W. H. M. S.

The Annual District Meeting of the W. H. M. S. of the Shreveport District will be held at De Ridder Sept. 2, 3 and 4. Opening exercises at 8 o'clock p.m. on Wednesday, Sept. 2. All ministers and friends are cordially invited to attend.

MRS. J. H. REVILLE,
District Secretary.

The Centenary College of Louisiana,

Shreveport, La.

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Address:

President W. L. WEBER,
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[illegible] ORPHANAGE.

[illegible] the following [illegible] of the Louisiana [illegible] Orphanage:

"What [illegible] is, that we [illegible] Work-Day [illegible] $827. [illegible] given the appeal [illegible] Orphanage. We [illegible] engage in our [illegible] since we have [illegible] help from [illegible] emergency."

This [illegible] people, and we [illegible].

I am [illegible] "Work-Day Offering" a great success. I have set apart Sept. 22 as [illegible]. I hope on that day to materialize no less than $2,500. This will pay for the heating [illegible]. Brethren, this has been a [illegible] everybody. Won't you ask everybody to help us one day?

Two years ago it was not seriously expected that the Louisiana Orphanage would be one of the best in the connection by anybody but the agent. He heard his brethren chuckle over the idea. Now what a change! The presiding elder of the Arcadia District announces that it is to be one of the best. Now, won't you help make "Work-Day" materialize for less than $2,500? This will pay for the heating plant.

North Georgia realizes $10,000 annually.

Brethren of the ministry, Sunday School Superintendents, laymen, help us.

During the month of July twenty children were turned away from our temporary home. Somebody should awaken besides the agent. May be some other presiding elder will unite and urge the pushing on of "Work-Day." If "Work-Day" is a success it will mean much! Every time a man works that day, and knows it is for the heating plant at the Orphanage, and may feel that he is helping warm the orphan child.

C. C. WIER.

Bunkie, La.

P. S.—Write me a note promising to co-operate.

BROTHER BOYD ANSWERED.

Dear ADVOCATE: I noticed in the issue of June 18 a question asked by Brother T. M. Boyd. He wants to know the difference between "a sinner that does not claim to be a Christian and a Christian that claims to sin every day." That is a capital question and I have wondered why some preacher-brother has not answered it. I will try to answer it myself.

Brother Boyd says he does not see how a Christian can sin every day, and refers us to I John ii. 1, which reads: "My little children, these things write I unto you that ye sin not; and if any man sin we have an advocate with the Father, Jesus Christ the righteous."

The scripture he gave proves that we sin, and that is the question that bothers a great many. I John i. 8 reads like this: "If we say we have no sin, we deceive ourselves, and the truth is not in us." This proves that we sin; but I will give another passage that seems to contradict it, I John iii. 9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

What does John mean? He says, "If we say we have no sin we are liars," and the same John says, "If we are born of God we can't sin." The Spirit of Christ that is in us does not sin, but our flesh does—that is the difference between the two passages. John i. 8: Our flesh does sin. John iii. 9: The Spirit of Christ that is in us cannot sin.

Brother Boyd says he believes it is our privilege to live above sin by the help of Christ, being obedient to his will. If we live above sin we are better than Paul. He says (Romans vii. 24-25): "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." That is what Paul says, and God inspired him to write several books of the New Testament. Paul felt wretched because he could see his sins.

[illegible] the difference between a Christian and a sinner is this: *The Christian is a sinner [illegible] and a sinner is not.*

Paul says: "I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Rom. vii. 22, 23. Romans vi. 18: "Being then made free from sin, ye became the servants of righteousness."

How are we free from sin? Our heart is free from sin, as St. Paul terms it, our mind—that is, the mind of the Spirit. St. John v. 24: "Christ said, Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." When Paul was committing so many sins he had already passed from death unto life.

The brother says, "To teach people that they will sin is one of the worst beliefs and doing more to damn the souls of men than any other doctrine." We differ there. I think it is the worst thing we can do to tell sinners we don't sin, for they know we do.

But we should be careful how we walk in this life. Colossians iii. 5: "Mortify therefore your members which are upon the earth;" and it tells us what we should not do, not in order to be saved, but because we are saved. Colossians iii. 3: "For ye are dead, and your life is hid with Christ in God." How are we dead? We are dead to sin. That is the mind of the Spirit—our lives are [illegible]. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

T. C. MONTGOMERY.

DR. JAMES A. MOORE AND JUDGE JOHN R. ENOCHS.

Whereas God, in his allwise but inscrutable providence has allowed death to take from us our brethren, Prof. James A. Moore and Judge John R. Enochs, therefore, be it

Resolved, That while we bow in humble submission to his will, we recognize that our church has lost two of its most earnest and efficient workers, and the communities where they lived are [illegible] of their most valued citizens.

In Prof. Moore we have lost an educator of [illegible] who impressed the students of Millsaps College by his careful and painstaking [illegible] highly moral and religious [illegible]. His place will be hard to fill, and yet his influence will remain long among those who knew him as a teacher, neighbor or friend.

Resolved, That to his children we extend our deepest sympathy in their double loss (for the [illegible] was soon called to join the father) and commend them to the care of Him who is the Father of the fatherless.

In Judge Enochs we have lost a noble, generous friend, the profession which he adorned, an [illegible] and valuable member.

Resolved, That we extend to his widow and [illegible] our earnest sympathy and beg them to [illegible] Him who alone can comfort [illegible] in their great sorrow.

Resolved, That copies of these resolutions be [illegible] the families of the deceased, and to our church papers.

P. D. HARDIN,
R. S. RICKETTS,
R. K. JAYNE,
Committee.

Submitted for publication by the Secretary of the District Conference, for the Jackson District, Mississippi Conference. JOHN A. MOORE.

CONVENTION OF CHRISTIAN WORKERS IN MEXICO.

The Convention of Christian Workers which was held in Torreon, Mex., some weeks ago, according to the *El Abogado Cristiano*, was a grand success. The services were all well attended, and at night the house overflowed. When Brother Valiente, a converted Catholic priest, gave his reasons for leaving the Catholic Church there were more than one thousand out to hear him. The people were astonished at the way he put his reasons. They (the Catholics) went away saying, "We cannot answer him."

Delegates were there from all over the Republic. All went home full of zeal for the Master's work.

The Convention was composed of ministers of the gospel, official members of the church, Sunday School teachers, Epworth Leaguers, and Christian workers of all denominations.

One movement of the Convention was to appoint a standing committee to perpetuate the work of the Convention by arranging for another like Convention at a proper date and place to discuss the following questions:

I. To discuss the communion and union of the Protestant Churches of Mexico.

II. To place the duty of evangelizing Mexico on their own people (i.e., Mexicans).

III. To stimulate the spiritual life of the church.

IV. To arouse a combined move of all Protestant Churches against everything that hinders the moral and social conditions of the Mexicans.

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MY FATHER KNOWS.

My Father knows just what is best,
Knows what I need, and then the rest
Withholds with his unerring hands;
My Father knows; he understands.

My Father knows just why 'tis best
That I sometimes should find no rest,
Why I am called through trying fires,
Why I'm denied my heart's desires.

My Father knows just when 'tis best
To call me unto heavenly rest,
For me to cease my labors here,
And dwell within his presence dear.

My Father knows what I can bear,
Nor will he call on me to share
A greater part of this world's woes
Than's good for me, he knows, he knows.

My father knows my talents all,
And be they great or very small,
They're for his praise and not mine own,
Nay, they're not mine, only a loan.

Possessed I voice of purest tone,
'Twould be to sing of him alone;
Silver and gold have my hands found,
'Tis but to spread the gospel round.

But has my voice no power of song,
Nor gift of speech to move the throng,
I still can say a word of love,
Can help some soul to look above.

Land, gold or silver have I none,
I'll still be judged for what I've done.
The way I've used my little mite,
Not as the World's, is the Lord's delight.

Then, knowing that my Father knows,
I'll fear no trials here, nor foes.
Whatever comes, whate'er befall,
My comfort is, that He knows all.

—Margie Howard Benton.

Leesville, La., August, 1908.

GUNS AND FEATHER BEDS — A STORY OF CONCORD.

Mistress Dent stood shielding her eyes with her plump hand from the brilliant sunshine that fateful morning of the 19th of April, 1775. Paul Revere had passed her house at dawn, calling upon the inmates to arise, as the British were coming in force to seize the arms and stores of the village of Concord, and every man, woman and child was deeply stirred.

The home of the Dents was on the direct road from the hill over which the British would march into the village, and a large store of guns lay piled upon the broad back porch—awaiting the return of the men to convey them to a place of safety.

"Do you see them, mother?" asked Dorothy Dent, anxiously. "What shall we do if they come before father and my brothers return?"

"No, they are not yet in sight, child. I wish they were not here—the arms, I mean. They are so sorely needed, and they will fall but an easy prey to the British, with none but women to defend them."

"If there were only some hiding place," sighed Dorothy, "I would carry every gun out of their reach myself!"

Grandmother Dent hobbled out to the sunny porch, a tall, keen-eyed old lady, with a strain of Quaker blood in her veins, leaning heavily on her cane. She had not yet heard the alarming news of the morning and she looked searchingly at the anxious faces as she asked, "What is thee talking about so earnestly?"

"The British are coming, grandmother, to seize the stores, and we are trying to think of some place in which to conceal the guns," Dorothy replied in her clear young voice, which her grandmother could hear better than any other in the family.

Grandmother Dent did not believe in wars and fighting; no, no; but there was a principle within her which rebelled strongly against armed men taking by force from private [illegible] what did not belong to them, and her eyes flashed as she pondered the situation.

"Has thee sorted the feathers in the south room feather-bed of late, daughter?" she said at length, looking at her daughter-in-law with a twinkling smile in her dark eyes. "It is sunny and still on the porch; it seemeth a proper day for such a task."

"The very thing, mother!" Dorothy clapped her hands joyfully. "The guns will never be the worse for a bit of down."

It was a very peaceful scene which greeted the eyes of the soldiery which an hour later marched down the hill.

Grandmother Dent and her daughter, their heads tied up in pillow-cases, were busily sorting a great pile of feathers heaped up on the porch, while the empty feather tick and several sacks lay on the floor. They were in full view of the company which, under the command of Captain Parsons, swept around the house to the front door, where they were met by Dorothy, who had put up her pretty hair in its most bewitching fashion, and pinned on a kerchief which became her dimpled beauty admirably.

"We have orders to search this house, maiden, for concealed arms," said the captain, with a bow. "I trow we shall be allowed to go on with our task peacefully and with expedition."

"Certainly, sir." Dorothy courtesied with perfect grace, though her heart was beating violently with excitement. "It would be a pity to disappoint such courteous gentlemen of such harmless amusement."

"And while your men explore the secrets of ladies' bed-chambers, perhaps you will accept some refreshment," suggested Dorothy, with sarcasm veiled beneath the most bewitching smile, as the men were about to go up stairs. "Huldah, set out the fresh doughnuts and the last baking of bread, with apples for the gentlemen."

"Thanks, maiden, but we shall have no time for feasting," replied Captain Parsons, with some reluctance, for American cookery had always proven toothsome to his British palate, and they had had a long march. "We have more serious work before us this day, and it ill behooves us to spend the time in partaking of even such charming hospitality as yours. By the way, who are those dames on the rear porch?"

"My mother and my grandmother, sir, who bade me crave your pardon that they were not at liberty to receive you. The day was fine, and the feathers have long needed sorting. It is a very important part of housewifery. Would it please you to observe how it is done?" and Dorothy made as if she would open the door which opened on the porch. "We keep the doors shut first, that the feathers may not fly inside."

The gay-clad officer stepped back in alarm. His uniform was new, and he had no mind to expose it to a flying cloud of down.

"S'death, maiden, I have no interest in your feather-picking!" he exclaimed hastily.

Meanwhile, Grandmother and Mistress Dent were not idle, though they sat with anxious hearts listening to the tramp of soldiers inside, and to Dorothy's clear young voice, which she purposely raised so that her mother could hear her. She was not afraid, now that the first thrill of fear was past, only that her father or her brothers [illegible] return [illegible] the [illegible] was [illegible] gentlemen, [illegible] many [illegible] and [illegible] heart [illegible]

[illegible] which [illegible] the [illegible] the [illegible] feathers [illegible] of [illegible] its way [illegible] sailed out [illegible] where he [illegible] succeeding [illegible] the length of his arm, and exposing himself to the gibes of his fellow-soldiers.

The soldiers marched away without discovering the secret of the precious store, and brave Dorothy watched them with a very white face and trembling hands, for it had been a severe strain upon even her healthy nerves.

No one came for the guns, for the father and his sons were defending the bridge, and with sick hearts the women heard the sounds of the firing in the distance, not knowing whether any of the loved ones would return alive. It was evening before Roger Dent and his sons returned, flushed with the victory of the day, and the guns were still covered with their downy disguise.

"Blessings on the geese that shed their feathers in a cause so glorious," said Dorothy's father, as he smoothed her hair tenderly, "and on the little daughter who could play the hostess to her enemies so bravely and discreetly."

"Thee shouldst have seen the soldier plucking away at his sleeve, Roger, and his mates shying away from the down as if it was bewitched!" said Grandmother Dent, merrily. Her heart was very light in the hour of victory and deliverance. "Thee would have laughed in spite of thyself."

"I had my laugh later, mother, when I saw the red coats fleeing from the village itself," replied Roger Dent. "An' had they not been reinforced on the way, hardly a man of them would have been left to tell the tale. I trust it has taught them a lesson they will not soon forget."—Good Cheer (Grace M. Howard, in Christian Work and Evangelist.)

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One reason why numbers of Christians are nothing but spiritual dwarfs, even after years of professed service, is because they cultivate one part of the Christian life at the expense of another. Many men love the Church, and are active and liberal in its support, who think but little of developing their spiritual life. Apparently they manage to keep alive, but their spiritual existence is weak and sickly. They never grow. They are but babes when they should be men.

x x x

In St. Paul's letter to the Romans occur these words: "How shall they hear without a preacher? And how shall they preach except they be sent?" He was talking about giving the gospel to those who had never heard of the Lord. Did he mean that a preacher cannot preach except he is sent by the Holy Ghost, or that he cannot fulfill his mission to the ignorant and destitute unless provided with the necessary means by the Church? Can some gifted brother furnish us with a short, concise and satisfactory answer?

x x x

Had we boys and girls to educate, we certainly should send them to schools where as much attention is paid to books as to athletics. Never would we send them where athletic young women are allowed [illegible] pictures in a full garb [illegible] representing vaudeville dancers [illegible]. Such poses in groups [illegible] private gentleman [illegible] bad enough. [illegible] when faculties send them out as [illegible] advertisements. We have lately seen [illegible] little less than vulgar.

x x x

The Brother [illegible] declares that it was slavery alone, and not any difference of opinion on the nature of Methodist Episcopacy, that divided the Church in 1844. It seems to us he has read [illegible]. We beg to ask, [illegible] determined to [illegible] Bishop Andrew, notwithstanding they brought no charges against his character? Did not the Southern delegates take the ground that Bishop Andrew could not be deposed or suspended without impeachment and trial? And was not [illegible] purpose [illegible] the part of the [illegible] Bishop Andrew the principal thing in the way [illegible] for compromise? In the light of these affirmative questions, is it "absurd" to say that slavery was not the cause, but the occasion of the separation?

CHRISTIANITY OUTSIDE THE CHURCH.

There are those who, [illegible] the loss of the influence and power of the Church and its pastors, [illegible] make much of the fact [illegible] that there is abundance of Christianity outside of the Church. Personally, we find little comfort in that fact, if it be a fact. That there are [illegible] professing to be religious and [illegible], we suppose is true. That the number is steadily increasing may also be true. We have no disposition to charge such persons with insincerity [illegible] Church [illegible] from the Scriptures [illegible] after the ascension of the Master [illegible] the Church [illegible] can but think that [illegible] true Christian [illegible]. We may not see the results of such a course [illegible] new that there is [illegible] called Christian charity [illegible] seen after a while [illegible] Bible work [illegible] Church Christians. [illegible] Christians should understand that [illegible] may be auxiliary societies connected with the Church, and that Christians may [illegible] inter-denominational [illegible] Church [illegible]

[illegible]

[illegible]

It may be because they are not called. Men from the ranks of the well-to-do are not apt to take up the work unless the call is such as [illegible] "Let the dead bury their dead; but go thou and preach the kingdom of God." As to young men with little means and with limited advantages, we are sure that for many of them the standard of education is too high, while others with sufficient education to pass are kept back through fear of going before strangers for examination. [illegible] is not deemed a sufficient excuse, but we insist that in view of the fact we have many sections of country where such young men may be used to advantage in both the local and the itinerant ranks, allowance should be made for [illegible] particularly if the applicant has a bright [illegible] and gives promise of great usefulness.

We have the thought that just now, as it has always been in our Methodism, there are hundreds of young men in obscure sections of our [illegible] in the Church who, if [illegible] license as [illegible] applicants a [illegible] in a little while become not [illegible] and influential [illegible]. We have men to-day occupying high [illegible] required to pass an approved examination [illegible] prescribed for applicants for license to-day. And some [illegible] we dare say would not have been [illegible] by a District Conference for examination. Why should we make it so much [illegible] for young men to obtain license now than [illegible] have made advancement in all [illegible] of life and in many places demand [illegible] of better education than our fathers [illegible]. How would we meet the demand? [illegible] the standard of education, but [illegible] taking a backward step, we would take the licensing of preachers from the District Conference and put it [illegible] Quarterly Conference. [illegible] if necessary [illegible] recruit the constantly depleting ranks of [illegible] a step further [illegible] the Church Conference [illegible] such a move [illegible] license one [illegible] the District Conference it [illegible] meet the mis- [illegible] could stop [illegible]

[illegible] require licentiates to [illegible] their ministry, and, if [illegible] aspire to the [illegible] of [illegible] a one- [illegible] Univer- [illegible] theological [illegible] provided in any [illegible] preachers who never [illegible] provided at [illegible] Theological Seminary at Louisville is highly prized [illegible] young preachers de- [illegible] take ad- [illegible] greatest [illegible] founders of [illegible] Seminary [illegible] Young [illegible] advantages [illegible] but he [illegible] Seminary in [illegible] advantages to [illegible] church may advantages in greater numbers [illegible] his mind [illegible] Dr. T. P. Bell, [illegible] and enter the ministry, we undertake not to say, a man then of growing influence, and to-day a leader in his church: "I want you to make me a promise. I am the last of the original professors and I must soon join the others. Promise me to use all the influence you may have in holding the Seminary to the plans laid in its foundation. *Do not let the Seminary become the Seminary of college men exclusively.*" There is something in this worthy of the thought of our best men.

We received a letter not long since from a young man called of God, and who had consented to give his life to the ministry. He is far beyond the average in mind, but has only the education acquired in a public high-school. He deplores the fact that he is lacking in college training. Had he access to a "One-Year Pastor's Course," with his bright mind and aptness for learning, he could in a little while get on his feet, and inside a few years not only make of himself a good theologian, but acquire a fine education. We have many such young men in Southern Methodism. If all of them had such pastors as that young man has, they might be found, and brought out and put to work.

After all, my brethren, could not our pastors greatly recruit the ranks of the ministry if they would set their minds and hearts on it, and try!

Since writing the above, we have learned that one of our pastors in Louisiana has succeeded in finding in his charge (a small one) six young men who propose to give themselves to the ministry. Are they all college-bred? If not, what will the church do with them? Will it thrust them aside or help them to prepare for their work? All honor to Brother S. L. Riggs, of Kentwood. Are there not other "discerners of spirits" in our bounds? Is there a church anywhere that will deny a helping hand?

TEN THOUSAND.

Three years ago this fall an aggressive forward movement was inaugurated in this office. We believed that we could give a better paper at a lower price if we had a circulation of ten thousand, and started in to secure it. There has been a steady effort to improve the paper during all this time. A modern printing outfit has been installed, so that a paper may be printed in the dress of the best papers, and mailed promptly.

In order to help in securing the ten thousand subscribers that were essential to carrying out the plans, it was determined to make it easy for every man who would work for this goal, and to let him secure subscriptions as though the ten thousand subscribers were already realized. So that this could be done without any discrimination, and without partiality, we authorized the club rates, which we have renewed year after year. If we may have the ten thousand subscribers, we are more than willing to make these rates permanent. The first determined effort raised the list from about 3750 to 7250. Then there was a misapprehension about the club rates and renewals and some lack of persistent effort, which allowed the list to fall back to its present status of about 6000.

The paper is yours and will abide; the present staff are but incidents of the day, and will serve their little courses, and others will take their places. There is not a man connected with the ADVOCATE now that was connected with its earlier history. But the way in which you support your paper, and plan for it, will have much to do in determining its future.

You and your paper both belong to your Lord, and it is incumbent upon you to so develop this agency of the kingdom that it shall accomplish great things for the Master. When we ask you to raise the subscription list of the ADVOCATE to ten thousand, we do not ask you to work for those who publish your paper to-day, but for yourselves, your Church, and your Lord. If you secure the additional subscriptions we ask, it will not be by spectacular process and where many eyes will watch, but by earnest presentation of the theme from the pulpit, and by patient, earnest canvassing by the preachers and the agents they may appoint. The increase will not come by thousands or even hundreds, but in fives and tens and twenties. We hope that all over the territory of the ADVOCATE will go out the battle-cry, TEN THOUSAND SUBSCRIBERS FOR THE ADVOCATE before Conference. Who will be the first to make material increase in the number of subscribers on his charge?

PUBLISHER.

PERSONAL.

Persons who desire to purchase Brother Lagrone's little book, "The Way of Salvation," can get it by addressing him at Winona, Miss. It costs ten cents.

A letter from Rev. A. A. Eady came just in time for us to say that the Gum Springs camp meeting, eight miles north of Forest, Miss., will begin Aug. 12, 1908. It will be conducted on the old style of fifty years ago.

Rev. W. S. Lagrone has just closed a meeting at Mathiston, Miss., of great power. The two last meetings in which he engaged resulted in sweeping revivals. About 140 persons were converted, and seventy added to the Church.

Types and pens, like tongues, will slip now and then. In our column of personal notices for Aug. 6 we credited Rev. J. H. Freeman with a revival note from Hermanville, Miss. It should have read "Rev. J. H. Foreman," who is pastor at that favored little town.

Rev. E. H. Rock, writing from Black Hawk, Miss., says: "If God wills, I will commence a meeting at Acona next Sunday, the 9th. Rev. Walter J. Johnson, of Galveston, Texas, will be with me to do the preaching. Acona is Brother Johnson's old home. He was reared there." We trust Brother Rock is having a successful meeting.

Bishop Hendrix tarried in Mississippi two days after the close of his engagement with the Epworth Leaguers at Seashore Camp Ground, and officiated at the dedication of two churches. He passed through the city Wednesday en route to "Epworth-by-the-Sea," in Texas. We thank him for honoring our office with a brotherly call.

Rev. J. W. Ramsey is engaged in a good meeting at Chunky, Miss., with Rev. W. E. Dickens. Immense congregations attend the services and the whole town is being stirred. People who had never before been moved are being converted and coming into the Church. Up to Aug. 5 the pastor had received seven into membership, and the work was still going on.

We have received an account of a great revival at Shady Grove, Provencal Circuit, written by a layman, Brother C. A. Presley, the oldest man on the charge. The pastor, Rev. F. R. Power, says: "This was the greatest meeting of my life." Another and fuller account of the same meeting is in hand, the best pen-written document we have seen in a long time, but there is nothing to show who wrote it.

Rev. J. W. Honnoll is at this time (unless he has been hindered) in a meeting at Mount Pleasant, Miss. Brother Honnoll says: "I wish you could be with me." He does not wish it half as much as we do. Mount pleasant was a favorite stopping place when we were on the Holly Springs District. We would be glad to see our old friends again—and be with Brother Honnoll. We would be sure to hear gospel preaching, in good English, and of a high order.

We thank Brother G. W. Cain, secretary of the Laymen's Missionary Movement, for a copy of "The Call of God to Man," a large volume of well printed matter, embracing the proceedings of the great Conference held in Chattanooga last April. It is a great book—of facts and figures concerning missions, of addresses of the great men at the Conference, and of their pictures, some of which are good likenesses, others not so good. The book sells for $1, and is worth it. Send for a copy. Address G. W. Cain, Nashville, Tenn.

Last week we reported Dr. J. M. Weems, presiding elder of the Newton District, as having been "on the sick list." Rev. H. Mellard, on whose statement we based the note, says this is a mistake. "Dr. Weems has enjoyed splendid health all the year, and he was never better than at the present." To this correction Brother Mellard adds an inspiring note. He says: "We held a good meeting at Hickory (Miss.) July 19-25. Rev. L. E. J. Ferguson did the preaching to the delight of the people. He is a native of Hickory. The Church was crowded at each service. Twelve persons united with the Church."

We received notice last week, through the Carrollton (Miss.) *Conservative*, and also by card, from Rev. E. H. Rock, the pastor, of the death of Mrs. M. A. Meek. The notices came too late for insertion in the ADVOCATE. Mrs. Meek died on July 28, 1908, and was buried the day following at Acona, by the side of her husband, who preceded her several years. She was the mother of our esteemed brother and co-laborer, Rev. R. A. Meek, of the North Mississippi Conference, with whom we sympathize in his great bereavement. We trust a suitable memoir will be furnished us in due time.

The *Sardis (Miss.) Reporter* speaks thus of one of our earnest Christian women in New Orleans: "Mrs. Willie Alvis has been spending a portion of the heated term with the family of her father, Rev. W. M. Young, in Sardis. The many friends of Mrs. Alvis here, who knew her in her girlhood, will be glad to know that in her new home she has taken high rank in social and religious work, for which her many accomplishments fit her pre-eminently. As treasurer for the combined missionary societies of the different Methodist churches in New Orleans, and as secretary of the Woman's Foreign Society of the Louisiana Conference, she is doing a work of large responsibility and usefulness." The *Reporter* also mentions W. H. Alexander and wife, of Sardis, as among the few "fathers and mothers of Confederate soldiers now living in Panola County." These dear old people were great friends to this editor when he was a boy-preacher on the Sardis Circuit in 1862.

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Obituaries.

Obituaries [illegible]

[illegible] MARY [illegible] McLELLAN [illegible] home [illegible] ville, Miss. [illegible] year of her age. She was a native of Baltimore, [illegible] life she moved to New Orleans, La. She was married [illegible] Capt. J. F. McLellan, [illegible] civil war [illegible] present time [illegible] She leaves her aged husband, two children, Mrs. [illegible] and Mamie McLellan, [illegible] grandchildren and [illegible] great grandchildren, all of whom she [illegible] in fond remembrance. She was a devoted wife and mother and kind neighbor. The many tokens of friendship shown throughout her sickness and the large concourse who attended the funeral showed the esteem in which she was held by those who knew her best. It was not the writer's privilege to be intimately acquainted with the deceased, but so far as he can learn she was regarded by her neighbors, without exception, as a devout Christian. So we would say to the bereaved ones, "Sorrow not as those who have no hope," and by faith in Christ and obedience to his teachings so live that there may be a happy reunion beyond the skies.

W. A. HAYS, P. C.

HUNNICUTT—Mrs. Eliza A. Hunnicutt (nee Smith) was born in North Carolina, Sept. [illegible], and died at her home in Oak Grove, Miss., April 26, 190[illegible]. She was a [illegible] woman in every sense. [illegible] passed [illegible] before this [illegible] knew her from girlhood [illegible]. She was one of the purest and sweetest [illegible] that ever lived. She [illegible] pressed me as a consecrated [illegible] God; a consistent Christian, a loyal member of the church, and a true friend to the preachers. During her fifteenth year she united with the Southern Methodist Church and was ever true to her church vows. Jan. [illegible], 18[illegible] she was happily married to Mr. Jno. L. Hunnicutt, of [illegible] County, Miss. [illegible] union was blessed with three daughters, [illegible] of whom still survive her. We laid her to rest in the Union Church Cemetery surrounded by a large gathering of sympathizing friends and relatives, and as we turned away from the new-made grave we all felt that the earth had been made poorer [illegible] heaven richer by her departure. [illegible] loved ones she is [illegible] only asleep [illegible] from the [illegible] of an [illegible] life to those of the heavenly. [illegible] children [illegible] her husband [illegible] her. Her pastor, F. E. [illegible]ARMONT.

TRIBUTE OF RESPECT.

To the Third Quarterly Meeting, Simmesport Charge, [illegible] Conference—

Your committee, charged with the duty of writing a tribute to the memory of the late Hon. E. J. Joffrion, [illegible] was born in [illegible] Parish, La., Feb. [illegible] [illegible]

A man of his ability could not be [illegible] by his fellow-citizens, and [illegible] membership in the Police Jury of his Parish, he was advanced to membership in the Constitutional Convention of 1879, and then was called [illegible] the House and Senate of the State Legislature. His first wife [illegible] about a year [illegible] her sister, Miss Annie [illegible] Kentucky, who [illegible] and is now his [illegible]. Raised a Catholic, [illegible] was never confirmed in that [illegible] J. A. Parker he [illegible] membership in the M. E. Church, South. Prior to [illegible] connection with the church there [illegible] Methodist [illegible] church [illegible] ministry of Rev. W. T. Wood[illegible] the years [illegible] Brother Joffrion [illegible] beautiful house of worship was erected in which a [illegible] organized, with [illegible] of the charter [illegible]

[illegible]

[illegible] PARKER,
[illegible] WHITE,
[illegible] N. MORGAN,
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Epworth League

By Rev. H. Whitehead.

TOPIC FOR AUG. 16, 1908.

"The Dying of Sin; The New Life."—Rom. vi, 1-14; Gal ii, 19-21.

1. Dead Unto Sin.

Paul writes, "I am dead." Yet he seemed very much alive. In what way was he dead, or who was dead? The zealous Jew, who persecuted the Christian Church, was dead. The man with overpowering ambition and strong prejudice was dead. The old desires were all gone. The conceptions of success and the dreams of favor that had once been his were all dead. A poor man, not attractive in appearance, nor commanding in his personal presence, he was persecuted from one end of the Roman Empire to the other. He stood before kings and princes, but as a prisoner. This surely is not the haughty young Jew at whose feet men had laid their garments when they stoned Stephen. Surely Saul of Tarsas is dead, and Paul the Apostle is a new creature.

But wherein does his death consist, for here are the same features. It is in the death of the perverse will that walked its own path, in the surrender, if not banishment, of every inclination that opposed his Lord's wishes. It is in the banishing, not only of contrary deeds, but of the very will to do contrary to his Lord. He could truly say, I am dead, crucified with Christ.

2. Alive in Christ.

But, if Paul is dead to sin, he is alive to Christ. He lives, or rather the Christ lives in him. Men have been studying the Christ-life through Paul ever since. No man has been more wonderfully alive than Paul through all these years. But the life that has shaped the world, and been seen of men, has been the life of the Christ dwelling in Paul. There came to the heart of Paul a revelation of matchless love, and he realized that he was loved of the Christ. In his heart a new nature was planted by the Holy Spirit. Paul was born from above. And this new heart, touched by divine love, could not do enough in return. Paul was wonderfully alive from that time, for his own heart was overflowing with love, and he could not do enough for the Master that had done so much for him.

Death is the penalty for sin; perhaps it would not be far amiss to say that in a very real sense, all sin is death. There is more or less of the markings of death in every man that sins. He really first begins to live in whom the Christ lives. When Christ is an indwelling presence, and a controlling force, then there is power to live right, and to enjoy the service of the Lord.

SLEEPLESSNESS.

You will have no difficulty in procuring rest and sleep if you will let Dr. Miles' Nervine soothe and strengthen the tired, agitated, weakened brain nerves. So long as they remain in this condition you will be restless, irritable, melancholy. You are welcome to your money back if first bottle does not help.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

EUNICE, LA.

Dear Doctor Boswell: After corresponding with about eight different preachers in three different Districts trying to get help for my meeting at Long Point and failing in my efforts, I opened fire myself on Saturday, July 18, at eleven a. m., and continued until Sunday, July 26. The battle was hard, but the victory was won over the world, the flesh and the devil.

The largest congregations attended from day to day ever known in the history of the church (so the old people say). The church was greatly revived, and a conservative estimate of the conversions would put them from twenty-five to thirty. Some say more. There were eight accessions to the church, all on profession of faith, and good material.

The second service of our meeting it was found that our house was entirely too small for the vast congregations, so Monday a. m. the brethren erected a brush arbor of pretty good dimensions, and it was soon seen that the arbor was just about half large enough. The people came from far and near—and I must say the Christians worked, and prayed, and God heard and answered as by fire. To him be all the glory. Pray for me and mine. God bless the Advocate and the editor and all concerned with the paper.

S. D. HOWARD.

The Alaska Packers' Association furnishes the Government thousands of cases of salmon each year. Out of 240,000 cans inspected by the Government at Camp Thomas during the Spanish War, only four defective cans were found. The Association packs the celebrated Argo Red Salmon.

HAYNESVILLE, LA.

Dear Dr. Boswell: We have just closed three protracted meetings—Colquitt, Dykesville and New Salem. Brother H. W. Bowman did the preaching. He is a fine preacher. At Colquitt they had with them one of their old-time friends and a brother they received into the church thirty-four years ago, and licensed to preach twenty-two years ago, viz.: Brother J. H. Foreman, of Hermanville, Miss. The people out here love Brother Foreman. He preached twice to their delight.

We have received into the church this year sixty, and five more to be received. We have organized four Sabbath Schools; one prayer meeting; sold five Bibles, fifteen New Testaments, six "Man of Galilee," by Haygood, six Methodist Hand-Books, by T. N. Ivy, and secured new subscribers and renewals to the Advocate, ten. My work is moving on nicely.

Yours in Christ,
W. T. WOODWARD, P. C.

A SUFFERER FOR TWELVE MONTHS.

Every other had failed: "We had just as soon be without quinine as to be out of Hughes' Chill Tonic. One of the most wonderful cures of chills and fever came under my observation. A man suffering for about twelve months from a most obstinate attack of chills and fever tried every remedy that he could hear of, all to no purpose. I persuaded him to try a bottle of Hughes' Tonic; from that time over twelve months ago, he has not had a chill." Sold by Druggists—50c. and $1.00 bottles.

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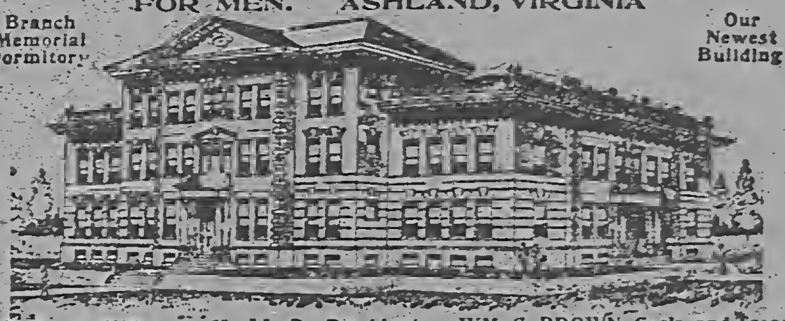

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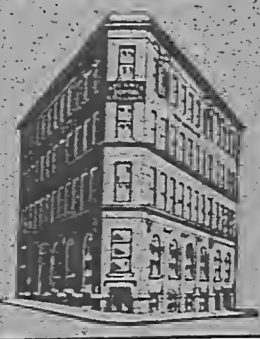

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FOREST, MISS.

Dear Advocate: I am glad to report a very gracious revival in the town of Forest. Some say it is the best meeting ever held here. The services were largely attended, and it is said that the congregations were the largest ever assembled in the history of the town. The membership of the churches were greatly revived, and especially that of our own. There were twenty-three valuable accessions to the Methodist Church, a number of conversions and several family altars established.

I desire to express my appreciation of the earnest preaching of Rev. William G. Harbin and the tender and effective gospel singing of Rev. C. N. [illegible]. These brethren captivated all hearts from the first and greatly endeared themselves to this people. I am sure their work will abide.

While I have only served this people seven months, I can say many good things about them. Some furnishings have been added to the parsonage, besides a new fence, waterworks and electric lights in the church. The prospect for the future is encouraging, and the pastor cheerful and happy. Cordially,

H. MELLARD.

Place your grocer order for a few cans of Argo Red Salmon and with an Argo Cook Book at hand you can prepare many palatable dishes.

REVIVAL AT VARDAMAN.

A revival of unusual interest was conducted at Vardaman, Miss., July [illegible]. Rev. W. S. Lampton, Conference Evangelist, conducted the meeting, assisted by the pastor, Rev. A. G. Hill, recently of [illegible], Miss. Rev. W. H. Graves, pastor at Houston, was with us a few days and labored earnestly for the salvation of souls.

The whole town and community has been greatly blessed by this meeting. A more powerful, convincing and [illegible] series of sermons has never been heard in this section of the country than was delivered by Brother Lampton. He is an untiring worker, a powerful pulpit orator and very successful in bringing souls to Christ, as the results of this meeting show.

There were [illegible] conversions and [illegible] additions to the church. [illegible] Christ and united with the church.

[illegible]

LAYMAN.

[illegible]

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Only [illegible]—one bottle—one cure.

Uncle Sam [illegible] of these [illegible] at the present rate of timber consumption.

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New Orleans District, Rev. F. N. Parker, D.D., presiding elder, residence 1241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist, residence 1211 Chestnut St., phone Uptown 1502.

First Methodist Church, St. Charles Ave., near Calliope St., Rev. J. E. Wray, pastor, residence [illegible] Prytania St., phone Uptown [illegible]; office hours at Church, [illegible]; Church phone, Main 1776.

Second Methodist Church, [illegible] Burgundy, near Lafayette Ave., Rev. A. [illegible] Townsley, pastor, residence [illegible] N. Rampart St.; office hours [illegible]; phone Hemlock [illegible].

Parker Memorial, corner Nashville avenue and Perrier street, Rev. C. D. Atkinson, pastor, residence 723 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St., Rev. W. W. Holmes, pastor, residence 2903 Camp St., phone Uptown 1391.

Rayne Memorial, St. Charles Avenue and General Taylor Streets, Dr. John A. Rice, pastor, residence [illegible] Penniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets, Rev. Albert S. Lutz, pastor, residence 1511 Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street, Rev. Henry T. Carley, pastor, residence [illegible] Fern St., phone Uptown 1293.

Algiers, Lavergne Street, corner Delaronde, Rev. [illegible] F. Foster, pastor, residence 334 Seguin.

McDonoghville and Gretna, Rev. H. Whitehead, pastor, residence 1929 Magazine Street, phone Uptown 2455.

Epworth Church, corner Banks and Scott Streets, Rev. L. A. Sims, pastor, residence [illegible] South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum, residence [illegible] St. Charles Ave., phone Uptown [illegible].

Italian Missionary, Rev. Francesco Zito, residence and Mission Hall, [illegible] St. Anne St., opposite Jackson Square.

Rev. L. E. Wright, junior preacher Lower Coast Mission, address, [illegible] Board of Trade Bldg., New Orleans.

R. F. Harrell, pastor Mary Werlein Mission, [illegible] secretary Y. M. C. A., [illegible] St. Charles.

[illegible]

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Felicitate Filias Fideles

[illegible]

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MISS ALMA BECK, Pres't,
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[illegible]

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Crowley Dist.—Third Round.

Prudhomme	Aug. 8, 9
Franklin	Aug. 12,
Indian Bayou	Aug. 15, 16
Rayne	Aug. 15, 16
Gueydan	Aug. 22, 23
Eunice	Aug. 23,
Jeanerette	Aug. 25,
Lake Arthur	Aug. 26,

J. M. HENRY, P. E.

New Orleans District—Third Round.

Felicity Street	Aug. 16
First Church	a.m. Aug. 23
Epworth	p.m. Aug. 23
Rayne Memorial	Aug. 30
Covington, at Fitzgerald	Sept. 5
Second Church	Sept. 13
Carrollton Avenue	Sept. 20

F. N. PARKER, P.E.

Arcadia Dist.—Third Round.

Arcadia	July 25, 26
District Conference, at Bienvenue, at Oakridge	Aug. 5,
Minden	Aug. 8, 9
Lisbon, at Tulip	Aug. 11,
Winnfield	Aug. 13,
Bernice, at Summerfield	Aug. 15, 16
Ruston	Aug. 18,
Ringgold, at Gr. Bayou	Aug. 22, 23
Lanesville, at Brushwood	Aug. 25,
C. Valley, at Sp. Hill	Aug. 29, 30

BRISCOE CARTER, P. E.

Shreveport Dist.—Third Round.

Many, at Ft. Jessup	Aug. 8, 9
Zwolle, at Lowering	Aug. 12, 13
Mooringsport	Aug. 15, 16
Ida, at M. Chapel	Aug. 19, 20
Mansfield Circuit, at Sloan	Aug. 22, 23
Mansfield Station	Aug. 23, 24
Hornbeck	Aug. 26, 27
Leesville	Aug. 29, 30
Bon Ami	Sept. 5, 6
De Ridder	Sept. 6, 7
Shreveport—First Ch.	Sept. 9,
Noel, Tob.	Sept. 10,
Texas Avenue	Sept. 13, 14
Provencal	Sept 15, 16
Greenwood	Sept. 19, 20

T. J. WARLICK, P. E.

Baton Rouge Dist.—Third Round.

St. Francisville	Aug. 8, 9
Jackson	Aug. 9, 10
East Feliciana, at Camp Grounds	Aug. 15, 16
Mt. Hermon, at Pine Ridge	Aug. 22, 23
Kentwood 8 p. m.	Aug. 23
Amite City 8 p. m.	Aug. 24
Independence, at Red Oak	Aug. 29, 30
Live Oak, at Friendship	Aug. 30, 31
Franklinton, at Angie	Sept. 5, 6
St. Helena, at Darlington	Sept. 12, 13
Pine Grove, at Pipkins	Sept. 13, 14
Melville, at Melville	Sept. 19, 20
New Roads	Sept. 26, 27
Port Vincent, at Meadows	Oct. 3
Baton Rouge, 1st. Church	Oct. 4, 5
Baton Rouge, 2nd Church	Oct. 4, 5

R. W. TUCKER, P. E.

Alexandria Dist.—Third Round.

Master's Chapel	Aug. 8, 9
Boeuf River	Aug. 10,
Pollock, at Liberty Chap.	Aug. 15, 16
Natchitoches	Aug. 19,
Summerville, at Pinegrove	Aug. 22, 23
Trout	Aug. 23, 24
Dry Creek, at Spring Hill	Aug. 29, 30
Opelousas	Sept. 3,

N. E. JOYNER, P. E.

Monroe Dist.—Third Round.

Mangham, at Union	Aug. 8, 9
Florence, at Ferriday	Aug. 10,
Harrisonburg, at Vidalia	Aug. 11.
Floyd, at Midway	Aug. 15, 16
Tallulah, at T.	Aug. 16, 17
Lake Providence, at L. P.	Aug. 17,
Waterproof, at Wesley	Aug. 22, 23

J. E. DENSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Monticello, at Tilton	Aug. 6,
Tylertown, at Summers C.	Aug. 8, 9
Summit, at Muddy Spgs.	Aug. 12,
Topisaw, at Sartinsville	Aug. 15, 16
Pearl River, at P. Chapel	Aug. 23, 24
Wesson	Aug. 30, 31

GEO. H. THOMPSON, P. E.

Jackson Dist.—Third Round.

Pinola, at Rexford	Aug. 8, 9
Florence, at Monterey	Aug. 11
Terry, at Spring Ridge	Aug. 12
Deasonville, at Dover	Aug. 13
Benton, at Zeiglerville	Aug. 15, 16
Flora, at Livingston	Aug. 23, 24
Braxton, at Bethany	Aug. 26
Yazoo City	Aug. 30, 31
Lintonia, at Lake City	Sept. 1
Madison, Ridgeland, 11 a.m.	Sept. 5, 6
Jackson, Rankin St., 8 p.m.	Sept. 6, 7
Mount Olive	Sept. 9
Eden, at Lodi	Sept. 12, 13

The pastors are requested to give especial attention to Questions 17 and 22, and in both cases to present written reports. A. F. WATKINS, P. E.

Natchez Dist.—Third Round.

Meadvillle	Aug. 8, 9
Bethel, at Bethel	Aug. 11,
Wilkinson, at Rosetta	Aug. 15, 16
Barlow, at Brandywine	Aug. 22, 23
Bayou Pierre, at Pleas. R.	Aug. 24,
Fayette, at Fayette	Aug. 26, 27
Washington, at Pinegrove	Aug. 29,
Natchez, Pearl Street	Aug. 29, 30
Natchez, Jefferson Street	Aug. 30, 31
Woodville	Sept. 5, 6
Percy Creek, at P. C.	Sept. 7,

J. T. LEGGETT, P. E.

Vicksburg Dist.—Third Round.

Oak Ridge, at Bradleys C.	Aug. 8, 9
Anguilla, at Sunflower	Aug. 15, 16
Bolton, at Brownsville	Aug. 22, 23
Satartia, at Wesley Chapel	Aug. 29, 30
Rockey Springs, at Hickory Ridge	Sept. 5, 6
Port Gibson, at P. G.	Sept. 12, 13
Rolling Fork, at R. F.	Sept. 19, 20
Silver City, at Holly Bluff	Sept. 26, 27
Mayersville, at Brunswick	Oct. 3, 4

G. H. GALLOWAY, P. E.

Seashore Dist.—Third Round.

Vancleave, at Red Hill	Aug. 8, 9
Mentorum, at Pinegrove	Aug. 9, 10
Logtown and Pearlington	Aug. 13,
Brooklyn and Boud	Aug. 15, 16
Estabutchie, at Maxie	Aug. 15, 16
Lumberton	Aug. 20,
Carriere, at Picayune	Aug. 21,
McH. and Wiggins, at W.	Aug. 22, 23
Howison and Saucier, at St. Johns	Aug. 24,
Longbeach	Aug. 28,
Gulfport, 29th Street, at Mississippi City	Aug. 31,
Biloxi	Sept. 1,
Coalville, Fayard's Chap.	Sept. 2,
Ocean Springs, at Oak St.	Sept. 2,
Pass Christian	Sept. 3,
Hattiesburg, Main Street	Sept. 6, 7
Broad Street, 8 p.m.	Sept. 12,
Court Street	Sept. 13, 14
Wolf River, at R. Bayou	Sept. 19, 20
Gulfport, 25th Ave.	Sept. 23,

M. L. BURTON, P. E.

Greenville Dist.—Third Round.

Cleveland Ct., at Lakeview	Aug. 8, 9
Cleveland Station	Aug. 12,
Friar's Point, at Sherard	Aug. 15, 16
Jonestown, at J.	Aug. 17,
Robinsonville, at Pop. C.	Aug. 19,
Glen Allan, at S. Greenv'le	Sept. 13, 14
Shaw, at S.	Sept. 16,
Delta Mission	Sept. 19, 20

R. A. MEEK, P. E.

Oxford Dist.—Third Round.

Charleston Ct., at Oak G.	Aug. 8, 9
Red Banks Ct., at Mahon	Aug. 15, 16
Paris Ct., at Midway	Aug. 22, 23
Grenada Ct., at Duck Hill	Aug. 29, 30
Waterford Ct., at Pine Mt.	Sept. 4,
Holly Springs Ct., at Sylvestria	Sept. 5, 6
Coffeeville Ct., at Antioch	Sept. 12, 13
Potts Camp Ct., Palestine	Sept. 19, 20
Ashland Ct., at Union H.	Sept. 26, 27

J. E. CUNNINGHAM, P. E.

Winona Dist.—Third Round.

Inverness, at Isola	Aug. 8, 9
Ruleville, at Ruleville	Aug. 9, 10
N. Carrollton, at McCarley	Aug. 15, 16
Vance	Aug. 18
Mar's Hill, at Chapel Hill	Aug. 22, 23
Tom Nolen, at Lebanon	Aug. 29, 30
Slate Springs, at Cross R.	Sept. 5, 6

E. S. LEWIS, P. E.

Corinth District—Third Round.

Mooreville and Saltillo, at Allen's Chapel	Aug. 7
Blue Spgs. Ct., at Bethel	Aug. 8, 9
Mantachie Ct., at Shiloh	Aug. 15, 16
Belmont Ct., at Mt. Olive	Aug. 18
Booneville Ct., at Edges' Chapel	Aug. 22, 23
New Albany Circuit, at Bethlehem	Aug. 29, 30
Ripley and New Hope, at Dumas	Aug. 30, 31
New Albany Station, at Glenfield	Sept. 6, 7
Myrtle Ct., Union Hill	Sept. 8
Rainey and Falkner	Sept. 12, 13
Jonesboro Ct., Ebenezer	Sept. 15,

BEN. P. JACO, P. E.

Durant District—Third Round.

Kosciusko Circuit	Aug. 8, 9
Vaiden	Aug. 15, 16
West	Aug. 18,
McCool	Aug. 22, 23
Black Hawk	Aug. 29, 30
Sidon	Sept. 5, 6
Poplar Creek	Sept. 9,

S. M. THAMES, P. E.

Columbus Dist.—Third Round.

Macon	Aug. 8, 9
Mayhew, Kilgore's Chapel	Aug. 15, 16
Mathiston, Providence	Aug. 22, 23
Crawford, Trinity	Aug. 29, 30
Sturges, Buel's Hill	Sept. 5, 6
Brooksville, Xprairie	Sept. 12, 13
Hebron	Sept. 19, 20
Cedar Bluff	Sept. 26, 27

L. M. LIPSCOMB, P. E.

Sardis Dist.—Third Round.

Cockrum, at Greenleaf	Aug. 8, 9
Wall Hill, at Marian	Aug. 15, 16
Hernando, at Horn Lake	Aug. 21,
Pleasant Hill, at Indora	Aug. 22, 23
Harrison, at Tillatobia	Aug. 29, 30
Courtland, at Chapel Hill	Aug. 31,
Eureka, at Lovejoy	Sept. 5, 6
Batesville	Sept. 12, 13
Tyro, at Malmaison	Sept. 16,
Crenshaw, at Crenshaw	Sept. 19, 20
Longtown	Sept. 25,
Arkabutla, at Harmony	Sept. 26, 27

W. M. YOUNG, P. E.

Aberdeen Dist.—Third Round.

Palestine, at P.	Aug. 8, 9
Pontotoc, at Harmony	Aug. 10,
Montpelier, at Palestine	Aug. 15, 16
Vardaman, at Sharon	Aug. 19,
Bounds, at Pleas. Ridge	Aug. 21
Pittsboro, at Chapel Hill	Aug. 22, 23
Smithville, at P. Memorial	Aug. 29, 30
Aberdeen Ct., Riggan's C.	Sept. 3,
Okalona Ct., at Tranquil	Sept. 5, 6
Nettleton Ct., at Shiloh	Sept. 10,
Fulton, at Hopewell	Sept. 12, 13

J. H. MITCHELL, P. E.

NORTH MISSISSIPPI CONFERENCE

Newton Dist.—Third Round.

Homewood, at Gasque	Aug. 7,
Trenton, at New Prospect	Aug. 8, 9
Hebron, at Pleasant Ridge	Aug. 15, 16
Ellisville, at Richton	Aug. 22, 23
Chunkey, at Sageville	Aug. 27,
V. and H., Sandersville	Aug. 29, 30
Decatur, at Good Hope	Sept. 12, 13
Newton	Sept. 16,
Neshoba, at ——	Sept. 18,
Philadelphia	Sept. 19, 20
Indian Mission	Sept. 21,
Edinburg, at Mt. Zion	Sept. 22,
Harpersville, at Good H.	Sept. 24,
Carthage, at ——	Sept. 25,
Walnut Grove, at ——	Sept 26, 27
Rose Hill, at ——	Sept 30,

JAS. M. WEEMS, P. E.

MOXINE
Cures LAGRIPPE and Colds.

The Russian Douma has adjourned. They will reassemble some time after October. This is the first time that a Russian Douma has been permitted to conclude a session with the understanding that the same body would reassemble. The first two Doumas did nothing but fight the government, and attempted no practical legislation; but this body has proven itself a practical legislative assembly.

Classified Advertisements.

EDUCATIONAL

LOW SUMMER RATE

[illegible] Nashville, [illegible] Rock, San An[illegible] Shorthand, [illegible] POSITIONS [illegible]

AGENTS WANTED—Male and Female.

LADIES [illegible] representing [illegible] Write us to-day. [illegible]

REAL ESTATE—Bought and Sold.

To Buy, Sell or Exchange Real Estate, Place your [illegible] Twenty [illegible] results. Farms and [illegible]

OPENING EXERCISES OF MONTROSE PREPARATORY COLLEGE SEPT. 1, 1908.

9 A.M.—Welcome address, Prof. P. L. Blackwell, Mayor of Montrose, Miss.

Music.

Address—"What We Expect of Our Patrons," Dr. J. M. Weems, D.D., President of School Board.

Music.

Address—"What We Expect of Our Teachers," Rev. G. H. Galloway, Presiding Elder of Vicksburg District.

Recitation and Class Song.

Address—"What We Expect of Our Pupils," Rev. T. J. O'Neil, member of School Board.

2 P.M.—All students will matriculate and receive a pass to the Principal's room to be graded and classified.

The School Board will meet in the afternoon at the call of the President.

8 P.M.—Mass meeting of patrons.

Address by Rev. W. W. Moore, Financial Agent, member of School Board.

Music and Recitations.

Address by Rev. C. M. Chapman, President of School.

Recitations.

Music.

Address by Prof. B. P. Brooks, Principal of School.

Let every patron attend the opening.

All visitors will have free entertainment.

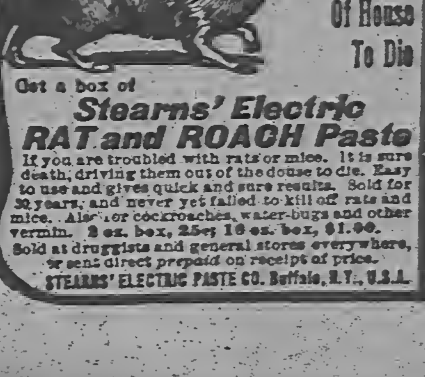
We expect the largest opening in the history of the School.

C. M. CHAPMAN,
President of School.

War prevails in Honduras, with danger of other Central American countries becoming involved. It is very hard to keep track of these Central American wars. They spring up in a night, and have so much of the nature of personal feuds that it is not easy to tell whether it is a case of disappointed ambition, or of real wrongs to be righted. The Spanish American does not seem to know how to submit to the rule of the majority. The description of one of their elections reads very much like the inside history of some of the elections of the early day in this country, except that with us, the outmanœuvred candidate did not get a gun and gather his friends around him.

For a standard food, use Argo Red Salmon.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.


Drives 'Em Out Of House To Die

Get a box of
Stearns' Electric RAT and ROACH Paste
If you are troubled with rats or mice. It is sure death, driving them out of the house to die. Easy to use and gives quick and sure results. Sold for 30 years, and never yet failed to kill off rats and mice. Also for cockroaches, water-bugs and other vermin. 2 oz. box, 25c; 16 oz. box, $1.00.
Sold at druggists and general stores everywhere, or sent direct prepaid on receipt of price.
STEARNS' ELECTRIC PASTE CO. Buffalo, N.Y., U.S.A.

TERRIBLE CRAMPS

"My wife," writes [illegible] of Archibald, Okla., [illegible] led with cramps, every [illegible] the time she first came [illegible] hood. She would be in [illegible] four to seven days at a time.

"She tried doctor's remedies, but they did her no good [illegible] years of suffering [illegible] CARDUI, as [illegible] she had taken one bottle [illegible] bothered any more with [illegible] now she has a fine boy [illegible]

"We recommend Cardui [illegible] men who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus it is a medicine especially for women, with a record of over 50 years of success in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use.

Try Cardui.

CAMP MEETING ON CHESTER (MISS.) CHARGE.

Dear Dr. Boswell: I want to tell you of the great camp meeting of South Union that has just closed. It was good to be there. Truly God was with us and gave us a glorious revival by the preaching of His word by Brother Thames, our beloved elder; Brother Raper of the Louisville Circuit, Bro. Duncan, of Durant, Bro. Simpson, of Ackerman, and Dr. Weir, of Sartinville, and Brother Chapman, president of Montrose Preparatory School. Shouts of praise went up to God, a wave of glory swept over the soul as they sang that dear old hymn, "Oh, who will come and go with me? I am bound for the Promised Land." The attendance was not good owing to the inclemency of the weather. There were several conversions, and twenty-five were received into the Church. I believe every attendant received a spiritual blessing. Some say it was the best meeting we have had for years. It was conducted by our most able pastor, W. F. Rogers, a truly consecrated servant of God; we are proud of him. He takes a great interest in the prayer meetings and Sunday schools, visiting those sick or in distress with his words of comfort. This camp ground was established in 1872, and thirty-seven meetings have been held there. They are going to enlarge the encampment; it is not large enough yet. We have a splendid spring of water, and the most healthful locality in the county. Doctor, we should be delighted to have you come next year and see for yourself that this is one of God's chosen places, and partake of the hospitality of these people. You go there a stranger, but you do not go away one. A feeling of sadness sweeps over you when you have to leave. It is a shady, cool place where both church and tabernacle are located. The entire encampment is almost surrounded by woods.

The preachers did their best toward pleasing the people, and we thank them. Rev. J. R. Bright, a young man just starting in the ministry, gave us two excellent sermons, and I believe he will some day be one of the most highly honored ministers of the Church, for he has conquered many things when others would have [illegible]. We had an excellent [illegible], and sweet singing. We had those dear hymns, "Just as I am," and "I surrender all," and "Take my life and let it be consecrated, Lord, to Thee," so uplifting to the soul. Very truly yours, in His Name, A.

Argo Red Salmon took the grand prize at the St. Louis Exposition, the only grand prize ever given at any World's Fair on Salmon.

FROM MANSFIELD CIRCUIT.

Dear Editor: We report with pleasure the greatest meeting held at old Bethel Church for years. We began the meeting Saturday night with an attentive congregation and much interest manifested and much good was done.

The Rev. F. R. Power arrived Monday at eleven a. m., and began his work with an exhortation to the Christians as to their duty, and a strong appeal for much prayer. He preached with much interest and to the delight of all. Each sermon was more effective on the sinners and awakened the Christians more and more to their duty. The Lord was there in great power at each service. We hardly know how to estimate the results of the meeting. There were more than one hundred stood as a sign that they were blessed during the meeting. We received eleven into the church, nine on profession of faith, baptized one infant. The judgment only will reveal the good that was done. Pray for us that the good work may go on in our midst.

Brother Power left after preaching Thursday night to begin a meeting on his charge near Provencal. Our prayers go with him. May the Lord bless his labors at home as well as abroad.

Yours in the faith,

R. H. BAMBURG, P. C.

TETTERINE

for skin diseases is unequaled. Ask any one who has tried Tetterine or try it yourself. It will cure any case of Tetter, Eczema, Ringworm, Pimples or other skin diseases. A trial will prove it. One who has tried says:

"Buckingham, Fla., March 30.—J. T. Shuptrine Co., Dear Sirs: I send you 25 cents for a cake of Tetterine Soap. If it is as good as your Tetterine Ointment it must be fine. I have had an itching on my leg for ten years and 2 boxes cured me. Yours truly,

A. G. McLEOD."

50c at your druggist's or by mail on receipt of price.

Shuptrine Co., Savannah, Ga.

It has been announced that there has been a change of the government in Paraguay by the Spanish-American process; that is, by force of arms rather than by the ballot.

MOXINE

Cures LAGRIPPE and Colds.

Senior Don Jose Domingo Obaldia has been elected president of the republic of Panama. He will hold office until October, 1912.

The most famous Coffee in America is New Orleans Coffee

Roasted and Blended according to the Creole-French Formula

You get it when you buy

LUZIANNE COFFEE

A COFFEE OF SUPERB QUALITY—DOUBLE STRENGTH—EXQUISITE BLEND—LOW PRICE

25¢ 1 LB CAN

SOLD EVERYWHERE

THE REILY-TAYLOR COMPANY, NEW ORLEANS, U.S.A.

WESLEYAN COLLEGE, Macon, Ga., Oldest and Best. **WESLEYAN CONSERVATORY OF MUSIC,** Macon, Ga., Largest and Best.

Expression, Art, Physical Culture, and Business Instruction Same Standard.

COLLEGE PLACED IN CLASS A, FIRST GRADE OF COLLEGES, by General Board of Education, M. E. Church, South, the requirements of which are equivalent to those established for Class A by the United States Government. First-class in all respects. Health record unsurpassed. Discipline liberal, but careful. Rates lower than those of any college of or near the same class in the Union. Not conducted for pecuniary profit but to accomplish the best and most work for the least money. Standard rates for literary tuition, library and matriculation fee and board (including light, fuel and laundry) school year $[illegible]. No unpublished charges or unjust discriminations to secure pupils. Catalogues free. Fall term, September 16th.

DUPONT GUERRY, President.

THE BEST MADE.

Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

CONTAINS NO OPIUM OR MORPHINE,

All Druggists, Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.

Capital.......................$200,000.00

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LOW ROUND TRIP RATES TO RESORTS IN

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See the Principal Points of Interest in Mexico and the Entire WEST on one Ticket. GO ONE WAY—RETURN ANOTHER.

COMBINATION RAIL AND WATER TRIP TO THE EAST—GO STEAMER—RETURN RAIL, or vice-versa.

SEE NEW YORK, NIAGRA FALLS, CHICAGO,

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ALL ON ONE TICKET.

Call on any Agent of the Southern Pacific for literature and complete information, or write.

G. E. GUEDRY, D. P. A., Lake Charles, La.

F. E. BATTURS, G. P. A., New Orleans, La.

Sunday School

By W. B. Campbell.

LESSON FOR AUG. 16, 1908.

SAUL TRIES TO KILL DAVID.

I Samuel xviii, 6-16.

Golden Text: "The Lord God is a sun and shield."—Psalms lxxxiv, 11.

There was something to tell in Gath and in the streets of Askelon, as the panic-stricken army of the Philistines fled away. The army of Israel was in full pursuit, pressing the enemy so hard that in escaping from the Valley of Elah they were divided, some fleeing toward Ekron on the north, and others toward Gath on the south. The Israelites returned from chasing the routed army, and gathered up the spoils of battle on their way returning to Gibeah. David came in with the giant's head in his hand, and was met by Abner, the king's cousin, and brought before Saul. All flushed with victory and conscious of having the Spirit of God, which changeth and lighteth the countenance, David did not seem the same as when, with skilled touch, he drove away the evil spirit by the soft strains of the harp. The king did not know him, so changed was he. "Whose son art thou, thou young man?" asked King Saul. "I am the son of Jesse, thy servant of Bethlehem," was the modest reply. Jonathan was standing near, and looked upon David with the admiration born of a generous, manly nature. What a difference between this young prince and the king, his father! Jonathan was the true nobleman; one of God's nobility was he, and he saw in David the virtues he aspired to. His heart went out to the shepherd lad, and in the face of the knowledge he must have had of David being anointed as future king there was no envy or jealousy in him at all. In his eagerness to show his love for David, Jonathan began to shower upon him gifts of the best he possessed. His princely apparel was none too good for the brave boy that had done that day so much for his father's kingdom. He was skilled in archery, and David should have his best bow; even his sword, hanging to his girdle, should attest a love that had begun, and was to last until his life was given in service to his father's kingdom.

David's popularity was universal; all Israel and Judah loved him. While the king and Abner were holding audience with David, outside and within hearing the women of the cities of Israel that came out to meet the returning warriors were singing and dancing in very joy. The words of their song fell upon the ears of the king, and he was wroth because more honor was ascribed to David than to his majesty. "And what can he have more than the kingdom?" and from that day forward "Saul eyed David," and it was with an evil eye—an eye that looked out of a heart filled with treachery and murder.

It must have been a sleepless night for the king, for on the very day following the great rejoicing that greeted the return of the victorious army, Saul fell again into despondency. In the deep gloom that comes upon all "that are not kept in perfect peace" from having their minds stayed upon the God of Peace, Saul called for David to come and bring his harp and play sweet music to lull the tumult that racked his soul. The soft strains of the harp had not the soothing power of aforetime. The spirit of jealousy and hatred arose in the heart of him who was far from good in his best days, and there being a javelin in his hand, as quick as thought, and with deadly intent, the king hurled the weapon at the fair young musician, muttering between clenched teeth, "I will smite David, even to the wall." David fled uninjured, because the Lord was with him. Saul knew that God was with the son of Jesse and for that reason he was afraid of him. The wicked are afraid of God and there is but one way to dispel their fears and that is to teach them that God is love.

Even after this frightful deed, Saul would [illegible] gladly [illegible] shown [illegible] sign of repentance he could not [illegible] the Spirit had departed from him, and the [illegible] was slowly but surely losing his reason. With an unreasonable rage filling the heart of the man who has no hope or trust in God. What a contrast between the lives of the king chosen by the people and the young king chosen of God. David's reflections were that he was protected from all danger by the ever watchful eye of the Almighty. When alone in the forest the beasts of the field did him no harm; the mighty giant was overcome; and now he was delivered from death by the javelin hurled by the hand that should have kindly helped him. The coat of mail that David wore was unseen by man. He had on the breastplate of righteousness, through which no fiery dart of the wicked could pierce.

Some have wondered that the evil spirit within Saul was sent from God. Why wonder? Had not Saul the benefit of counsel and companionship of one of the best men of the age? Had not Samuel prayed, wept and pleaded for him? If these good influences could not avert ruin, then there was recourse to the evil spirit to torment him, so in the course of life he would be forced to seek for peace from the right source. It is worthy of belief that our God uses all of his wisdom in saving a soul from death. The way of the transgressor is hard; the wicked have no easy time in life. It is only the child of God clinging to the cross that finds peace within, while the storm is raging all around.

Let us turn from this picture to one of love and light. Consider Jonathan; how noble, how loyal! Loving and protecting David, yet he was true to his father. He was as the Christian, filled with ardor for the cause of the Master, yet having compassion and pity for a sinful world. It is the privilege of the godly man to act as mediator between the sinner and God's wrath—true to both the offender and the offended Lord. This is a part of the work consigned to us by the great Mediator between God and man. The great apostle was thus inspired when his very soul cried out from within, "I pray you, in Christ's stead, be ye reconciled to God." Blessed be the Lord, who is a sun and shield, while we go from strength to strength.

Henri Farman has made several successful flights in an aeroplane at Brighton Beach. The machine was said to have risen from the ground and lighted as gracefully as a bird. Man may yet make conquest of the air.

DEAFNESS CANNOT BE CURED by local applications, as they cannot reach the diseased portions of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75c.

Take Hall's Family Pills for constipation.

MOXINE CHILL TONIC

Only Tonic—one bottle—one cure.

THREE HIGH CLASS FARM WAGONS

A FARM wagon has [illegible] travel [illegible] When you buy a [illegible]

You want to be [illegible] one of the three wagons described below.

The 63-Year-Old Weber

The King of all farm wagons. Only the very best and most thoroughly seasoned [illegible] used [illegible] making a wagon that lasts a lifetime. Light running, [illegible] a wagon of [illegible]

The Popular Columbus

[illegible] reinforced. Air seasoned wood [illegible] strength and durability, workmanship by thorough [illegible] fully tested.

New Bettendorf Steel Gear Wagon

Front and rear gears made of steel [illegible] not bolted. A wagon that is proof against [illegible] Nothing can work loose or rattle, and there can be no warping [illegible]

You should remember [illegible] that a cheap, poorly constructed wagon is dear at any price.

Before you buy any wagon call on the International local agents and learn all the [illegible] of the Weber, Columbus and New Bettendorf wagons. They will show you the wagons and [illegible] printed matter giving all particulars. Or [illegible] write direct to the home office.

INTERNATIONAL HARVESTER COMPANY OF AMERICA, CHICAGO, U. S. A.
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COMPLETE ONLY $15.00

BURNS WOOD OR COAL

JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent $14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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MANUFACTURES EVERYTHING IN PAINTS,
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PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

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Exceptional good time on carload traffic. Special attention given less than carload shipments all of which moves in

DAILY THROUGH PACKAGE CARS.

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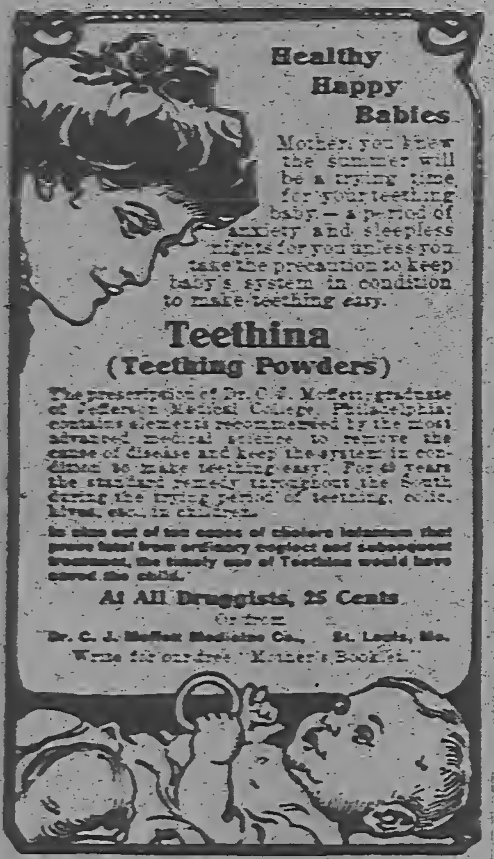

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Happy
Babies

Mother: you know the summer will be a trying time for your teething baby — a period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething easy.

Teethina
(Teething Powders)

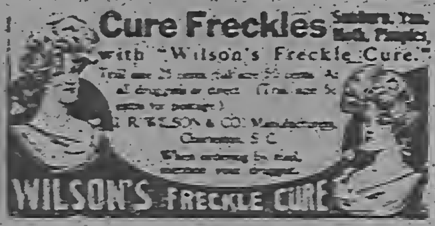
The prescription of Dr. C. J. Moffett, graduate of Jefferson Medical College, Philadelphia; contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the timely use of Teethina would have saved the child.

At All Druggists, 25 Cents
Or from
Dr. C. J. Moffett Medicine Co., St. Louis, Mo.
Write for our free "Mother's Booklet."

Ten Free Scholarships

for tuition in Meridian Woman's College given to worthy girls who can pay board. For particulars write J. W. Beeson, Meridian, Miss.



Cure Freckles Sunburn, Tan, Moth, Pimples,
with "Wilson's Freckle Cure."
Trial size 25 cents, full size 50 cents. At all druggists or direct. (Trial size 5c extra for postage.)
T. R. WILSON & CO. Manufacturing, Charleston, S. C.
When ordering by mail, mention your druggist.
WILSON'S FRECKLE CURE

Mrs. Winslow's Soothing Syrup has been used for over Sixty-Five Years by millions of mothers for their children while teething with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. Sold by Druggists in every part of the world. Be sure and ask for "Mrs Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. An Old and Well Tried Remedy.

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For Health and Pleasure, and
WEST TEXAS
FOR
FINE AGRICULTURAL LANDS
REACHED VIA
Texas & Pacific
RAILWAY.
Homeseekers Tickets on Sale Daily
Write for Free Booklets.
E. P. TURNER,
General Passenger Agent,
DALLAS . . . TEXAS

Terrible forest fires are raging in Canada, and the loss of life is ranging into the hundreds. There is no estimating the loss of life and property at the time of this writing. Vast areas have been destroyed by the flames.

MOXINE
Cures LAGRIPPE and Colds.

FROM CARROLLTON, MISS.

Dear Dr. Boswell: Let me say in reply to your and Brother Bingham's pleasantry, I saw the Prince of Wales, but have a lingering suspicion that I didn't see much. If I read his face aright, there is very little that is common to us both. I do not envy him his lot. I had rather be a Methodist preacher than to be heir to the English or any other throne.

I had on the trip to Quebec an excellent traveling companion, Dr. Yarbrough, of Como, Miss. We spent two days in Chicago, seeing the sights. Armour Institute and Lincoln Park were most interesting to us. Chicago has a great park system, anyway.

We saw Niagara Falls—too great for description. I have seen Shasta, Pikes Peak, the ocean, the desert and numerous other smaller things, but beg leave to record Niagara as nature's greatest impression of solemn and terrific majesty on me.

We spent Sunday, July 19, in Toronto, attending Sunday School and preaching at the Metropolitan Methodist Church. The pastor, Dr. Cleaver, was away, but we heard a good sermon on the "Fatherhood of God," by Mr. Large, assistant pastor. The Canadian Methodists have their evening services before dark—7 o'clock. Sensible plan, I think. We attended Sherbourne Street, Dr. Jackson's Church, at 7 o'clock. We missed hearing him for he had gone to Europe. We heard a visiting brother on, "Where the Carcass Is," etc. The eagle's taste leads him to the carcass, the humming-bird's taste to the flower, so what we are within accounts for our mental and spiritual affinities. Then the cure for bad taste, makes a brief outline of his thought. We sought nor saw anything but the religious side of Toronto.

We spent a day in Montreal, the New York of Canada. We met this story there: That Benjamin Franklin, with some other Americans, came there to enlist Canada in the War of the Revolution, and would have succeeded, but for the French element of the country. We visited a great fur store, also a large diamond store, but bought nothing, though we might have had cloaks for a thousand dollars, more or less, or rings for two thousand, some more, some less, but for the sake of the ladies who may read, I leave out the mention of all other wraps and precious ornaments. We arrived at Quebec in time to witness the reception of the Prince, who, with a number of England's war vessels, came to help in the festivities of the three hundred-year celebration of Quebec. We heard the firing of cannon in honor of His Royal Highness then, and as he visited the warships next day, all of which Dr. Yarbrough characterized as "tommy-rot."

We saw the beautiful electric display by night, and the profuse display of flags by day, the vast thousands of visitors, but the monuments, the fortress, the Gibraltar of America, the plains of Abraham, the historic battle-ground, interested us most.

We slept for a night on a steamer on the bosom of the great St. Lawrence River, which is made by the outflow of all the great lakes, as the school children know. The haying season was on. The reapers were cutting wheat, barley, oats, some fields not yet ready for harvest. We saw cattle, horses, and sheep, but hogs only a few. My friend remarked on the scarcity of dogs. The one I heard did not convince me of his superiority to our Southern dogs, for he was chasing our train. We saw the common black crow, the blackbird, the field lark and the turtle dove all along. I have seen all these, I think, from Quebec to Encenada, lower California, so I take them to be common to our continent. In Montreal and Quebec we heard little but French. It made us home-sick for our native tongue. We had an impression it was a priest-ridden country, and after seeing their great churches and other buildings, and the great swarms of priests at Quebec, we were prepared to believe it. The wonder to me is how our Canadian brethren have done so much with the overshadowing architecture and dominant influence of Rome on every hand. I doubt if Methodism has had a harder field than Eastern Canada.

Having missed one Sunday from my charge, I returned in time to fill last Sunday's appointments, and to take up anew the pleasant tasks of daily life. To preach the Word, to comfort the grief-stricken, to minister to the sick, in short, to do the pastor's work comes to me more in the light of highest privilege than ever before. And so, with grateful heart, I take it up again.

R. I. ALLEN.

BLOOD POISONING
POSITIVELY CURED

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old-time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D.
San Antonia, Tex.

In a few days the battleship fleet will start across the Pacific on its way home around the world. Many official visits will be paid, and much interest attaches to the voyage. It was continually reported in European circles that the American war vessels were little better than junk and utterly unserviceable. If they come from the long voyage around the world in as good condition as they reached San Francisco there will be a new respect for our navy. We want a strong navy not to fight, but to be able to keep from fighting. Since this is an important part of its use it is just as important to let the world know that it is strong, as to be strong.

The Hon. Luke E. Wright is secretary of war in the place of the Hon. William H. Taft.

TRACTS FREE

to those who will distribute them judiciously to the glory of God. Apply to Pres. J. W. BEESON, Meridian Woman's College, Meridian, Miss.

The German army maneuvers will be on a gigantic scale this fall. They will have over a million men in the field. This is making the game of war almost as formidable as the reality. When the Prince of Peace reigns this wonderful expenditure will be for welfare and not for destruction.

MOXINE CHILL TONIC
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NEW ORLEANS, THURSDAY, AUG. 20, 1908.

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VOL. 55—No. 33.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2713.

Glances at the World.

The citizens of New Zealand, a flourishing British colony in the South Pacific Ocean of nearly one million inhabitants, are greatly interested in the question of prohibition. Some sections of the islands are under local option, and the desire is to extend its benefits still further. A vote will be taken on the question in November. Between now and the day of election they want all the information they can get, especially do they desire to learn the experience of the people in the United States. To this end, interested persons have sent several questions bearing on the matter, and greatly desire all who will to send them answers. The questions are: (1) Was No-License or Prohibition carried in your State? (2) If so, has it benefited the community morally and financially? (3) What American States have carried Prohibition of Liquor? If any of our readers, anywhere, will answer these questions, let them direct their letters to *The Times* Editor, Wellington, New Zealand. All who answer these questions are promised a reply newspaper, if they request it. Postage to New Zealand is 5 cents.

* * *

For the purpose of securing to women the right to vote, a thing both novel and serious is proposed. If accepted by the women, and they attempt the business on a large scale, there is no telling what will be the result. A dispatch from Chicago, Aug. 8, says: "Women were advised by Mrs. Florence Richards, of Ohio, in an address at the Lincoln Temperance Chautauqua in Austin yesterday, to go on a strike until they are permitted to vote. 'If we refused to do the housework and take care of the children,' said Mrs. Richards, 'we would be led to the polling places on our husbands' arms before a month. Then the saloon doors will cease to swing. No man wants to cook and do housework,' said the speaker, 'and a universal strike will bring them to time.'" Women are universally accorded good sense and good hearts, but the proposition made by Mrs. Richards indicates an addled brain and a poisoned soul. She will rally around her but few sympathizers. Woman suffrage must be in a bad way if its advocates can see no prospect of success, and must resort to measures that would inflict great suffering on innocent little children. How the women themselves would fare under such a regime we are not informed. We imagine they would also be victims of their scheme.

* * *

Some weeks ago a negro, at Pensacola, Fla., guilty of the crime for which so many are lynched, was arrested and lodged in jail. Immediately a mob was gathered, bent on putting the negro to death. The sheriff and several deputies armed themselves and undertook to defend the prisoner. The members of the mob were fairly warned by the sheriff, but they paid no attention, supposing that, like nine-tenths of other officers under similar circumstances, at the last moment he would yield to their demands. But he was true to his word, and when the mob attacked the jail he fired and killed two men and wounded several others. This action of the sheriff, though a very popular man, enraged the citizens, and they threatened vengeance. The whole thing, of course, was deplorable; but the citizens should have applauded the man for his courage and respect for his oath of office. The *Birmingham News*, in commenting on the affair, says: "The sheriff and his deputies did their duty, and both deserve credit for the brave stand they took in defense of the law. Had they permitted the mob to take the prisoner without resisting they would have been guilty of gross neglect of duty, and would have deserved to be punished by loss of their positions or by criminal action against them. They were among the comparatively few officers of the kind in the South who have taken prompt and determined stand against the mob for several years, and they deserve the commendation of every law-abiding citizen of that community for the stand they took." What encouragement has brave and true men to offer their services, if, in the time of trouble and danger, they are to be condemned and abused for doing their duty?

* * *

The law of the new State of Oklahoma requires the banks to establish a guaranty fund, which may be drawn on to pay depositors in full in case of failure or trouble with the banks. A bank commissioner is charged with the execution of the law. A certain bank in the State was recently closed because its active managing officers had violated the law of borrowing money—the president $7,067, and the cashier $4,614. The bank had on deposit $30,744, with only $1,574 cash, and $7,564 due from other banks—not half enough to pay the depositors. Within one hour after the bank commissioner took charge, he had authority to draw on the State guaranty fund and pay the depositors in full, which he did inside of two days, except to a few depositors outside of the town. The stockholders of the bank will not come out so well. In the final liquidation they will realize about fifty cents on the dollar. This Oklahoma law, like its prohibition statute, seems to be a good thing. The Democratic Party in its national platform has a plank favoring such a law for all national banks of the country.

* * *

That there are too many ill-considered and unhappy marriages no one will deny, but it does not follow that divorces occur or are justified because an unhappy wife or husband happens to meet what is called these days an "affinity." Taking up with an affinity may turn out as disastrously as the rightful marriage in the first instance. A man who will deliberately turn away from the wife of his youth and join himself to an affinity with whom he thinks he can live happier, violates a solemn trust. He is a criminal before God, and a sinner against society. A woman who acts likewise is no less a sinner. Passion is more responsible for such conduct than the desire on the part of men and women to find their "affinities." This evil business in our country attracts attention abroad. In far-away New Zealand a native, who seems to have some concern for the purity of the home, proposes a novel but heathenish method for curing the disorder. He says "there would be fewer affinities and divorces if all married women in the United States were tattooed on the chin," and "I think I shall ask President Roosevelt to use his influence to have such a bill put throgh Congress." Such a law, if enforced, might not lessen the number of divorces, but we fail to see how it would stop the "affinity" business, for untattooed men and untattooed single women would still have an open field. Rigid laws against the evil-doers would help, but nothing save a complete reformation of society on gospel principles will effect a radical cure.

* * *

A surprising piece of news comes to the public through the *Catholic Standard and Times*, according to the *Baptist Standard*. It is to the effect that Roman Catholics have taken steps to influence the Postoffice Department to exclude from the mails a book entitled, "Errors of the Roman Catholic Church." Since the establishment of our government, which guaranteed liberty and free speech, books, pamphlets and newspapers have been printed devoted to the discussion of church doctrines and polity—the different writers defending or opposing as they saw fit, and all have freely gone through the mails. Not until we saw the paragraph from which we quote did we ever hear of members of one denomination trying to interefere in the matter. The interference is nothing short of a high-handed piece of business. It is inexcusable arrogance. If we were called upon to point out the bitterest partisan paper, with one exception, that ever came under our observation we would name the *New York Freeman's Journal*, a Roman Catholic paper. This journal has often fretted and affronted us, but we never for a moment thought of calling on the Postoffice Department to exclude it from the mails. The Roman Catholics will have on hand a big contract if they undertake to exclude from the mail-bags all the books and papers printed in opposition to their Church. The people of this country cannot too soon rebuke the action of these meddlesome Jesuits, who, if they succeed in one particular and another, will soon undertake to exclude Protestants from their pulpits, and put a padlock on the mouths of Protestant preachers.

Christian Advocate.

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THE "ORIGINAL SIN" PROBLEM NOT YET SOLVED.

BY REV. D. M. GEDDIE.

No. 6.

Another consideration that Dr. Mahon offers as evidence of the imputed guilt of Adam's sin is human suffering. But taken in itself, suffering of no kind or amount is proof of guilt. The innocent suffer quite as much and often more than do the guilty. They suffer in consequence of the guilty. It is a common occurrence for a wayward son or daughter to cast a frowning shadow over an entire family. Many of us have known instances in which one single deed of a disobedient son or daughter has wrecked for all time the happiness of a Christian home. No other member of the family was in the least guilty, but its light faded into the gloom of midnight darkness, its songs of mirth and innocent happiness were changed to the discordant dirges of saddest disappointment, and its domestic peace into inexpressible anguish of soul that even the grace of God itself could scarcely relieve.

Thousands of women are suffering from the crimes of their husbands. They have been robbed of luxuries, comforts and even the stern necessities of life. In no sense are they guilty. No court of justice in the world would convict and punish them. But their refined and sensitive natures suffer ten times more than do the coarse and brutish natures of the guilty criminals.

A gentleman who was sober from his childhood, and who was an efficient leader in all religious and public enterprises, and who was held in high esteem by all who knew him, bore every physical mark of his father's drunkenness, and even inherited the taste for strong drink; but he did not bear his father's guilt or suffer the penalty of his father's sin. He simply suffered the physical and moral consequences. So we all suffer the consequences of Adam's sin, but not its guilt and condemnation. And not only man, the offspring of Adam, but also the whole inhabited globe, suffers these consequences. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, Because the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." (Rom. [illegible] 22.) [illegible]

[illegible] His suffering was an evidence [illegible] than the [illegible]

[illegible] the Lord Jesus [illegible]

[illegible] the kingdom of grace is [illegible]

[illegible] the kingdom of sufferings. [illegible]

[illegible] in the case of Paul. The [illegible]

[illegible] on the Damascus road [illegible]

[illegible] that fell from his [illegible]

[illegible] the greatest [illegible]

[illegible] of God in the saving [illegible]

the cross was also the [illegible]

him that he must [illegible]

[illegible] of Christ that [illegible]

what conversion means to [illegible]

cross that we assume at the entrance [illegible]

the kingdom, and it is a cross that [illegible] down [illegible]

at the gate of death. We get a large [illegible]

tion for it here. Our religion is not one of [illegible]

gloom and despondency, nor is it lacking [illegible]

spiritual fruitage. It has its seasons of refreshing from the presence of the Lord, and its [illegible] and peace that passeth knowledge [illegible] and is full of glory. But [illegible]

[illegible] suffering. It lies in the [illegible]

and must be borne. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." [illegible]

"It is given unto us in the behalf of Christ [illegible] only to believe on him, but also to suffer for his name." But instead of [illegible] evidence of guilt, it is [illegible]

to wean our hearts from the [illegible] peace and [illegible] heaven. Our [illegible] this world [illegible] their [illegible] charm the world [illegible] If there were no [illegible] its sweets, we would [illegible] treasures on earth and not in the [illegible] The cross of Jesus Christ [illegible] effective work [illegible] world [illegible] This [illegible] is taken out [illegible] "and with Christ in God, that when Christ shall appear we [illegible]

Sufferings [illegible] Christian character [illegible] Christian character is not produced in the [illegible] of regeneration [illegible] We are new-born babes [illegible] sincere milk of the Word, that we may grow thereby [illegible] character [illegible] that the new man—new character—might [illegible] raised up in us. The body of sin is destroyed [illegible] with [illegible] the faculties [illegible] forces [illegible] life. The Holy Spirit is given [illegible] patience [illegible] teaching [illegible] righteously and godly in this present world [illegible] And in the building of the new character and [illegible] fitting us for heavenly citizenship sufferings [illegible]

[illegible] And if children [illegible] joint heirs [illegible] with him [illegible] "And [illegible] tribulation also: [illegible] patience, and [illegible] hope; and [illegible] the love of [illegible] by the Holy [illegible] that the trial [illegible] precious than [illegible] tried in the [illegible] honor, and [illegible] "For [illegible] a moment, [illegible] and eternal [illegible] affliction [illegible] graces and [illegible] faithful and [illegible] and effective [illegible] souls [illegible] anything [illegible] influence [illegible] trials and [illegible] blood of [illegible] is not a [illegible] To some [illegible] afflictions" [illegible] There [illegible] face of God, [illegible] to their [illegible] their significance [illegible] inspired [illegible] and afflic- [illegible] salvation, and [illegible] fell out [illegible] To see a [illegible] sufferings for [illegible] privilege of being [illegible] sacrifice to God," as [illegible] Gentiles in his [illegible] immortal [illegible] heroic Stephen [illegible] an argument [illegible] Christ [illegible] the world [illegible]

[illegible] It is as [illegible] golden pinnacle [illegible] sweet [illegible] heaven. [illegible] heaven was [illegible] the holy [illegible] and the [illegible] glory like [illegible] and saw [illegible] of every [illegible] tribe of [illegible] crowned with [illegible] waving their palms [illegible] heaven, and [illegible] throne forever [illegible] they came [illegible] washed their [illegible] blood of the [illegible] Hebrews—the [illegible] Testament transfused [illegible] New Testament in his [illegible] soul of spiritual [illegible] the redemptive and [illegible] of divine grace. As [illegible] gaze steadfastly [illegible] intervenes [illegible] see these [illegible] witnesses" [illegible] of the [illegible] wit, the [illegible] with them, [illegible] provided for [illegible] make haste to rid themselves [illegible] speed, and [illegible] with patience [illegible] The Lord [illegible] as good [illegible] cross, that we may [illegible] through [illegible] the city [illegible] in their [illegible] triumphs.

Vernal, Miss.

"GILDEROY," AS I KNOW HIM.

BY REV. W. G. HARBIN.

[illegible] years before the readers of the ADVOCATE [illegible] "Gilderoy"—a man of wide experience, [illegible] observation and the [illegible] skill to set [illegible] forth in well-turned phrase and happy [illegible]

"With [illegible] his valor did enrich his wit,
His wit [illegible] down to make his valor live."

Yet, while his name is, his personality and character are [illegible] known to many. When he dies—and passes [illegible] smile to heaven's brightness—the columns of our Church papers will have much to say of him. Garlands will rain upon his ashes. I am sure there is no bad taste in a friend writing an appreciative word while he still lives; and so I am about to try to set before his wide circle of friends something of "Gilderoy" as I know him.

My first meeting with him was in 1900, but a little short of eight years ago. A boy-preacher then, I was helping in a meeting at old Wood Street Church, in Water Valley. Gilderoy was the presiding elder. My attention at our service was attracted to a slim, short man, with a very sedate white beard, bearing the same relation to a Vandyke that a Chesterfield coat does to a cutaway. On either side of a strong, characterful nose two merry Irish eyes gleamed with a mischief that sorrow never quenched nor burden crushed. Above an ample brow, black hair, almost silvered with the years, waved in a boyish roach. It was easy to select my key-listener, and those keen, merry eyes, gleaming with enthusiastic appreciation, clouding sadly with disapproval, or twinkling with good-humored amusement at some boyish awkwardness of thought or expression, lighted me along all the track of that sermon.

Gilderoy preached during that meeting. He was the first preacher I ever saw make gestures with his feet. Leaning far over the pulpit, clutching it with both hands with a death-grip, he pawed like a mettlesome thoroughbred as he wrenched from his mind and heart thought and feeling and hurled them upon the congregation. A few weeks later Conference met. I received my first regular appointment, a station in Gilderoy's district. The same Conference sent him to Oxford Station.

The following October I was honored by an invitation to help him in a meeting at Oxford, and spent two weeks in his home. His children were all scattered into the world, and he and his wife, in the beautiful little parsonage, were living a life of Arcadian sweetness—as, quoting Mrs. Malaprop, he loved to say, they were enjoying their "otium cum digitalis." After long years of married life, Mrs. Porter had a boyish sweetheart still, who loved to tease and pet, and did it as he did at 20. Women are not that way; they grow up, although they maintain a sweetness manhood never realizes. She looked upon the sweet-home capers this white-haired boy would cut with indulgent deprecation. If she had ever tried to train up her husband in the way he should go, she had long since given up the effort, and felt a great peace-of-heart in having done so.

Gilderoy's preaching is as lucid as his writing. He told me once that his one aim had ever been to make himself understood. He loves the great doctrinal themes. He has studied deep and to great purpose. His exposition of passages like Romans viii, 29-30, and kindred difficulties in Ephesians and John are unexcelled by any I ever heard. The world's demand of funereal seriousness on the part of the theologian has kept this merry-hearted Irishman from being appreciated as the keenest and clearest theological thinker in Mississippi Methodism.

To keen logical thinking Gilderoy added a mental faculty rarely seen in such company, a sense of humor as untamably spontaneous as a [illegible] years I have [illegible] several difficulties, [illegible] his own fresh [illegible] characteristics, [illegible] clearly [illegible] Conference [illegible] owned hundreds of books [illegible] send him copies for review. And yet to show his liberality [illegible] He has given his books [illegible] younger brethren [illegible]

[illegible]

Biloxi, Miss.

LETTER FROM GILDEROY.

I think it necessary [illegible] from all such [illegible] and women [illegible] prayer, or in what they [illegible] about all the affairs [illegible] they are a [illegible] with. The [illegible] direction, the [illegible] their own [illegible] it may [illegible] that they [illegible]

Some preachers I have known have a way of constantly reminding their congregations that they have consulted God about this, that and the other matter, and that they have the approval [illegible] not [illegible] what [illegible] the quality and texture [illegible] I am governed by my own [illegible] and taste. In all church matters I [illegible] same way, praying God's blessing [illegible] to overrule any mistakes [illegible]. In the preparation and [illegible] I seek divine enlightenment [illegible] the Word of God and divine [illegible] of my message; and I rarely [illegible] presence and blessing. [illegible] sense of God, [illegible] private and in the pulpit. In building [illegible] sermons I build after my own plans and according to the [illegible] of my own mind. I use such words as I think best suited to convey my [illegible], remembering that I have a small vocabulary to select from—perhaps two thousand words. The Holy Ghost never causes me to use [illegible] I do not know or understand, nor does He inspire me with fiery and furious messages, more expressive of hot temper than of sound sense.

When two divinely-inspired laymen or preachers meet together in the same church or meeting, and God has directed one of them one way and the other another and opposite way, the tug-of-war has come. I have known this to happen, and it results in confusion confounded. I do not believe that God sets men at cross-purposes, except it be at the foot of some tower of Babel. No matter what a preacher may claim in the way of divine direction and inspiration, I do not believe God ever inspired any preacher to say or to do unwise and foolish things, or to use rough, uncouth, bullying, braggadocio speech in the pulpit. I have a better opinion of God than that, and I do not like for my Lord to be slandered in that way. It is charging God falsely to claim that He has inspired such speech. He has not, never has, and never will.

Young preachers should avoid borrowing the billingsgate of the world as a vehicle in which to reprove sin. It lowers the dignity and purity of the pulpits and preachers, and lowers respect and reverence for the gospel of Christ. Yours,

GILDEROY.

Strong, Miss.

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CENTENARY COLLEGE NOTES.

The most popular pleasure trip about Shreveport is by the new car line out to Centenary College. Every day large numbers make the trip. Friends from all parts of Louisiana are frequent visitors.

* * *

The contract calls for a deep well to supply our building with an abundance of pure water. With our own water supply and a building furnished with all sanitary appliances, we have everything that makes for cleanliness.

* * *

Prof. George L. Harrell, of the Department of Mathematics, is already in Shreveport. After four years' service in Epworth University, Oklahoma, he returns to Louisiana to give some of the best years of his life to Centenary. Prof. Harrell has at once thrown himself into Church work. He has already occupied the pulpit of Noel Memorial Church twice, and is engaged to conduct a service of prayer-meetings for First Church.

* * *

We are on the home-stretch now, and whatever our pastors intend to do in the way of sending us boys must be done quickly. One of our presiding elders sends in every little while the name of some boy he has met on his rounds. His is an example good to follow. A good guesser would look to the Monroe District for this elder, wouldn't he?

* * *

The first student to enter for the new year is already on hand. He has come up from Bogalusa, and will make himself very useful in these strenuous days of getting things ready for September 16.

* * *

Have you heard of our $100 Club, whereby all our friends are enabled to take part in putting Centenary on a firm foundation? Watch the ADVOCATE for full particulars. We want 250 members to our Club. One subscriber has already applied for fifty memberships.

CENTENARY.

"THE DEARTH OF PREACHERS."

No doubt preachers are scarce in some sections; but that withering, blighting dearth that seems to cause sleepless nights to some of the brethren (judging from their lugubrious wails through the press) has not struck the Mississippi Conference. This Conference, at its last session, took in recruits as follows (not counting transfers): Admitted on trial, 13; readmitted, 3; received from other churches, 1; total, 17. This number was more than adequate to meet our needs. I say *more* than adequate, and here are my reasons for saying so: There are only seven charges served by local preachers as supplies, and yet there are several local preachers who would be glad to serve as supplies, and who would be acceptable and efficient. In the Meridian District there is not a single supply. Again, there are churches with a small membership and no prospect of much increase that are paying station with a salary of less than $300 a year. This may be the result of a "dearth" of preachers, but I have been accustomed to call it by another name.

W. C. BLACK.

A PRAISEWORTHY WORD.

After a visit to the North Mississippi Conference, and conducting a revival for the pastors at Cedar Bluff, I cannot refrain from saying a praiseworthy word for the pastor of the Methodist Church there. Brother J. A. Coleman went from the Southern University at the close of its last session to the Cedar Bluff charge. From the reports made by the citizens, the Church was inactive and spiritually dead. Through his earnest efforts the congregation has been brought together again, and a healthy organization effected. [illegible] which had not been entered [illegible] by a Methodist preacher for years were visited, and everywhere his classes and [illegible] are very highly [illegible]. I wish [illegible] that our young preachers who are [illegible] to even [illegible] may no longer be backward. If they could all see the esteem in which Brother Coleman is held, and see how much better he is equipped for the work than his co-laborers in the same vineyard, no longer would they halt between two opinions. Brethren, let us not despise the youth, but let us realize that when God calls an individual to preach, he intends for him to preach whenever and wherever opportunity presents itself.

A. E. [illegible]

Mobile, Ala.

WHO IS CORRECT?

Mr. Editor: On page 138 of the Church Extension Handbook, under a picture of McKendree Chapel in Missouri, the statement is made that it was built in 1809, and that it was the first Methodist Church west of the Mississippi River. On page 555 of McTyeire's History of Methodism we are told that James Axley, who served the Opelousas Circuit in Louisiana during the year 1808, built, largely with his own hands, the first church on the circuit, which was known as Axley's Chapel. Now, who is correct—Bishop McTyeire or the editor of the Handbook?

PAUL M. BROWN.

NEWTON DISTRICT CONFERENCE.

Pursuant to announcement, the Newton District Conference met in Montrose, Miss., July 8, 1908, with Rev. J. M. Weems, D.D., presiding elder, in the chair, the opening sermon having been preached the night before by Rev. W. W. Graves. T. J. O'Neil was elected secretary, and B. F. Meigs assistant secretary. The pastors were all present, except those of Edinburgh, Forest, Harperville, Lake and Indian Mission. A written report was sent by the pastor of Edinburgh, but no reports were given from Harperville, Forest, Lake or Indian Mission.

Five local preachers were present, besides the supplies and the new [illegible] at this Conference, and twenty-five lay delegates were present.

The reports from the pastors show the financial and spiritual condition of the District to be encouraging. The entire Conference—preachers and laymen—seem to be [illegible] purpose to make this one of the best years in the history of the District.

George L. Nicholas, W. B. [illegible], W. [illegible] D. D. Barrett were granted license to preach, and J. G. Ware was recommended to the Annual Conference for admission into the Traveling Connection.

W. L. Weems, P. L. Blackwell, J. M. Ware and Rev. R. T. Nolen were elected delegates to the Annual Conference.

Appropriate resolutions [illegible] Brothers J. W. Chambers and B. H. [illegible], who were barred from attending the Conference on account of being sick, were adopted.

Resolutions of thanks to the [illegible] people of Montrose for their royal entertainment were adopted, [illegible] the resolutions were [illegible] commensurate with the entertainment. These good people [illegible] comfortable, and attended the business sessions as well as the preaching services [illegible] almost en masse.

The preaching was done by W. W. Graves, T. W. Lewis, W. M. Williams, W. L. [illegible], H. M. Ellis and G. A. [illegible], which was of a high order and was honored by the presence of the Holy Spirit.

R. Selby, conference secretary of Education [illegible] Gibson Fe[illegible] President Mississippi Conference Training School; W. L. [illegible] Finance; T. W. Lewis, [illegible] Education; W[illegible] Mississippi Or[illegible] Conference [illegible] addressed the Conference [illegible] he represents. [illegible] Conference deserve [illegible] was given [illegible] Societies [illegible] Conference was treated to [illegible] from Mrs. [illegible] J. B. Hobbs.

[illegible] the Laymen's [illegible] Conference [illegible] W. L. Weems [illegible] W. L. Weems was [illegible] movement. Brother Weems is brother [illegible] efficient pre[illegible]

[illegible] $[illegible] was taken [illegible] Conference [illegible] and to [illegible] premises. [illegible] Conference goes to Bay [illegible]

[illegible] happy way, [illegible] the Conference [illegible] with a cheer [illegible] the great[illegible] past into [illegible]

[illegible] Secretary.

W. H. M. S.

[illegible] District Meeting of the W. H. M. S. [illegible] District will be held at De[illegible] Opening exercises at [illegible] 2. All min[illegible] are cordially invited to attend.

MRS. [illegible] H. REVILLE,
District Secretary.

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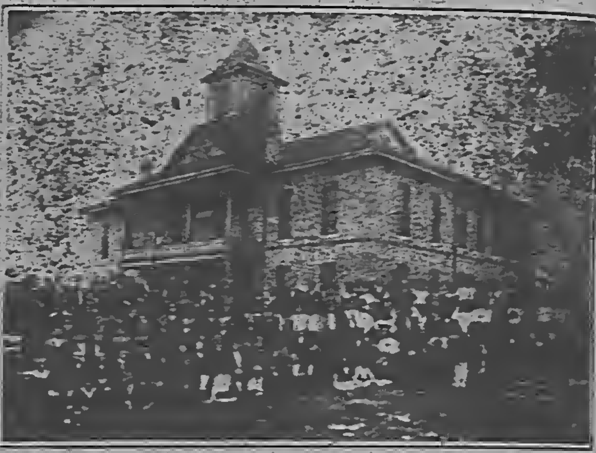

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NATCHEZ DISTRICT CONFERENCE.

On Wednesday morning, May 13, the preachers and lay delegates of the Natchez District met in the Methodist Church, in the historic city of Woodville, and for three days looked into the condition of the several interests of the church within the bounds of the district. From the opening address and earnest talk to the members of the Conference to the final benediction at the close of Conference, the presiding elder, Rev. J. T. Leggett, by his gentle yet firm administration, tact and earnestness, fully justified the action of Bishop Hendrix in making him a presiding elder. The writer was elected secretary.

The several interests of the church received careful attention, special sessions being devoted to Missions and Epworth League. A missionary institute was held in connection with the Conference.

The reports from the several charges were encouraging and showed a general advance in every department of the work committed to the Church.

Dr. W. B. Murrah, president of Millsaps College, addressed the Conference in behalf of the College, and many of the preachers say it was the best talk on that subject they had ever heard.

Rev. W. M. Williams, superintendent of the Mississippi Orphans' Home, and Rev. W. L. Hightower, treasurer of the Joint Board of Finance, were with us and made helpful talks concerning the special work committed to them.

Among the many important things done by the Conference were the adoption of a resolution transferring the control of the Sam Jones Campground to the Quarterly Conference of Gloster charge, and a resolution giving due notice to all local preachers in the district that at future sessions of the Conference written reports would be demanded and a failure to so report would be taken as *prima facie* evidence of insubordination.

The Conference attended a reception given at Edward McGehee Female College and everyone was delighted with the work done by Miss Swanson, the able president of this institution. The Conference, by unanimous vote, pledged to work diligently in securing pupils from the district for this school.

R. E. Hines and W. H. McCraine were elected members of the District Board of Trustees. L. L. Stokes, D. E. Kelly, E. A. Enochs and I. M. Sessions were elected delegates to the Annual Conference, with W. O. Elgin and H. McCraine alternates.

After the adoption of a resolution of thanks to the people of Woodville, and the faithful, energetic and whole-souled pastor, W. L. Linfield, the Conference adjourned to meet next year at Fayette.
H. C. BROWN, Secretary.

FROM REV. W. S. LAGRONE.

Dear Dr. Boswell: I send you report of the treasurer of the Board of Missions, North Mississippi Conference. It shows what has been paid for Domestic and Foreign Missions in the charges and districts. If all the charges (and many of them the best) had paid as well as those reporting to date, we would make a much better showing. Many of the best stations and circuits have paid little or nothing. It is now only three months until Conference, and not one-fourth of the assessment has been paid. Out of an assessment of $17,735, we have paid only $3,679.80, leaving $14,056 to be collected in the next three months. It will take a united and persistent effort of every presiding elder and pastor and loyal layman in the Conference to get it. We cannot afford to fail this year. The whole Church is advancing. Shall we fall behind?

We are planning to hold missionary institutes in each presiding elder's district in the month of October. The dates are as follows: Winona, Oct. 1, 2; Durant, Oct. 6, 7; Columbus, Oct. 8, 9; Aberdeen, Oct. 13, 14; Corinth, Oct. 15, 16; Oxford, Oct. 21, 22; Sardis, Oct. 27, 28; Greenville, Oct. 29, 30.

The presiding elders will please name the place and arrange the programme. One day and night will be given to a place. I will arrange with the presiding elders to spend Sunday where they think I can do the most good. These institutes can be made a means of creating an interest and helping to arouse everybody to see the importance of this work. Yours in Christ,

W. S. LAGRONE,
Conference Missionary Evangelist.

TUPELO, Miss., Aug. 1, 1908.

Rev. W. S. Lagrone, Winona, Miss.:

Dear Brother: I inclose you total paid by districts. Winona comes first and Oxford last.

Aberdeen District	$259.95
Corinth District	501.00
Columbus District	248.98
Durant District	691.50
Greenville District	543.00
Oxford District	173.00
Sardis District	381.60
Winona District	880.78
Total	$3,679.81

	Missions	
	Domestic.	Foreign.
Aberdeen District—		
Houston, W. L. Graves	$50.00	....
Fulton, W. W. Martin	5.45	$10.00
Aberdeen, W. E. M. Brogan	25.00	....
Smithville, J. C. McElroy	4.35	11.15
Pittsboro, R. P. Gore	12.50	....
Tupelo, J. H. Felts	55.50	....
Buena Vista, M. A. Burns	35.00	....
Houlka, W. C. Carlisle	7.00	....
Okolona, R. A. Clark	....	39.00
Verona, D. M. Geddie	....	5.00
Totals	$194.80	$65.15
Corinth District—		
Iuka, O. L. Savage	$51.00	....
Ripley & N. H., A. H. Williams	36.00	....
New Albany, W. C. Harris	62.00	$112.00
Booneville, J. H. Holder	63.00	....
Corinth Ct., J. J. Garner	31.00	40.00
New Albany, A. W. Langley	25.00	....
Myrtle, G. W. Gordon	29.00	52.00
Totals	$297.00	$204.00
Columbus District—		
Starkville, R. H. B. Gladney	$81.72	$75.00
Crawford, D. W. Babb	....	92.26
Totals	$81.72	$167.26
Durant District—		
Pickens, Eugene Johnson	$46.00	$88.00
Kosciusko, R. A. Tucker	58.00	....
Vaiden, J. H. Smith	39.00	75.00
Ebenezer, T. L. Halfacre	5.50	....
West, W. L. Storment	35.00	66.00
Ackerman, C. D. Simpson	44.00	83.00
Lexington, J. W. Dorman	58.00	51.00
Kosciusko Ct., W. A. Clark	15.00	....
Rural Hill, W. W. Commander	28.00	....
Totals	$328.50	$363.00
Greenville District—		
Coahoma, D. L. Cogdell	$22.00	$35.00
Leland, J. W. Honnell	30.00	47.00
Robinsonville, J. R. Bright	45.00	....
Rosedale, L. P. Wasson	42.00	....
Shelby & M., R. A. Neblett	42.00	68.00
Gunnison & H., E. D. Lewis	58.00	....
Duncan & A., T. M. Bradley	30.00	15.00
[illegible], W. M. Langley	25.00	....
Greenville, J. R. Countiss	40.00	....
Jonestown & B., W. D. McCullough	28.00	52.00
Totals	$326.00	$217.00
Oxford District—		
Ashland, D. C. Foust	$36.00	
[illegible], D. H. Crowson	20.00	
[illegible], G. W. Strickland	40.00	
[illegible], L. H. Bass	55.00	
Water Valley, W. W. Woollard	54.00	
Totals	$17[illegible]	
Sardis District—		
Bahalia, S. A. Brown	$16.50	
Cockrum, W. R. Williams	11.00	
Crenshaw, W. J. O'Bryant	20.00	$20.00
Coldwater & Love, V. C. Curtis	54.00	50.00
Batesville, C. P. Moss	50.00	85.00
Wall Hill Ct., J. M. Huggins	15.00	17.10
Mount Pleasant, J. R. Wilson	23.00	....
Pleasant Hill, C. W. Bailey	20.00	....
Totals	$209.50	$172.10
Winona District—		
Itta Bena, L. W. Cain	$50.00	$90.00
Carrollton, R. L. Allen	50.00	110.00
Greenwood, J. C. Park	90.00	128.23
Belzoni, H. M. Young	20.00	50.00
Inverness, R. A. Ellis	14.00	27.05
Webb, T. H. Porter	50.00	41.50
Winona Ct., J. A. Hall	85.00	65.00
Totals	$369.00	$511.78

F. JOHNSON, Secretary.

NOTICE.

The Shiloh camp meeting for the year 1908 will begin on Friday night before the first Sunday in September and continue through the following week. The preaching will be done by Rev. Walter G. Harbin, assisted by other brethren who may attend the meeting. We extend a cordial invitation to all preachers and all others who desire to engage in the work of soul-saving to attend the meeting. All persons coming from a distance will leave the train at Pelahatchie, Miss., and from there will be conveyed by hack to Shiloh. We are planning for, looking forward to, and expecting a great revival.

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FEW WILL BE SAVED.

BY [illegible]

[illegible] From this passage we [illegible] narrow way [illegible] repent of all his sins, and that means such a sorrow for them that he not only turns away from them but purposes never to commit them again, and also he must exercise that faith that brings pardon of all his sins, [illegible] He must be born again [illegible] Holy Spirit. What a change in him when born of the Holy Spirit! "Old things are passed away; behold, all things are become new." (II. Cor. v. 17). "He is a new creature." He is so completely changed that his [illegible] relatives, friends and even his enemies can see that he is changed. Changed in heart, in looks, in words, glory be to God in his whole life! He does not think, talk and do like himself before his change. "He is a new creature," "created in Christ Jesus." Eph. ii. 10. He is not of the world as the Lord declared when he said in speaking of his disciples: "They are not of the world, even as I am not of the world." John xvii. 16. He does not think, talk or do as those of the world. He is different from them because he is completely changed by the Holy Ghost and they are not. His change is not a [illegible]—an expected [illegible] life, a [illegible] conscience, an ever and [illegible] to God. It is an [illegible] in every fibre of his mortal and spiritual [illegible], such a change that he knows it has occurred and hence is not dependent [illegible] pretended friendliness [illegible]. He knows it; he feels it and he delights to live it. He does just as the poet declared he would do, when changed:

"Then will I tell to sinners round
What a dear Savior I have found"

or as our Blessed Savior said: "For out of the abundance of the heart the mouth speaketh." Matt. xii. 34. The worldlings are full of corn, cotton, trade, speculation, money-making, newspapers, worldly honors and pleasures, and they talk them; but the changed man, the man who has passed through the "strait gate" into the "narrow way" is full of God and heavenly things, and hence talks them, sings them, and lives them everywhere and under all circumstances, because he is in the world, but is not of the same. He is no longer the [illegible] of pleasure. His affections are on things above and not on things [illegible]. He is like our Blessed Lord.

We have noticed the change of heart that must take place before one is saved from sin, and now let us see what is essential for final salvation, or salvation in heaven. [illegible] Paul expresses the whole thing when he said: [illegible]

[illegible] salvation with fear [illegible] and again, "Let [illegible]

[illegible] works of adultery, idolatry, wrath, murders, [illegible]

[illegible]

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DOG AND KITTEN.

The servant man of a family took a kitten [illegible] a pond with the intention of drowning it. [illegible] master's dog went with him, and when the kitten was thrown into the water the dog sprang in and brought it back to land. A second time the man threw it in, and again the dog rescued it; and when for the third time the servant tried to drown it, the dog, as resolute to save the little helpless life as the man was to destroy it, swam with it to the other side of the pool, ran all the way home with it, and deposited it before the kitchen fire. From that time the dog kept constant watch over the kitten. The two were inseparable, even sharing the same bed.—*Youth's Companion.*

THE BEST PLAN.

"Mother," said Cliff, "what am I going to do with Joe Blair?"

"What's the matter?" asked his mother, looking up from the work in her lap. The sea air blew freshly in her face, and her eyes roved past the angry little questioner to the shimmer of sunlit waves and the gleam of white sails.

"Why, we are building a fort, mother; and Joe will build it so near the water that in a few minutes it'll all be washed out to sea."

"Why don't you get him to build it higher up then?"

"I can't make him do it," cried Cliff, stamping the pebbly shore in vexation. "I've tried and tried, and I can't."

"How did you try?" asked the mother.

"Why," said Cliff, hesitating a little, "I first said that he mustn't."

"And then?"

"Why, then I told him that he was a big goose."

"And then?"

There was a little pause before this answer came: "I jerked his paddle away."

"And then?"

This time his mother thought she wouldn't get any answer at all, but at last Cliff said, hanging his head, "Then I knocked him over and made him cry."

"O my, my, my!" said the mother, shaking her head sadly; and Cliff felt very mean, indeed. "You have tried your own naughty way and failed; now suppose you try God's plan. He says that you must suffer long and be kind; go back and try that, little son."

Cliff went back very slowly. He didn't at all like God's plan of treating Joe; but he must have tried it, after all, for the two little boys built their fort without any more quarreling, and it lasted a whole fifteen minutes.—*Selected.*

A BOY'S ESSAY ON HORNETS.

A hornet is the smartest bug that flies anywhere. He comes when he pleases, and goes when he gets ready. One way a hornet shows his smartness is by attending strictly to his own business, and by making everything who interferes with him wish they had done the same thing.

When a hornet stings a fellow he knows it and never stops talking about it as long as his [illegible]

[illegible] Josh Billings says: "A hornet is [illegible]." Josh was a poor speller [illegible] in his [illegible] and rather hasty in [illegible].—[illegible] Herald.

GOOD MORNING.

[illegible] the following [illegible] which I was permitted to take [illegible] stranger:

"I am sure that I can tell you something that [illegible] in your ear [illegible] bitter [illegible]. Your son wasn't doing [illegible] me than [illegible] I was [illegible] facing failure [illegible] bitter want—[illegible] from the country [illegible] ashamed to go [illegible] give up [illegible] and yet [illegible] the point [illegible] unless the tide turned instantly. It [illegible] I gave myself just one more day for [illegible] to happen. I remember how I came down stairs that morning. I had not slept [illegible] not to have eaten any breakfast, for I had no money in hand to pay for it. I might [illegible] cares for my soul or body. [illegible] Your son passed me on the stair and [illegible] 'Good morning!' It wasn't much to say, but the very sound of it put new heart into me. [illegible] up my mind for one more try that day [illegible] work somewhere that would bring in a [illegible] Away up the back of my mind [illegible] another thought. I will stay and get [illegible] from that fellow [illegible] it did me good. Perhaps you know [illegible] and the way it helped a [illegible]

"That good morning came my way—I can't say how [illegible] as [illegible] in the morning as usual. The [illegible] in my [illegible] looked [illegible] Finally I got a job; it was [illegible] and I had my days for study [illegible] the time. [illegible] back of the wheels till the horse [illegible] got a purchase. That's what a good word does sometimes when the grade is [illegible] steep. I told him a little about it once or twice, but he couldn't understand. Perhaps [illegible] I've got a heart full [illegible] but the rest you can [illegible] If I was to say anything to him, it would be [illegible] verse that haunts me:

"[illegible] brighter clime
Bid me 'Good morning!'"

—*Christian Observer.*

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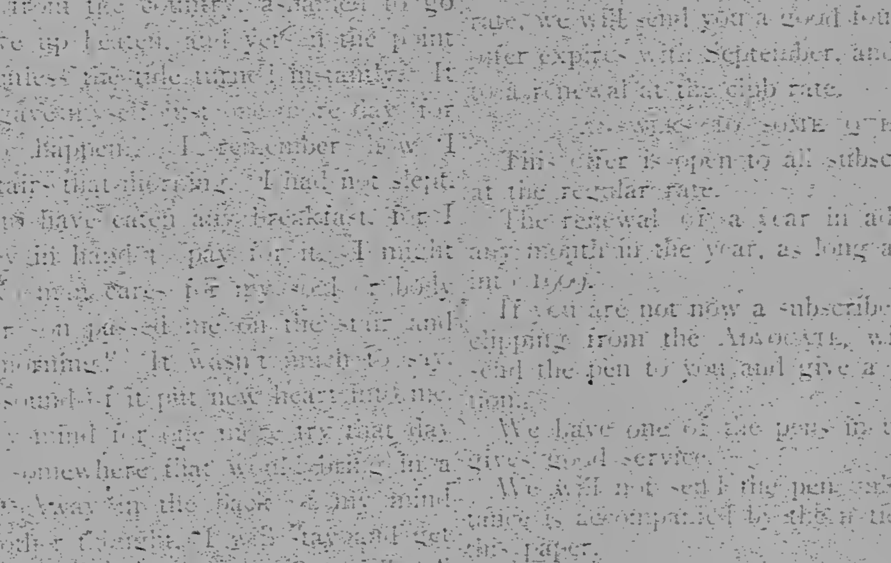
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TWO SUGGESTIONS.

BY BISHOP O. P. FITZGERALD.

My beloved brother and former partner in Methodist journalism, Dr. Boswell, will, I trust, permit me to make two suggestions through the columns of our NEW ORLEANS CHRISTIAN ADVOCATE.

First—While there may be some differences of opinion with regard to some questions concerning the management of the fight going on in our country against the liquor traffic and the drunkenness it produces, this one thing may be put down as certain, namely, that this fight will go on until the open saloon is abolished in all this land. To this end we may direct our plans and efforts in this sacred cause.

Second—The needless rivalry, the friction and the waste among the people called Methodists in these United States of America must cease. All of us can see thus far, and agree to this extent. As to anything further, sufficient unto its day will be its responsibility.

Nashville, Tenn.

One who seeks first the Kingdom of God and his righteousness makes investment for two worlds. The dividend will be happiness here and hereafter. This is "nominated in the bond." It gives "promise of the life that now is, and of that which is to come."

* * *

The folly and extravagance of this age are amazing. Hundreds of persons, laboring under the impression that it is necessary to their well-being to live as high and dress as well as their wealthy neighbors, live fully up to their income. Many go beyond and either involve themselves hopelessly in debt, or secretly appropriate another man's money to their own use. These facts account for many society scandals and public defalcations.

* * *

If God can be trusted and thanked when the seasons are favorable, and everything prospers with us, why not when everything seems to be against us? God's goodness never changes. It is no credit to our religion if we are happy and trustful only in prosperity. Anybody can walk by sight. It is when darkness comes that our faith is tested and proves helpful. Happy is the man who, in the darkest hour, can put his hand in God's and say: "Though he slay me, yet will I trust him."

A NEW AND MORE FRUITFUL BIBLE.

One of the leading preachers of New York, speaking of the critical study of the Scriptures, says: "Criticism—searching, daring, strong—has given us a new Bible, or rather, it has made the old Bible live again. It has given us a Bible more real, more fruitful, more inspiring. The educated man no longer thinks the thoughts his fathers thought." Notwithstanding, this same preacher mourns over the short-comings and decadence of the various evangelical Churches, especially in the city of New York.

We infer that this preacher has accepted all the conclusions of the Biblical critics, and carries into his study and pulpit the "new Bible"—the revised and expurgated edition. We infer also that other disciples of the critics do the same. Were we disposed to wonder that the churches have lost in spirituality, influence and members, this fact would arrest our wonder at once. Spiritual religion cannot flourish under the care of such preachers. The new Bible may be all that is claimed for it, but has not yet established itself in the confidence and affections of the common people from whose ranks the strength of the church is drawn.

Again, this preacher says: "I have been made sad at heart again as I have seen the cultivated, the aspiring, the brilliant among our young men and young women turned away from the church by the foolish and ignorant fulminations of the preacher." This is said of preachers in England who try to defend the Bible against the destructive critics. We venture to say that where one of these "ignorant and foolish preachers" turns one away from the church, the preacher who carries his criticisms into the pulpit drives a dozen away from Christ.

The preacher neglected to tell his hearers wherein the new, live and more real Bible is "more fruitful" than the old Book from which our fathers and mothers drew their inspiration.

Solomon said, "Great men are not always wise." More than once the truth of the saying has been forced upon our attention.

THE DIVINE MAN.

The term "divine man" is often used by modern writers and speakers in alluding to the person of our divine Lord. The purpose, with many, is to convey the idea that Jesus was less than God—only a man with a pure and holy character. For this there is no Scriptural warrant.

Our Lord was born a little child. He grew as other children grew, and "increased in wisdom and stature, and in favor with God and man." But neither at birth nor in the course of life did he assume the nature and characteristics of the Divine Being. He was already a self-existent Divine Being—had always been. He assumed human nature and came into the world for the purpose of making effective the plan of salvation. His name was "Immanuel, which being interpreted is, God with us." St. Paul says: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." St. John says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. [illegible] flesh, and [illegible] the [illegible] Father), [illegible] grace and truth."

Thus we see that all [illegible] witnesses, it was not the human [illegible] upon himself the nature and [illegible] but the Divine Jesus, the [illegible] took upon himself the nature [illegible] it behooved him to be [illegible] his brethren, that he might be a [illegible] high priest in things [illegible] make reconciliation [illegible] Hence it [illegible] was manifest in the flesh. This is [illegible] St. Paul [illegible] godliness.

[illegible] than a human [illegible] being. [illegible] Scriptures [illegible] human [illegible] the oper- [illegible] that such [illegible] The [illegible] his at- [illegible] In a very limited degree several of the attributes belonging to God may be communicated to man—he at least [illegible] communicated in [illegible] is concerned [illegible] may be communicated [illegible] that the Godhead may be transferred [illegible] is impossible. [illegible] that in Jesus Christ dwelt all [illegible] the Godhead bodily. [illegible] had been with God [illegible] Hence it is impossible [illegible] was only a man—a bright example [illegible] living and he- [illegible] from sin, to [illegible]

We are aware that this subject involves the question of the virgin birth of our Lord, to which we give hearty assent [illegible] we make [illegible] The Scriptures [illegible] They [illegible] was born of a virgin. The doctrine enters into the confession of faith of every evangelical order of Christians. [illegible] in the faith once delivered to the saints. To reject it is to deny to Jesus the power of atonement, for it makes him the [illegible] and therefore a man after the ordinary [illegible] the human race—superior only by virtue of an acquired blameless life and his [illegible] philanthropy.

The Scriptures [illegible] that Jesus was born of a human mother, but at the same time are careful [illegible] that he was born without sin. Whether the virgin herself was without sin the Word [illegible] is silent, [illegible] but whether sinless or not, [illegible] difference whether or not she was born sinless [illegible] derived [illegible] from his Father, who is God. The angel [illegible] Mary [illegible] The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

With many, especially with young and aspiring preachers, this talk of the "Divine-man" is not the result of wrong views of the nature and character of our Lord, but of a desire to catch and use modern phrases under the impression that they are attractive and apt to hold the attention of cultured hearers. In some instances it is perhaps due to a desire to restate New Testament truths in "up-to-date language." Truth gains nothing by such efforts.

The *Christian Advocate* (New York) prints in part an interview by a staff correspondent of the *Baltimore Sun* with Cardinal Gibbons. He expressed great concern over "the political condition of this country." He looks upon it as sad and alarming, and attributes it to the fact that religion is excluded from the public schools. He said: "There are no polities without morality. There is no morality without religion, and without religion there is no God. * * * The public school is the only place to begin. There are so many cunning little schemes being always devised by atheists, unbelievers and non-Christians to put God out of the public schools that the authorities of this country and in every State should exclude atheists and non-Christians from any office of authority, be it supervisory of the public schools, or not." To remedy this tendency to corruption he would "segregate the public schools—let each denomination maintain its own schools, with its own Christian teachers," and support these schools out of the public funds—each denomination to draw its proportionate share. The Cardinal is a wise man, and knows much about the government and polities, and of course, he knows all about his own Church, but he knows absolutely nothing about the religious life of the country at large. Under such a scheme it would be impossible to support all the schools. Take one little town and make the calculation. It has nine churches of white people, all organized and working. It has several churches for negroes. It has a large element of Jewish citizens, though no synagogue. At present one schoolhouse with six teachers for white children, and one good school for negroes. Our public school teachers get a scant living now. They get all the State is able to pay. What would they get with the number of teachers doubled? And they would be more than doubled under Cardinal Gibbons' plan. In some places the Roman Catholics would get the lion's share, in other places Protestants would get it and vexation and trouble would ensue. Cardinal Gibbons would do far better for the country if he would join Protestants in helping to put the Bible in our schools, and let the children learn that it is God's Word, and the authoritative source of all good. But this he will not do.

PERSONAL.

Rev. A. S. Lutz, pastor of Felicity Street Church, is engaged this week in holding a meeting at Ethel, La., a church which he served while a student at Centenary College.

A lady stenographer and type-writer, competent and experienced, desires a situation. She can give satisfactory references. For information address Rev. I. L. Peebles, Bolton, Miss.

We had the pleasure of a good talk with Rev. R. W. Vaughan, of Franklin, on Monday last. He was passing through the city on his way to some point in the northern part of the State.

Dr. Sawyer keeps busy going and preaching, notwithstanding the hot weather. He spent several days last week at the [illegible] Creek camp-meeting, preached six times, and went to [illegible], where he preached on the Sabbath. He is now at home resting for a few days.

Rev. O. B. Armour, of Aberdeen Circuit, has had two revivals with fine results. He is now closing out his fourth year of the work, and is planning to have his parsonage painted and fixed for his successor. He writes that the indications are his fourth year will be his best.

For two Sundays past Rev. K. S. [illegible], late of Mississippi, but now living at Hammond, La., has filled the pulpit at [illegible], the pastor, Rev. S. L. Riggs, being in New Orleans waiting on his wife, who, we understand, is under treatment at one of the infirmaries. We trust her illness is only temporary.

Rev. W. G. Harbin has been engaged in a meeting at Florence, Miss., with excellent results. Six persons joined our Church and five other churches, and nine family altars were erected. Some of the conversions were of old time power. In his meetings Brother Harbin never forgets the ADVOCATE.

Dr. Reagan and Rev. S. L. Pope, from Mississippi, both of whom are under treatment at the Pasteur Institute of the city, called at the office last week. They are both well and in fine spirits. Each one feels safe from rabies. Brother Pope's course of treatment ended on Monday, the 17th. We trust he is entirely safe.

We know our readers will enjoy the character sketch of "Gilderoy" in this issue of the ADVOCATE. Gilderoy has often pleased and edified the readers of this paper, and all the papers of Southern Methodism. He has written many sketches of others, but, as far as we know, this is the first time he has ever been sketched in print. Nobody will be more surprised to see this sketch than Gilderoy. We did not ask him for the privilege of printing it.

The Helping-hand Mission, conducted by our friend and brother, Rev. J. J. Hoffman, assisted by his worthy wife, is a "helping-hand" indeed, and well deserves the recognition and support of the good people of the city. It is located in the rear of Brother Hoffman's Bible House, 610 Bayonne Street. It is now at the close of its eighth year. The annual report will soon be made public. It will be a pleasant surprise to those who have no acquaintance with the institution.

We are under obligation to Hon. W. R. Dodson, Director of Experiment Stations of the Louisiana State University and Agricultural and Mechanical College, for Bulletins Nos. 106 and 107, the first "A preliminary report on the so-called cerebro-spinal meningitis of horses;" the second, "Preliminary tests of sugar-house machinery." These publications are of interest to Louisiana planters, and may be secured free of charge by addressing the director, W. R. Dodson, Baton Rouge, La.

Rev. Tobias Gibson, pioneer of Methodism in Mississippi, organized a church in Washington, Adams County, in 1799, which is still in existence, with Rev. H. C. Brown as pastor. When the first house of worship was built we do not know. The present building, a picture of which appears in the *Washington [illegible]* of August 7, is of brick, after the style of the early years of the last century, and was built eighty-eight years ago. The charter members of the old church numbered eighty-six white and two colored persons.

Two or three letters have reached us asking why reports of certain district conferences have been delayed. In reply we say: Such matter is always on the docket as "preferred matter," and we print it as soon as practicable. We have so treated the reports in question, except the one from Newton District, by Rev. T. J. O'Neil. It was received in due time, but, unfortunately, in sorting out the matter for the week, it was overlooked. It should have appeared last week. Brother O'Neil is not to blame. The editor's [illegible] overlooked it. We throw ourselves at the mercy of the court.

Of more than common biographical interest should be the paper in the September *Century*, "The Early Life of Robert Fulton," by Alice Crary Sutcliffe, a great-granddaughter of the inventor. Miss Crary has been entrusted by the Fulton family with the preparation of a volume which will be virtually a new presentation of this [illegible] man, who, as painter and inventor, fairly challenges the attention of his compatriots. Researches have discovered a number of new portraits of and by Fulton, and have brought to light new material in regard to his whole career. The September *Century* paper and later accounts will be taken from the most interesting of this new material.

Rev. P. H. Howse, from Carriere, Miss., made a very pleasant call at the ADVOCATE office. He had just come from the camp meeting held on the Topisaw charge under the pastorate of Rev. J. B. King. The meeting was one of the most remarkable ever held on the encampment. There were from seventy-five to one hundred conversions, and sixteen accessions to the Church. The Church was generally revived, backsliders were reclaimed, old feuds were settled. The preaching was done by Rev. Geo. H. Thompson, presiding elder of the Brookhaven District; Rev. W. M. Sullivan, of McComb City; Rev. W. H. Lewis, of Port Gibson; Rev. W. T. Griffin, of Long Beach, and Rev. P. H. Howse, of Carriere. Brother Bethea, a local preacher, and Rev. J. W. Sandall were also in attendance.

IS IT TRUE?

A Presbyterian preacher told me this morning that he heard a president of a Baptist College say a few days ago that one thousand and forty Baptist young people attended Methodist colleges in Mississippi last year, and that eight hundred and twenty of them joined the Methodist Church. As our Conference schools only enrolled nine hundred and twenty students last year, the North Mississippi Conference must have done a thriving proselyting business.

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Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

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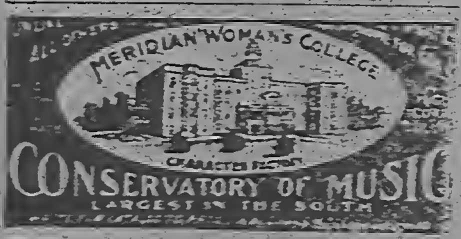

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Obituaries.

[illegible]

On [illegible] ALLEN [illegible] Only a few [illegible] Church [illegible] Lydia [illegible] Church. And [illegible] with God, and [illegible] the coming of the loved [illegible] May the Lord [illegible]

C. C. GIBSON.

SAMUEL TRICHEL ELLIS, [illegible] was born Oct. [illegible] Wright Grove, Miss., on July [illegible] He had [illegible] a student and [illegible] his physical [illegible] For several months he had been gradually wasting away with physical collapse and exhaustion till the day of his death. He was baptized in infancy, dedicated to God [illegible] the Methodist Church in early childhood, and [illegible] an active part in the Church and Sunday School work. He was a close student [illegible] gradually building up a library and culling and assorting numerous articles from newspapers and kindred sources. [illegible] graduated in the highest class at his village school [illegible] Providence. He [illegible] and what [illegible] or what [illegible] all for him [illegible] to give [illegible] the last [illegible] not have [illegible] the [illegible] were many, and death [illegible] He sleeps in the little village graveyard beside Ramona Vashti Ellis. Many friends attended the funeral exercises, conducted by his pastor, Rev. M. J. Miller, paying their last

[illegible] the departed [illegible] Word of God [illegible] a sweeter grandeur, and [illegible] have been drawn [illegible] Lord [illegible] through [illegible] W. A. ELLIS.

[illegible] CHARLES [illegible] County, Miss. [illegible] the family [illegible] Colonel and Mrs. E. J. Rew, and is survived by [illegible] his three brothers and [illegible] Edward, George and Fletcher [illegible] in the Gold [illegible] Army [illegible] A. First [illegible] was [illegible] and death never [illegible]

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PRRAYER-MEETING TOPIC.

Aug. 23. The Way of the Cross for Us. Matt. xvi. 21-28; Luke xiv. 25-35.

In all of history there is nothing more wonderful than in the transformation of the instrument of shameful and cruel death into the emblem of the loftiest service and the noblest living, yet this is what the Master has done. The Romans put their criminals to death upon the cross. Nailed to its cross bar the criminal lingered out a death of hideous suffering, while he was mocked by passing multitudes. To die upon the cross was to leave a stain upon one's family, such as a death by the hangman's noose to-day. Yet when Jesus submitted himself to the hands of the Romans, and suffered for our sins upon the cross, he made it the standard of armies, a badge of Christian fellowship and the symbol of all that is pure and good.

2. The Call of the Cross.

The call of the Christ comes to every man and woman, every boy and girl. "If any one will come after me, let him deny himself, and take up his cross, and follow me." Great throngs are ready to follow him, who can give them bread. There are multitudes to-day, who follow for the good things which the church can bestow. If the church provides friends and influence; if it says nice things about you and tenders you the chief seat, all is well. But the Master says to those who are at ease, to old and young, take up your cross and follow me. That which Paul called the offense of the cross (Gal. v. 11), has driven many a person out of the church, and caused many others to lapse into formal Christians with meaningless lives.

3. The Offence of the Cross.

The man who was nailed to the cross, was not to be taken down, until dead. He who carried the cross, as a rule was to be nailed to the cross. When the Master invites you to bear your cross after him, he asks you to consign yourself to the death of the cross. While there may be no occasion for the suffering of physical death, yet there must be a death of self and of sin, crucified with Christ. The shame of the cross must touch your life until you can understand somewhat of the spirit of those of old, who rejoiced when they were counted worthy to suffer shame for his name.

The offense of the cross has placed reproach upon some of the best men of the earth, as they have borne without a murmur the stigma of the faults of others.

4. The Message of the Cross.

The message of the cross is one of life and love. The hope of the world centers there. From it divine love has sent out a message of love and salvation to all the world. Here is the great difference between the practical effect of the cross in the life and all the systems of asceticism of the heathen world. The heathen conception of sacrifice is one of so much effort bartered for so much personal gain. The sacrifice of the cross means the surrender of so much of [illegible] life and so [illegible] the welfare of others and the [illegible]ing of the Master. To all the world the cross stands as a symbol of divine love sending forth a message of universal love to all. In your life the cross is [illegible] means that you are [illegible] to sacrifice your self for the welfare of those for whom the Master died. [illegible] follow [illegible] into the thick of the [illegible], so will you follow the cross wherever the Master leads. As the standards of [illegible] symbols of its glory, so the cross will stand for the glory of your Lord. At the last, before the Master, you shall exchange the cross for a crown, if you have been faithful unto the end.

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Aug. 6, 1908, at the Methodist Church, Indian Bayou, La., by Rev. F. P. Moss, Mr. STEPHEN BREAUX and Miss EULA FOREMAN, of Ridge, La.

Aug. 3, 1908, at the residence of the bride's parents, near Edlicaton, Miss., by Rev. C. C. Gibson, Mr. J. E. MOXLEY, of Kentucky, to Miss LOTTIE ANN KEES, of Franklin County, Miss.

May 17, 1908, at the residence of the bride's parents, near Cold Springs Church, by Rev. C. C. Gibson, Mr. H. M. SAXON, of Jefferson County, to Miss ROVILLA CUPIT, of Franklin County, Miss.

May 31, 1908, at the residence of the bride's parents, Rev. O. N. Harrington, Edlicaton, Miss., by Rev. C. C. Gibson, Mr. CARROL HILL to Miss ELMA V. HARRINGTON.

June 21, 1908, at the residence of the bride's parents, near Nebo Church, Jefferson County, Miss., by Rev. C. C. Gibson, Mr. DALLAS W. CRUISE and Miss ETHEL FLOWERS.

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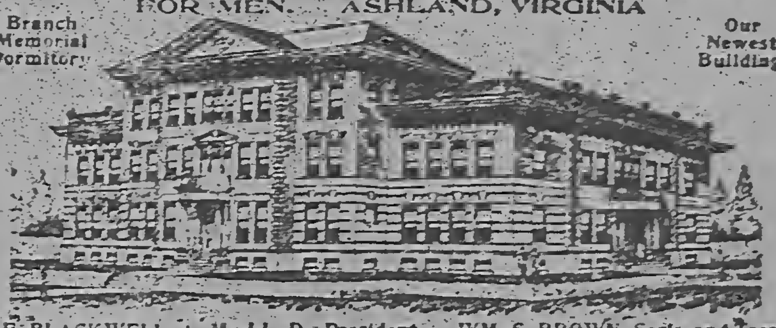

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and
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[illegible]

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

A GREAT REVIVAL AT CEDAR BLUFF, MISS.

We have just closed possibly one of the greatest revivals ever held at Cedar Bluff. The meeting began July [illegible] and continued through August [illegible]. All the different churches united and invited Rev. E. A. Shafer, from Mobile, Ala., who was assisted by his singer, Rev. B. C. Glenn. He preached like one of the Old Testament prophets when he said, "the wages of sin is death, but the gift of God is eternal life." His sermons were simple, though very impressive. He impressed upon the Christian people the importance of personal work, especially at the close of each service.

In spite of the incessant rains, he had fine congregations. The seating capacity of the church is about 450; the house was crowded with a hungry, thirsting multitude of people who were anxious to drink in his words of truth and wisdom. As the week grew older, the interest increased. Crowds were seated in buggies and wagons by each window and door, electrified with his dramatic eloquence. The Holy Spirit could be seen operating in the minds and hearts of all his hearers. After each service an opportunity was given for any who wished to unite themselves with the Church. As a result of the meeting about 5[illegible] united with the different churches.

On August 2 he preached a sermon to men only, on the importance of living purer lives, and teaching them that in the Church is the place to rear their children. Fraternally yours,

J. A. COLEMAN.

Argo Red Salmon is ready for the table as soon as the can is opened, or it may be served in 77 different ways.

In Germany the authorities have discovered what seems to be an excellent way to put an end to the caterpillar plague that has done such serious damage to the local forests. They catch the brown nun moth in enormous quantities, which lay the eggs from which the caterpillars come. Large and powerful reflectors are placed over a deep receptacle and powerful exhaust fans. At night two great streams of light are thrown upon the mountainsides a half-mile distant. The results have been astonishing. The moths drawn by the brilliancy come fluttering in thousands along the broad rays of light. When they get within a certain distance of the reflectors the exhaust fans take up their work and with powerful currents of air swirl them down into the receptacle. On the first night no less than three tons of moths were caught.

RESTLESS NIGHTS

Are due to an exhausted, irritable condition of the nervous system. [illegible] will [illegible] and refreshing [illegible] take one of Dr. Miles' Anti-Pain Pills on going to bed, or when [illegible] awaken in the night. They soothe the nerves and sleep quickly follows. They are perfectly harmless if taken as directed. Sold by druggists. 25 doses 25c. Never sold in bulk.

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Member of the National Association of Dental Faculties. If you are interested in a dental education write A. G. FRIEDRICHS, Dean,
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CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Uptown 1832.

First Methodist Church, St. Charles Ave., near Calliope St., Rev. J. E. Wray, pastor; residence, [illegible] Prytania St.; phone, Uptown [illegible]; office hours at Church, [illegible] Church phone, Main [illegible].

Second Methodist Church, [illegible] Burgundy, near Lafayette Ave., Rev. A. D. Townsend, pastor; residence, [illegible] N. Rampart St. [illegible] a.m.; Phone, Hemlock [illegible].

Parker Memorial, corner Nashville avenue and Perrier street, Rev. [illegible] Atkinson, pastor; residence, 734 Nashville avenue.

Louisiana Avenue, corner Louisiana Ave. and Magazine St., Rev. W. W. Holmes, pastor; residence 3[illegible] Camp St.; phone, Uptown 17[illegible].

Rayne Memorial, St. Charles Avenue and General Taylor Streets, Dr. John A. Rice, pastor; residence, [illegible] Peniston Street.

Felicity Street Church, corner Felicity and Chestnut Streets, Rev. Albert S. Lutz, pastor; residence [illegible] Chestnut Street.

Carrollton Avenue, corner Carrollton avenue and Elm street, Rev. Henry T. Carley, pastor; residence, 1225 Fern St.; phone, Uptown [illegible].

Algiers, Lavergne Street, corner Delaronde, Rev. L. F. Feston, pastor; residence, 214 Seguin.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence, [illegible] Magazine Street; phone, Uptown 2439.

Epworth Church, corner Banks and Scott Streets, Rev. L. A. Sims, pastor; residence, 222 South Pierce Street.

Rev. Jno. L. Sutton, Superintendent Orphan Boys' Asylum; residence, [illegible] St. Charles Ave.; phone, Uptown [illegible].

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, [illegible] St. Anne St., opposite Jackson Square.

Rev. L. E. Wich[illegible], Lower Coast Mission; address, Board of Trade Bldg., New Orleans.

R. F. Harrell, pastor, Mary Werlein Mission, also secretary Y. M. C. A., [illegible] St. Charles.

The American [illegible] received a [illegible] New Zealand [illegible] states that [illegible] improvement [illegible]

[illegible] cannot [illegible] charge.

ARGO ARGO ARGO ARGO ARGO

The Illinois Central Railroad [illegible] General Passenger Agent [illegible] cars [illegible] we have decided [illegible] S[illegible] R[illegible]

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Only Tonic—one bottle—one cure.

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FROM AMERICUS, MISS.

Dear Dr. Boswell: We are glad to report progress on our charge. We have a large circuit, containing six societies, having a membership of about three hundred. Though widely scattered, they attend services quite well. We have bright conversions at some of our regular services, and, of course, accessions where this happy work is in progress.

We have held three protracted meetings, viz.: Big Point, Salem and Pleasant Hill, which resulted in nine accessions and the quickening of the membership at those places.

Brother C. M. Chapman, of Montrose, did the preaching for us and did it well; also Brother L. R. Roberts helped at Pleasant Hill.

We have seven Sunday schools and four prayer meetings. Two of these are men's prayer meetings, and are doing good work, as they reach our young men, and train them for usefulness in the kingdom of God.

The spiritual atmosphere is getting better about here all the time. We pray the good Lord that great results may come as the reward of the faithfulness of his servants. At our last Quarterly meeting we reported nineteen accessions, twenty-four infants baptized, eighteen new subscribers to the New Orleans Christian Advocate, and our missionary assessments paid in full. We hope to have a full report at Conference next December.

We have four more meetings to hold, besides the camp meeting at Salem. Hence, we have to improve somewhat on what we have already done, God helping us.

Doctor, before closing, would like to say that our people have been very kind to us. So many useful things have been given to us this year, that help a small salary as to really make the salary larger than the figures indicate. May the Lord richly reward them all.

With a promise for another report this year, I am yours,

W. W. PERRY, P. C.

Argo Red Salmon has the "Mor-ish" taste—the more you eat the more you want.

SOUTH UNION CAMP MEETING.

Dear Dr. Boswell: We have just closed a glorious, old-fashioned camp meeting at South Union. It was the best meeting that has been held for years. Throughout the entire meeting the Spirit of God was manifest. Especially during the latter part great interest was taken in the reclaiming and saving of souls. It was a beautiful sight to see fathers and mothers among their children working in behalf of the Master, friends and relatives in the altar praying for unsaved souls, and it was gladsome to the ear to hear the shouts of Halleluiah ringing through the whole encampment, as backsliders were reclaimed and sinners brought to Christ.

We were blessed with splendid ministerial help. Brother S. M. Thames, our presiding elder, was with us and did some good preaching. Then we had Brother J. W. Raper, of Louisville; Brother W. N. Duncan, of Durant; Brother T. C. Weir, of Starkville; Brother J. D. Simpson, of Ackerman; Brother J. R. Bright, of Robinsonville, and Brother C. M. Chapman, president of Montrose College, from the Mississippi Conference.

Brother Chapman is doing a noble work, preparing boys and girls for the higher colleges and universities and for a noble Christian life. May the Lord bless him in his work.

Our children's services were conducted by Brothers Raper and Chapman. These services were among the best, for there is nothing that pleases God more than the bringing of children to his kingdom.

Twenty-five were received into the church, besides the reclaiming of many luke-warm Christians.

W. F. ROGERS.

Chester, Miss.

FROM JONESBORO CIRCUIT.

Dear Dr. Boswell: We have just closed our first meeting for this season, which was at Stateline. We were assisted by Rev. Olin Ray, who preached five of the eight sermons [illegible] the meetings; also by Rev. [illegible], of [illegible], Tenn., who preached three times; and Brother [illegible], of [illegible], who preached three times and proved himself to be an interesting and successful altar worker.

We had forty-two conversions and thirty-six additions to the church. The meeting continued for nine days. We had a great revival in the church as well as among the sinners. The people say it was the best meeting that ever was known at Stateline. They are taking steps to seat the house and paint their church.

We have asked the Lord to give us one hundred additions to the church this year. In one-fourth of the meeting he has given us thirty-six of the number and more to follow at that church. Yours truly,

E. C. SULLIVAN.

Aug. [illegible]

There is no better Salmon canned at any price than Argo. One trial will prove it.

REPORT FROM INDIAN MISSION.

Dear Dr. Boswell: I send you a report from the Indian Mission. I have been giving my whole time to the work this year and we are having a good time. We have just had a good meeting at Phillips' Chapel. Two backsliders were reclaimed and one other Choctaw joined the church.

We expect to hold a ten day's meeting west of Pearl River the fourth Sunday in August and a meeting at Tallachulac the second Sunday in September. Then we are to have a meeting two miles south of Philadelphia, and another five miles northwest of Philadelphia.

Our Sunday School work is doing very well, and we are trying to have a school at Moscow. I hope the Editor and readers of the Advocate will pray for me and the Choctaws.

SIMPSON J. TUBBY, P. C.

PROVENCAL CHARGE.

Dear Advocate: I write you from Shady Grove, one of the churches of Provencal Circuit. Our pastor and preacher, Brother Frank Power, who has accomplished great and lasting good to our church, began a protracted meeting on the 24th of July, lasting ten days, with the most happy results indeed for good.

There were some eighteen accessions to the church. The Lord being with us, everybody seemed deeply interested about their salvation, testifying to the glory of God, acknowledging their determination to lead a better life. We felt the power of faith and blessed the Lord for his great goodness. The old and stout-hearted sinner was made humble and penitent. It was a joyful time with the Christians.

Brother Power being alone, deserves much credit for his great zeal and faith in his calling to preach and teach the love of Jesus Christ to a dying world. He was made happy seeing his efforts were not in vain. May God bless our dear and beloved Brother. When his earthly toils are ended, may he be taken home to receive a rich reward.

With the hope we all meet again, I remain your brother,

C. A. PRESLEY.

TAKE MUSIC LESSONS

At Largest Conservatory in the South; at Meridian WOMAN'S COLLEGE. For particulars write Pres. J. W. Beeson, Meridian, Miss.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Crowley Dist.—Third Round.

[illegible] ... Aug. 22, 23
[illegible] ... Aug. 23
[illegible] ... Aug. 25.
[illegible] ... Aug. 26.

[illegible] McHENRY, P. E.

New Orleans District—Third Round.

First Church ... [illegible] Aug. 23
[illegible] ... p.m. Aug. 23
Rayne Memorial ... Aug. 30
Covington, at Fitzgerald ... Sept. 6
[illegible] Circuit ... Sept. 13
[illegible] Avenue ... Sept. 20

F. N. PARKER, P. E.

Arcadia Dist.—Third Round.

Arcadia ... July 25, 26
District Conference, at Bienville
Ringgold, at Gr. Bayou ... Aug. 22, 23
Lanesville, at Brushwood ... Aug. 25,
C. Valley, at Sp. Hill ... Aug. 29, 30

BISCOE CARTER, P. E.

Shreveport Dist.—Third Round.

Mansfield Circuit, at Sloan ... Aug. 22, 23
Mansfield Station ... Aug. 23, 24
Hornbeck ... Aug. 26, 27
Leesville ... Aug. 29, 30
Bon Ami ... Sept. 5, 6
De Ridder ... Sept. 6, 7
Shreveport—First Ch. ... Sept. 9,
Noel [illegible] ... Sept. 10,
Texas Avenue ... Sept. 13, 14
Provencal ... Sept. 15, 16
Greenwood ... Sept. 19, 20

T. J. WARLICK, P. E.

Baton Rouge Dist.—Third Round.

Mt. Hermon, at Pine Ridge ... Aug. 22, 23
Kentwood ... 8 p. m. ... Aug. 23
Amite City ... 8 p. m. ... Aug. 24
Independence, at Red Oak ... Aug. 29, 30
Live Oak, at Friendship ... Aug. 30, 31
Franklinton, at Angie ... Sept. 5, 6
St. Helena, at Darlington ... Sept. 12, 13
Pine Grove, at Pipkins ... Sept. 13, 14
Melville, at Melville ... Sept. 19, 20
New Roads ... Sept. 26, 27
Port Vincent, at Meadows ... Oct. 3
Baton Rouge, 1st. Church ... Oct. 4, 5
Baton Rouge, 2nd Church ... Oct. 4, 5

R. W. TUCKER, P. E.

Alexandria Dist.—Third Round.

Summerville, at Pinegrove ... Aug. 22, 23
Troy ... Aug. 23, 24
Dry Creek, at Spring Hill ... Aug. 29, 30
Opelousas ... Sept. 3,

N. E. JOYNER, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Pearl River, at P. Chapel ... Aug. 23, 24
Wesson ... Aug. 30, 31

G. [illegible]SON, P. E.

Jackson Dist.—Third Round.

Flora, at [illegible] ... Aug. 23, 24
Braxton, at Bethany ... Aug. 26
Yazoo City ... Aug. 30, 31
[illegible] ... Sept. 1
Madison, [illegible] 11 a.m. ... Sept. 5, 6
Jackson, [illegible] St., 8 p.m. ... Sept. 6, 7
Mount Olive ... Sept. 9
Eden, at Lodi ... Sept. 12, 13

The pastors are requested to give special attention to Questions 17 and 22, and in both cases to present written reports. A. F. WATKINS, P. E.

Natchez Dist.—Third Round.

Barlow, at Brandywine ... Aug. 22, 23
Bayou Pierre, at Pleas. R. ... Aug. 24,
Fayette, at Fayette ... Aug. 26, 27
Washington, at Pinegrove ... Aug. 29,
Natchez, Pearl Street ... Aug. 29, 30
Natchez, Jefferson Street ... Aug. 30, 31
Woodville ... Sept. 5, 6
Percy Creek, at P. C. ... Sept. 7,

J. T. LEGGETT, P. E.

Vicksburg Dist.—Third Round.

Bolton, at Brownsville ... Aug. 22, 23
Satartia, at Wesley Chapel ... Aug. 29, 30
Rocky Springs, at Hickory Ridge ... Sept. 5, 6
Port Gibson, at P. G. ... Sept. 12, 13
Rolling Fork, at R. F. ... Sept. 19, 20
Silver City, at Holly Bluff ... Sept. 26, 27
Mayersville, at Brunswick ... Oct. 3, 4

G. H. GALLOWAY, P. E.

NORTH MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

[illegible], at W. ... Aug. 22, 23
[illegible] and [illegible], at St. [illegible] ... Aug. 24,
[illegible] Beach ... Aug. 25,
[illegible] Street, at [illegible] City ... Aug. 31,
[illegible] ... Sept. 1,
[illegible], [illegible]'s Chap. ... Sept. 2,
[illegible] Springs, at Oak S. ... Sept. 2,
[illegible] ... Sept. 3,
[illegible] Main Street ... Sept. 6, 7
[illegible] Street, [illegible] p.m. ... Sept. 12,
[illegible] Street ... Sept. 13, 14
[illegible], at R. [illegible] ... Sept. 19, 20
[illegible] Ave. ... Sept. 23,

M. L. BURTON, P. E.

Greenville Dist.—Third Round.

Glen Allan, at S. Greenville ... Sept. 13, 14
Shaw, at S. ... Sept. 16,
Delta Mission ... Sept. 19, 20

R. A. MEEK, P. E.

Oxford Dist.—Third Round.

Paris Ct., at Midway ... Aug. 22, 23
Grenada Ct., at Duck Hill ... Aug. 29, 30
Waterford Ct., at Pine Mt. ... Sept. 4,
Holly Springs Ct., at Sylvestria ... Sept. 5, 6
Coffeeville Ct., at Antioch ... Sept. 12, 13
Potts Camp Ct., Palestine ... Sept. 19, 20
Ashland Ct., at Union H. ... Sept. 26, 27

J. E. CUNNINGHAM, P. E.

Winona Dist.—Third Round.

Mars Hill, at Chapel Hill ... Aug. 22, 23
Tomnolen, at Lebanon ... Aug. 29, 30
Slate Springs, at Cross R. ... Sept. 5, 6

E. S. LEWIS, P. E.

Corinth District—Third Round.

Booneville Ct., at Edges' Chapel ... Aug. 22, 23
New Albany Circuit, at Bethlehem ... Aug. 29, 30
Ripley and New Hope, at Dumas ... Aug. 30, 31
New Albany Station, at Glenfield ... Sept. 6, 7
Myrtle Ct., Union Hill ... Sept. 8,
Rainey and Falkner ... Sept. 12, 13
Jonesboro Ct., Ebenezer ... Sept. 15,

BEN. P. JACO, P. E.

Durant District—Third Round.

McCool ... Aug. 22, 23
Black Hawk ... Aug. 29, 30
Sidon ... Sept. 5, 6
Poplar Creek ... Sept. 9,

S. M. THAMES, P. E.

Columbus Dist.—Third Round.

Mathiston, Providence ... Aug. 22, 23
Crawford, Trinity ... Aug. 29, 30
Sturges, Beel's Hill ... Sept. 5, 6
Brooksville, Xprairie ... Sept. 12, 13
Hebron ... Sept. 19, 20
Cedar Bluff ... Sept. 26, 27

L. M. LIPSCOMB, P. E.

Sardis Dist.—Third Round.

[illegible], at Tillatoba ... Aug. 29, 30
[illegible], at Chapel Hill ... Aug. 31,
[illegible], at Lovejoy ... Sept. 5, 6
[illegible] ... Sept. 12, 13
[illegible] ... Sept. 16,
Crenshaw, at Crenshaw ... Sept. 19, 20
[illegible] ... Sept. 25,
Arkabutla, at Harmony ... Sept. 26, 27

W. M. YOUNG, P. E.

Aberdeen Dist.—Third Round.

Pittsboro, at Chapel Hill ... Aug. 22, 23
Smithville, at P. Memorial ... Aug. 29, 30
Aberdeen Ct., Riggan's C. ... Sept. 3,
Okalona Ct., at Tranquil ... Sept. 5, 6
Nettleton Ct., at Shiloh ... Sept. 10,
Fulton, at Hopewell ... Sept. 12, 13

J. H. MITCHELL, P. E.

Newton Dist.—Third Round.

Chunkey, at Sageville ... Aug. 27,
W. and H., Sandersville ... Aug. 29, 30
Decatur, at Good Hope ... Sept. 12, 13
Newton ... Sept. 16,
Neshoba, at —— ... Sept. 18,
Philadelphia ... Sept. 19, 20
Indian Mission ... Sept. 21,
Edenberg, at Mt. Zion ... Sept. 22,
Harpersville, at Good H. ... Sept. 24,
Carthage, at —— ... Sept. 25,
Walnut Grove, at —— ... Sept 26, 27
Rose Hill, at —— ... Sept 30,

JAS. M. WEEMS, P. E.

MOXINE CHILL TONIC
Only Tonic—one bottle—one cure.

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die.

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.

STEWARDS' INSTITUTE AT PELAHATCHIE, MISS.

At the Stewards' Institute for Harperville, Shiloh and Morton and Pelahatchie Circuits, ordered by the presiding elder and appointed by T. J. O'Neil, the authorized organizer, held at Pelahatchie, Miss., July [illegible], 1908, the following programme was discussed.

I. The Relation of the Steward and the Pastor.

II. The Relation of a Liberal Support of the Institutions of the Church to Temporal Prosperity.

III. The Claims of the Pastor Upon His People for a Support.

IV. The Claims of the People Upon the Pastor for His Time and Labor.

V. Should Each Member of the Church be Taught and Expected to Support the Institutions of the Church as a Religious Duty?

VI. The Relation of a Liberal Support of the Institutions of the Church to Spiritual Life.

There were only seven stewards present, but the discussions were lively and interesting. Mr. Ed Rhodes of Shiloh read an especially interesting paper on "The Relation of a Liberal Support of the Institutions of the Church to Temporal Prosperity."

A number of laymen other than stewards (and women) were present and some of them took part in the discussions.

Prof. John Rundle's presence and speeches contributed largely to the success of the meeting. I will say, by the way, Prof. Rundle is one of the best Sunday School Superintendents I ever knew.

The stewards present were so well pleased with the meeting they asked that another be appointed. This seems to be a time of great awakening among the laymen.

T. J. O'NEIL.

The Argo Red Salmon Cook Book gives thirty-nine recipes for preparing Salmon and sauces. Send a postal card to Alaska Packers Association, San Francisco, Cal., for it.

MOXINE

Cures LAGRIPPE and Colds.

REVIVAL AT DAVIS' CHAPEL

[illegible] Lord [illegible] the good Lord [illegible] God and sinners [illegible]

As [illegible] Brother [illegible] I thank [illegible] and sweet [illegible] earnest and soft way he expounded the word of God to the people. I am sure every one was touched by them.

Some of the people pledged themselves to [illegible]. We are going to have prayer meetings, reorganize our Sunday School and live better than we have ever lived before.

We pray God to [illegible] more men in the ministry like our pastor, W. V. Shearer. He [illegible] at Lochtown(?), Miss. [illegible] his wife, his mother-in-law and dear little boy with him and just threw himself and body into the meeting. And what a good time we [illegible]. Brother Shearer is the man for the times, not afraid to [illegible] into the fields where the [illegible] and talk to them of salvation [illegible] and talk to them [illegible] of a loving Savior. If we had more men in the ministry like him there would be better men and women and there would be [illegible] homes.

About fifteen [illegible] professed faith in Christ, five joined the Methodist Church, [illegible] the Baptist. The whole neighborhood was stirred as it has not been for years. Thank God for the victory that overcometh the world.

Your loving sister,

LUCY E. TROTTER.

Sardis, Miss., Aug. [illegible]

ITCHING SKIN SPLOTCHES.

Are you [illegible] with them on your arm and neck? Don't wait to buy Tetterine [illegible] covered with [illegible] your hands are now with Eczema, but buy a box now [illegible]

Tetterine will cure Eczema, Tetter, [illegible] Ringworm, [illegible] and all skin diseases. Can you afford [illegible]? A trial will convince you. [illegible] at your Drug stores or by mail [illegible] of price.

Shuptrine Co., Savannah, Ga.

The [illegible] a new [illegible] in this country; they expect to start [illegible] store in New Orleans. These stores are very common in England. The English [illegible] to every body at a [illegible] commercial [illegible] stockholders receive regular dividends, which [illegible] the cost of their purchases. The stock is divided into small amounts and those who [illegible] the store must be stockholders. The writer of these lines [illegible] what [illegible] will be [illegible] in the store in this city.

HENDERSONVILLE, N. C.

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Sunday Sch

By W. B. Campbell.

LESSON FOR AUG. 23, 1908.

Subject: Friendship of David and Jonathan—1st Samuel xx, 30-42.

Golden Text: A friend loveth at all times, and a brother is born for adversity—Proverbs, xvii, 17.

Every one that knew David was attracted to him. While he was not without faults, there was a grace about him that was not far from [illegible] loving. God loved him, and is it a wonder that he was loved by all that were capable of loving?

The elders of the people [illegible] loved him because he was a kind son, loving and obeying his father; he was the idol of Jesse's home in Bethlehem. He was attractive to his companions, those of his own age, for they knew that this gentle, modest boy had overcome a bear and a lion when he was alone, watching his father's sheep. Such bravery came from an inward consciousness of always doing that which he thought was right. This fearless spirit was clearly seen in after years when he became the beloved king of God's chosen people. While he abode in the king's house, David won the heart of Michal, the king's daughter, even then proclaiming himself unworthy to be the king's son-in-law. When Jonathan first saw David he loved him, and it was a love born of admiration akin to hero worship—a love that was constant and abiding until the day of his death. There were many causes that made it strange that Jonathan should love David. Jonathan was the prince, the heir apparent to the throne of Israel; but the nation had joined in the song of praise to David led by the dancing of joyful women. But jealousy never once entered the heart of the king's son. The same cause that produced affection for David in all except the king, made King Saul hate the shepherd boy with a murderous hatred, and it was galling to see how his own son loved him. "As long as the son of Jesse liveth upon the ground thou shalt not be established, nor thy kingdom," said Saul, urging Jonathan's approval of putting David out of the way. Jonathan showed his opposition so strongly that Saul cast a javelin at him, having in his heart to murder his own son. Jonathan escaped the javelin and departed in fierce anger. The means adopted to separate the two loving friends only made their love stronger. Jonathan went at once to David and told him all that had taken place. They met in the same field where, a few days before, they came together and made a covenant one with another; their meeting must be in secret, for both of them were in danger. They had sworn eternal friendship; that is, Jonathan required David to swear, but David's confidence in his friend needed no such safeguard. Sincerity is never suspicious. David knew Jonathan better than Jonathan knew David. It was a scene full of pathos, there in the field, away from all save the young [illegible] who gathered the arrows, [illegible] two friends [illegible] danger that so unjustly [illegible]. "As the Lord liveth, and as thy soul liveth, there is but a step between me and death," were David's words to Jonathan, after [illegible] the king was [illegible] in his cruel pursuit of David. Now Jonathan was [illegible] David. For [illegible] the [illegible] arrows, the lad [illegible] between two [illegible] each other as they loved their own souls. As the lad was gone, David came forth from his hiding place, and as he advanced he bowed himself three times as a token of [illegible] to the prince before him. After this ceremony they kissed one another and wept with one another. It was right that David should love [illegible] was ready to serve him as the apple of his eye. [illegible] himself to [illegible] the affection of the king's son. Jonathan was a most [illegible] character. No act of his ever cast a shadow to dim the brightness of his life. Bowing to the will of God, he laid aside all claim to the throne of Israel and devoted his energy to aid him who had been chosen of God to succeed his father. David put [illegible] trust in Jonathan as a true and powerful friend. This earthly friend seemed to make David forget for the time the protecting care of the Almighty God, or else he would not have fled from Naioth, where he was perfectly safe.

There are times when the Christian seeks help from earthly sources when the heavenly Father is only waiting to answer prayer. David learned this [illegible] after years when he wrote in Psalms xxvii: "When my father and my mother forsake me, then the Lord will take me up." Taking an earthly view, Jonathan had cause to prove false to David, but David knew he would not do it. So after they both were satisfied that David could no more come safely to the king's house, they made a covenant of friendship one with another, an everlasting covenant Jonathan desired, and after events proved how sacred David considered his vows to his friend.

There is a friend, the sinner's friend, who stands between the Father's wrath and the offender. He gave up his throne and took upon himself the form of a servant that he might prove his friendship. He who is the greatest offender appreciates this friend the most, and loves him most. If such [illegible] can so closely bind two mortals as David and Jonathan, what can be said of him who so loved the world that he gave his only begotten son to suffer and to die that others might have life. "Greater love hath no man than this, that a man lay down his life for his friends" said Jesus and then gave his commandment, "That ye love one another as I have loved you." All who love the Lord, all who are named as his, ought to love as did David and Jonathan. Love as the very soul is loved. When there is such love as this among God's people, then all obstacles are removed, and the gospel has "Free course and is glorified." Alas! we cannot find such love on earth, and we turn to our Father in heaven for we cannot live without loving and being loved. [illegible] our prayer ever be that we may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God."

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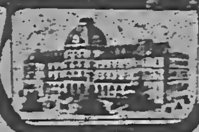

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BLUFF CREEK CAMP MEETING.

The Bluff Creek Camp Meeting opened Friday, Aug. 7, 1908, and lasted ten days, closing last Sunday night. The weather was dry and warm, with the exception of a hard rain last Sunday afternoon.

The campground is situated on Bluff Creek, and is eleven miles from Clinton, La., in East Feliciana Parish. Rev. J. P. Haney, of Greensburg, was in charge of the meeting, and there were between 1500 and 2000 souls in attendance at one time or another during the ten days. Nearly all of the tents were occupied, and the meeting was conducted on the plan of fifty years ago. There were four services each day, and many persons professed Christ as a personal Savior and promised to live closer to God.

The preaching was of a high order, the sermons being forceful, earnest and to the point. The writer is safe in saying the preaching was as good as any he has ever heard. The preachers were Rev. R. W. Tucker, presiding elder of the Baton Rouge District; Dr. J. T. Sawyer, Conference Missionary Evangelist; Rev. F. M. Freeman, of Clinton; Rev. A. S. Lutz, of New Orleans; Rev. J. P. Haney, Rev. J. E. Craig of Tickfaw, Rev. T. D. Lipscomb of Mount Hermon. Besides preaching several sermons, Brother Lutz conducted a Bible institute for young people and led the singing.

Our publisher visited the meeting and remained three days with the brethren. He was entertained part of the time at the tent of Brother and Sister Joe Young, of Montpelier. He also spent to profit a part of his time with the preachers at their tent. His hosts were untiring in their attentions to him, and he reports an exceedingly joyful stay on the campground, with many courtesies shown the AAVOCATE and its representative.

Rev. J. W. Harper, on whose work the campground is located, has been ill for a week or more, and was unable to attend the meeting.

CAMP MEETING.

Lake Camp Meeting will begin Aug. 28, 1908, at 8 p.m., and close Sept. 3, 1908.

C. McDONALD.

Lake, Miss.

PEN POINTS.

How sensitive some people are! If you meet them a time or two and do not happen to recognize them and give them as much attention as *they think* that you should, look out for them to sling at you a good, large piece of innuendo, so to speak, if they do not rebuke you directly. When you are about such, you must be on your "p's and q's," if you would avoid giving them offense.

* * *

The expression in the Psalm, "Who, passing through the Valley of Baca (weeping), make it a well," carries a beautiful thought. Patient sufferers, as they pass along through life, find wells (spiritual) from which they receive sufficient refreshment on their way to the Celestial City.

* * *

He had a sister, a young lady, who was at the tip-top in respect to modesty and real intelligence and refinement; and he was very fond of dancing and spoke strongly in its defense. A friend said to him: "I see that you do not have your sister along with you in the dances." "Oh," he said, "it would not do for her to attend one," laying much stress on the pronoun "her." This was his better nature speaking.

* * *

A certain preacher, being on a train one morning, met two young ladies returning from the city, and being assured that they had been there to attend the theatre the night before, pleasantly asked: "Did you say your prayers last night?" The answer was, "No, we felt so worn out before we retired." Selah.

Citronelle, Ala.

NOTE FROM THE MISSION ROOMS.

In view of the fact that the Sunday School Editor has made provision in the periodicals for a monthly missionary programme, and that missionary lessons and facts are regularly furnished in all of the Sunday School periodicals, the Secretary of the Sunday School Board and the Secretary of the Board of Missions deem that it is no longer necessary to issue the Missionary Rally Day programmes as formerly. The Educational Department of the Board of Missions, however, can furnish suggestive "missionary programmes for the Sunday School," consisting of a series of fifteen missionary exercises. They have been neatly made into pamphlet form, three programmes in each pamphlet. The price of the pamphlet is 5 cents, single copy, 40 cents per dozen.

UNDIGESTED PLEASURES.

"What did you say?" asked the deaf old lady, catching hold of Elizabeth's skirts, as she was hurrying past. "He isn't going to die, is he?"

"No—the little glutton," said Elizabeth. "It's simply a case of undigested food, and he'll be all right to-morrow. That is, if he doesn't overeat again before that time."

"What did you say," asked the old lady, and Elizabeth raised her voice to repeat her statements.

"I thought the way he carried on in the night he must be going to die," said the old lady in a relieved tone. "It's too bad he overeats, but he's only a lad, and may not know any better."

"Even a boy ought to learn by experience," said Elizabeth, as the old lady still clung to her dress. "He's had three attacks just like this since he came, and he ought to know better by this time, if his mother hasn't any control over him."

They were on the porch of a big summer cottage—a cottage where the owner took roomers—and the old lady had arrived only the evening before. Being deaf, she did not hear the small talk of the place, and she was eager to know about the condition of the sick boy who had groaned so loudly as to awaken even her in the night. Elizabeth was waiting for a party of friends to go for a boating trip, so she sat down near the old lady out of pity, and because she did not like to ask to be released.

"Yes, but as long as older folks don't learn by experience, you ought to have some charity for boys," persisted the old lady, glad of a chance to talk to someone. "I've seen grown people who had no more sense than to make gluttons of themselves, though they knew they would suffer for it."

"Oh, yes!—drunkards and people whose appetites control them," said Elizabeth, "but not sensible people."

Just then there was a groan from the dining-room, and through the open windows floated the sound of the sick lad's voice: "I will have cake for breakfast. I'd like to know how a fellow is to enjoy himself if he can't have anything to eat. I don't care if I am sick."

"Ready for the boat-ride, Elizabeth?" called a gay voice. "We have to go down for some things at the store, and we'll come for you presently. I'm dead tired from yesterday, but I have to keep moving, I suppose."

"I'm tired myself," confessed Elizabeth, "but that's what we are here for. I could hardly hold my eyes open at the party last night, but I drank some strong coffee this morning, and that will help me through the day."

"More hot biscuits, Sarah!" came a voice from the dining-room.

"I just wish I had the bringing up of Freddie," said Elizabeth, to the old lady, when her friends had gone on. "I'd enjoy putting him on bread and water until he came to his senses."

"That would be a good plan," said the old lady, musingly. "You said a few minutes ago, dear, that sensible people did not make gluttons of themselves, but I've seen lots of folks who call themselves sensible act worse than that poor child in the dining-room. We have a young girl in our neighborhood who thinks of nothing but having a good time, until her life is clogged with undigested pleasures. She has no time to help her mother, no time for church-work, no time to attend Sunday School—no time for anything but pleasure. And she isn't happy either. She rushes from one thing to another, and suffers from social indigestion constantly. She pities the girls who go out only one evening in the week, and have to help with the work at home, but they have keener appetites than she has for pleasures. She always says, 'I will never be young but once,' when anyone warns her, and she actually thinks she is having a fine time."

The old lady paused to count her stitches, and Elizabeth looked at her keenly. For a moment she thought the old lady must mean her, but she remembered she had arrived only the evening before, and had never heard of such a person as Elizabeth Manton before. Swiftly the tasks she had shirked, the Sunday School class she had given up, the neglected work in her home, and all the things left undone to rush about feverishly from one pleasure to another rose up like ghosts to prove the old lady's statement. Her face was scarlet, but her decision was quickly made.

"Come on, Elizabeth!" called a score of merry voices through the grove. "The boat is ready."

"I'm not going," called back Elizabeth. "Mamma isn't feeling well this morning, and I'll stay with her to do the work in our room. Don't wait."

Then she added to the old lady as they moved on without her: "A little work may help me to get rid of my undigested pleasures."

"I wouldn't wonder," said the old lady brightly. "It wouldn't surprise me in the least."—*Advance.*

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NEW ORLEANS, THURSDAY, AUG. 27, 1908.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 55—No. 34.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2714.

Glances at the World.

The life and conduct of public men have no little influence over their fellow-citizens. No good man would dare to assert the measure of his influence in his community. A bad man with a conscience would shudder could he learn how many souls he has led astray. It is especially important that a man, offering for high position, both of honor and profit, should do nothing, by precept or example, calculated to lessen the respect of his constituents for morals or the plain commandments of God. These reflections are made in view of the fact that one of the candidates for Congress in Louisiana, Mr. George K. Favrot, in naming dates for speaking to the people, included two Sabbaths, one speech for Sunday, Aug. 23, and two for Aug. 30. The Sabbath is holy, and to be kept holy, and while there is no law in Louisiana forbidding political meetings on the Sabbath, a large proportion of the citizens of the State are Christians, and abstain from all secular work on the Sabbath. Mr. Favrot's disregard of the day is obliged to be an offense to very many people, even among those who do not profess to be religious. We do not understand how a man of his high position, in a Christian land, can so far forget, or disregard the law of God, which says, "Remember the Sabbath day to keep it holy."

* * *

Under title of "Something better than money" the *New York Herald* prints an article full of thought and suggestiveness, from which we extract the following paragraph: "What is the greatest underlying need in the commercial world to-day? It is not simply more wages. Men are having larger wages than they have ever had in the history of mankind. It is more sympathy. It is a greater willingness on the part of those in position and power to enter into real appreciation of the trials and anxieties of those whom they control. It is a greater willingness on the part of the employe to realize that his employer has his cares as well as he; that he has his sleepless nights too, and thus, just as often as he can, to give him credit for at least trying, amid many perplexities of his own, to do his best." If these suggestions were put into practice generally, how much better the world would be! We would really have no need for labor organizations, or organizations of capitalists for mutual protection. Every man, rich and poor, would receive "a square deal."

* * *

Occasionally meat prices go skyward—at least high enough to put the best portions beyond the reach of poor people, and much pity is expressed on their account. It is wasted sympathy, for meat, either the best or the worst, is not at all times essential. We know some people who live well and are as healthy and happy as their neighbors who never eat meat of any kind or at any time. When the packers raise the prices there is one thing the consumers can do. The *Philadelphia Inquirer* says: "They can cut their consumption of meat down to a minimum or even do without it altogether. The doctors, who differ in so many things, agree in this, that we eat too much meat anyhow, and there is no doubt that we should be happier and healthier and a good deal better off in pocket if we ate less. With the markets full of fruits and vegetables, this is an especially good time to reduce the meat bill by dispensing with steaks and chops for breakfast and by lessening the meat allowance all around. It is quite possible to keep well and strong on a vegetarian diet."

* * *

A curious freak of the law is reported from France. A man and woman married. In the course of time they disagreed, and the woman secured a divorce and after a while married another man. In a trial that followed, the court decided the second marriage of the woman to be legal, but that the law did not free the man, and hence the court could not grant him the right to marry again. This virtually declares that he is still the woman's husband, though she is another man's wife. A husband without a wife seems to be a contradiction. It is sometimes the case in our United States that a decree of divorce carries with it the right of one party to re-marry, but denies it to the other, never though, as far as we know, decreeing that the divorced man is still a husband, or a divorced woman is still a wife. It seems to us that there should be not only a uniform divorce law for all the States of our Union, but an international law to regulate the business throughout the whole civilized and Christian world. Our divorce laws are a disgrace—not only a menace to society and the family, but in open violation of divine law.

* * *

Seldom in the history of our country do such race riots occur as occurred last week at Springfield, Ill. A negro guilty of assault upon a white woman infuriated the citizens of the town, and they gathered in uncontrollable mobs. The guilty negro was arrested and quickly carried to another town for safe-keeping, whereupon the mob proceeded to attack the quiet and peaceable negroes of the place, and to burn their homes. Many houses were destroyed, and up to last accounts at least six persons had met death—among them a feeble old negro, more than eighty years of age. His throat was cut. The riot raged for three days—the mob increasing in numbers to such an extent as to require three or four regiments of soldiers to put an end to the disturbance. This riot, occurring in the North, is but another proof of the fact that section lines are forgotten and the race instinct assertive when it comes to avenging wrongs inflicted on women. There is this difference: men in the South are content to put to death—sometimes in an inhuman way, we are sorry to say—the evildoer, while in the North vengeance is visited upon the whole negro population. The innocent are punished as well as the guilty—their lives being taken and their homes destroyed. We deplore and condemn such lawlessness, but protest long since became useless. The so-called unwritten law will prevail. True, public sentiment does not approve it, but there is always a sufficient number of men to execute lynch law regardless of the majority. The majority could not successfully interfere without the sacrifice of many lives. Such sacrifice, they feel is too great a price to pay to save the life of a wretch who greatly deserves to die.

* * *

It is amazing how much attention health authorities pay to some things, and how little they pay to others. For several years past the authorities have been making war on the mosquitoes in New Orleans. This is well, and we can certify they have been largely successful in their efforts, at least in the business district of the city. They have likewise made war on the sellers of adulterated milk — a special officer always being on the lookout for offenders, and he catches many of them. The many dairies established in the residence section of the city have all been driven out. Now they are trying, under a State law, which they induced the last Legislature to pass, to get rid of the cisterns which New Orleans from time immemorial has depended on for water. All these things were done, and are being done, in the interest of public health. The object in view is good. But, strange to say, they pay no attention whatever, as far as the public knows, to the most vicious and destructive evil with which the people have to contend. We never hear of them taking samples and analyzing the whisky and beer that is dealt out by the million drinks a day. Some of the newspapers frequently speak of the "low dives" and "vile concoctions" of conscienceless vendors, but the health authorities seem to take it for granted that the liquor sellers, one and all, deal in nothing but the purest spirits. Judging by the signs which we see on the streets occasionally, we think the liquors frequently make men sick as well as drunk, and now and then we hear of one dying of alcoholism, or "alcoholic poison." If not in the interest of public morals, in the interest of public health these dealers should be looked after now and then. If what we hear and read is true, much stuff is sold over the bar that is not pure, and could not pass inspection at the hands of an honest chemist. But it is more than we can expect for health officers in a big city to look after saloon goods. Nothing can be done save to drive the business out of the country.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

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TEN THOUSAND MILES BY SEA.

By [illegible] I. [illegible]

Promptly at nine in the morning of June the 4th, the "Asia" of the Leyland Line weighed anchor and sailed down the Mississippi to the Gulf, the familiar faces [illegible] and friends who kindly bade us [illegible] gradually fading away [illegible]. Carefully threading [illegible] set up [illegible] in the [illegible]

The [illegible]

[illegible]

We [illegible] where we [illegible] our fellow-passengers [illegible] where we [illegible] that night. [illegible] Channel steamer [illegible] next morning [illegible] was spent in [illegible] transferring our baggage [illegible] of the city [illegible] London [illegible] trip in [illegible] London [illegible] weather [illegible] sunshine [illegible] beautiful [illegible] flowers [illegible] raspberries [illegible] ance. We [illegible] in the [illegible] aries from China [illegible] Africa, India and [illegible]

Naturally, our first [illegible] "Mecca of Methodism." [illegible] home, death chamber, prayer-room and the [illegible]

[illegible]

[illegible] be brief, [illegible] all during [illegible] it soon, [illegible] June [illegible] graciously [illegible] the lobby [illegible] It is [illegible] Quarterly Conference [illegible] these gra[illegible] upon the [illegible] vacation, it [illegible] supplied [illegible] Now this [illegible] frizzled [illegible] this query: [illegible] their appre[illegible] Was it a del[illegible] get rid of [illegible] Who will [illegible]

[illegible] from the [illegible] appro[illegible] a true [illegible] this travel [illegible] eighty-five [illegible] five miles. In plain [illegible] and eigh[illegible] a starter! [illegible] several days, [illegible] reminiscential [illegible] and form[illegible] hardly an[illegible] thoughts when [illegible] informed the [illegible] to sev[illegible] The log[illegible] old, and it [illegible] a Sphinx [illegible] convince me [illegible] the old. This [illegible] other things. Years ago I [illegible] sure never [illegible] I know men [illegible] century of [illegible]

[illegible] a debating [illegible] occa[illegible] President be [illegible] debated. This [illegible] the ground [illegible] and did not [illegible] the questions [illegible] He said that, [illegible] a boy, and, [illegible] and to have [illegible] lived to be [illegible] to get be[illegible] how long [illegible] old. So, [illegible] children of [illegible] age after I [illegible] not an old [illegible] that sang:

[illegible] many years,

[illegible] tears!"

[illegible] who lives the [illegible] I am come [illegible] he gives [illegible] and who [illegible]

[illegible] 700 miles [illegible] read John G. [illegible] a Rail?" [illegible] finest illus[illegible] Onomato[illegible] to be a [illegible] a moving [illegible]

[illegible] long-distance" [illegible] who per[illegible] haps never took a hundred-mile trip on a palace car, to sing that way; but I think if he could have taken a thousand-mile trip the refrain would have been,

Bless me, how unpleasant,
Riding on a rail!

The time [illegible] in one of our famous Summer cities [illegible] modern combination of [illegible] Jerusalem and classic Athens. In this city I had my first experience with a Biblical Institute for Preachers. The programme was rich, rare and racy. The speakers were men of national and international fame, and each a specialist in his own line. These men brought out of their treasuries new things and old, and the new served as a relish to make the old more palatable, and thus increased its nourishing properties. A lecture on the Gospel of Paul by a young member of my own Conference was specially fine, and I rejoiced that we had such a representation in that body of lecturers.

Did the reader ever stop to think of the fact that Paul was tramping over the Roman Empire and leavening its great cities with "the glorious gospel of the blessed God," long before a word of the New Testament was written? If you will delve there you will find a mine richer than the sands of Pactolus.

There was a series of lectures on Preaching which I did not attend. The area of my knowledge of preaching is so small, and the area of my ignorance on that subject is so vast, and my time is so short, it looked like a herculean task to contract the one and enlarge the other, and as I am no Hercules I concluded to cut out the lectures on Preaching. Altogether, the Institute was highly instructive and interesting, and afforded the audience a large measure of intellectual and spiritual enjoyment.

I have long entertained the idea that the most enjoyable vacation would be to spend the time at a country farm-house, away from the noise and rush and bustle and hustle of the madly-careering world. I knew of such a place, and wrote that I was coming. The simple answer came back, "I will meet you at the station." Here I spent two weeks of as quiet enjoyment as any seeker after happiness could desire. The whole place was a realization of my long-cherished ideal. The house had nothing about it that suggested "modesty." It was built in a time when men had not learned to combine comfort with convenience. It was all for comfort, and was thoroughly comfortable. It was situated in as beautiful a grove of oak, gum and hickory trees as an eye trained to discover the beauties of nature could ever see. Such a grove would have been a perennial delight to the fauns and satyrs of old Greece, and doubtless in some such grove Bryant was inspired to write his fine "Forest Hymn." From the porch the eye ranged over a wide area of growing crops, clothed in "living green," and rejoicing in a young life which sun and air and rain made more vigorous every day. To the right, the eye looked out upon "green pastures," where herds of cattle and flocks of sheep and droves of pigs and clumps of trees and babbling brook created a landscape that would have ravished the soul of a Turner with extatic delight. But ah me! the poultry-yard of the good housewife! That was a sight to make glad the soul of a parsonage pauper! It might not be wise for me to write of the crisp fried chicken, the flaky biscuits, the rich butter, the creamy milk, the steaming pot, redolent with the aroma of a beverage more invigorating than the ambrosia which handsome Hebe handed around among the gods of Olympus! Did the reader ever hear the lamented Dr. Wheat describe the supper which the jailer's wife set before Paul and Silas? That was a mere nothing compared with what I sat down to three times daily for ten days. The delicious memory of that feasting will serve to stay or stir an empty stomach in many a future day. There was also at my disposal a horse to ride

[illegible]

been the case with the writer, in more instances

[illegible]

with its people and institutions.

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W. H. M. S.

HOME MISSION WORK IN NEW YORK.

BY MRS. E. R. KENNEDY.

Someone said to Phillips Brooks: "To me, you reveal more of God than any one else. I never think of you without soon forgetting you and thinking of God." In like manner, we are thus reminded in witnessing the courage of those who, by choice, are living their lives for the betterment of humanity in the slum districts of our great cities.

It was my privilege some days ago to visit the East Side in New York City, accompanied by Miss Watson, of Mount Vernon, a graduate of Vassar College. This winsome young lady exemplifies the fact that higher education may go hand in hand with the broadest philanthropy. Together, we wended our way through a seething population of Jewish men and women, along narrow, slippery sidewalks, at last finding ourselves in the parlor of the

COLLEGE SETTLEMENT HOME.

The head worker, a cultured young woman, told us of the work. The Association is not connected with any religious organization; is purely philanthropic, and carried on principally by college graduates. Its object, chiefly, is to reach the women and children; to teach cleanliness and morals and a higher plane of living by training to habits of industry.

UNIVERSITY SETTLEMENT.

At Eldridge and Rivington Streets is the University Settlement, with its public baths, having often a thousand young people a day come within its walls. This is the oldest work of its kind in America, an offspring of the same order in London. The funds of the Association are derived from membership dues, which range from $5 to $5000 annually, besides liberal donations from other sources. Miss Helen Gould, Mr. Rockefeller and other well-known millionaires are among the patrons of this institution.

This settlement work embraces twenty blocks and is principally among the Russian Jews, although other nationalities are largely represented. Little children crowd the narrow sidewalks, men and women call their wares, boys shout and play, and, altogether, with the rumble of the Second Avenue Elevated cars, there is a veritable bedlam of sounds, from which we are glad to move on to our next destination.

THE FIVE POINTS MISSION.

This mission, on the site of the old brewery, was established in 1850. Tolstoi says, "All religions are based on love, but Christianity is based on the highest form of love;" so we thought as the courteous Superintendent, Rev. Dr. Belcher, told us of the work. This mission surely is an expression of the highest form of love. Its object is to employ missionaries to labor among the poor of the city in the locality of Five Points; to maintain a school for the education of the children; provide food and clothing and other necessaries of life for the very unfortunate. A midday lunch is served every day to the school children free of charge, and a Fresh-Air Home provided for the Mission by the liberality of Mr. Olmsted and his sister.

About sixty children at one time, with their mothers or some older ones to care for them, are [illegible] at this home for a two weeks' outing during July and August. Others are sent when these return, and a little bundle of clothing is given each child for the trip.

As we followed Dr. Belcher over the building, looking into the class rooms, [illegible] [illegible] [illegible] [illegible] [illegible] the hard lives [illegible] of these [illegible] children, provided with these uplifting influences, we could realize the thought of the Master when he said: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The field for missionary effort grows wider every day; the Hebrew, the Latin races, the Mongolian are here, and for the most part crowded into our great cities—the "storm centers" of our civilization. The Five Points Mission (formerly New York Ladies' Home Missionary Society of the Methodist Episcopal Church) is doing a great work. It is reaching almost as vast an aggregation of foreign nationalities as in any foreign field. May the number of such missions be multiplied an hundredfold, and may we, as the Master's servants, be ready to enter the open door of the present opportunity for service in his name!

CHILDREN'S COURT.

There are many other philanthropies of similar character in this great city, all embodying the central thought of helpfulness. One specially of far-reaching results and great benefit to future citizenship is the Children's Court, where the small offenders face the judge whose decisions mean so much to these youthful criminals. Judge Wyatt, now presiding over this court, gives the following testimony: "Out of [illegible] children placed on probation from September, 1902, until the end of 1907, it has been possible by this system to set the feet of 5,503 so firmly in the way that leads to good citizenship that neither has their commitment to institutions been necessary, nor have they been brought back to the Court for recurrent offenses. There has been a saving to the State of more than 84 per cent." Save the children, and we save America; save America, and we can save the world!

GREETINGS.

Loving greetings to the dear friends and members of the Home Mission Society in Louisiana, and an earnest prayer for a great rallying of all our forces in the Master's service during this season of opportunity.

ONE DAY OF THREE HUNDRED AND SIXTY-SIX.

Dear Brethren: I am just in receipt of a letter from Rev. H. L. Crumley, of the North Georgia Conference Orphanage. He calls attention to the fact that the Work-Day Offerings have increased from year to year to the following enormous figures: in 1906, $[illegible]; in 1907, $11,600. I am going to follow his instructions as closely as possible and I do hope you will do all you can to make our Work-Day [illegible] a great success. I do wish I could feel that all of our preachers would help me, and do all possible to get every clerk, stenographer, merchant, lawyer, doctor, preacher and everybody else simply give one day of 366 for the building of our new Home, and the $2,500 will reach us as easily as though sent by an angel.

I am sure every Sunday School Superintendent will help us. The Superintendent of the [illegible] Sunday School believes that school will [illegible] [illegible] [illegible] [illegible] Brother [illegible], Mayor of Lake Charles [illegible] Brother Schmidt [illegible] his [illegible] [illegible] Sunday [illegible] [illegible] have been deserving. [illegible] [illegible] Zion [illegible] a united front, [illegible] [illegible] we will [illegible] our big [illegible] [illegible] by Work-Day alone.

I expect to send out literature to circulate in [illegible] [illegible] [illegible] etc. [illegible] help this [illegible].

[illegible] C. WEIR.

THE CHURCH'S REAL POWER.

Never was there so much church machinery, [illegible] [illegible] culture, material wealth, religious [illegible] [illegible] [illegible] endeavor [illegible] [illegible] missionary and [illegible] [illegible] pastors, [illegible] [illegible]. Yet with all this, [illegible] [illegible] [illegible] and a felt need of some supernatural power higher than man to awaken a slumbering world, and to precipitate a Holy Ghost revival that revolutionizes [illegible] changes men's lives, opening the rent veil of Christ's torn flesh into the very heart presence of Jehovah, and that brings men to the foot of the cross, where they will ground their arms [illegible] [illegible] to the gospel of our Christ.

Where is that power? Where is the lost secret? Where is the [illegible] of all our machinery? [illegible] the delay of the long-talked-of and [illegible] revival? The answer is in this Scripture: "Ye shall receive power, the Holy Ghost coming upon you." "When he, the Holy Spirit, is come, he will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn away the stranger from his right, and fear not me, saith the Lord of Hosts." (Mal. iii. 5.)

The Holy Spirit coming upon you will give [illegible] power to live right, power to stem the tide of worldliness and go up stream, power to stand in the minority and though the odds are against [illegible] [illegible] go through with God. That great revival will never come until we pay the price. If we pay the price, it will be the Holy Spirit [illegible] [illegible] and we proving true to that trust. —Exchange.

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THE ROD.

By Mrs. L. C. Sadler.

A silent world, a lonely path,
My feet hath trod.
A veiled face, but, ah! through it
I see my God.

No imperfections reach
Those mansions high,
No deadened ear up there,
No tear-dimmed eye.

And so 'tis good that I
Have felt the rod,
Or else I might
Forget my God.

Pearl River, La., August, 1908.

A PRIVATE LETTER.

We feel sure that Brother P. A. Richardson, of Norwood, La., will pardon us for printing part of the letter received from him a few days since. We appreciate very much his expressions of personal regard, but we leave them out. He writes:

AUGUST 14, 1908.

Dear Brother Boswell: As I am sending my subscription to the ADVOCATE, will write a line to you to say I still enjoy your editorials. I begin to feel very lonely. Very few of my old acquaintances—indeed, none—are near me; most of them have "passed away." Present conditions and circumstances are such that I very seldom see a Methodist preacher or hear one preach. A recent visit to my two brothers, at Woodville, Miss., gave me the privilege of seeing the church building (which is looking badly—greatly in need of repairs) where I heard great sermons by great men more than a half-century ago—Kavanaugh, Marvin, Watkins, Burruss and others. Many sermons are fresh in my mind which I heard from twenty-five to forty years ago.

And now that I am growing old, to be thus situated, is it any wonder that I feel lonely? I feel a special interest in the old preachers. May you ever be the recipient of heaven's best gifts. Pardon this liberty with you. Fraternally yours, P. A. RICHARDSON.

BROTHER LEWIS AND THE EDITOR INDORSED.

Dear Dr. Boswell: I want enough space in the ADVOCATE to thank Rev. T. W. Lewis for his timely article in the ADVOCATE of Aug. 6, 1908, entitled "A Serious Situation." And also, Doctor, to thank you for your editorial of the 13th, "A Matter for Serious Thought."

When such men as Brother Lewis and yourself—men of experience and piety, men having mature judgments, men whom the Church trusts, men who, though loyal in every respect, yet have the courage to speak of glaring failures in the Church—when such men, I say, sound a note of alarm, I am made to feel that my articles in the ADVOCATE last year were not out of order.

I hope you will permit me one suggestion now, which, while not very comforting, may serve to allay fear as to the development of young preachers. In my articles of last year, which were based upon the address of the Bishops to our last General Conference, I took occasion to speak of the consideration due the young preacher. At last, the observation seems to have become more general that the young preacher is not in evidence as much as he should be, and that in consequence thereof the Church is suffering. In connection with this thought, also, it happens that the old preacher is being called from labor to reward. Will not the Church sail upon peaceful waters when she has no *young preachers* to consider and no *old preachers* to have a concern for? If it were not for ridicule, that last sentence would not look very well in a Church paper, but it sometimes happens that ridicule is more forceful than logic.

All Protestantism is suffering a shortage of ministerial recruits, and it may be that while we are looking for a *general* cause for such a condition we may overlook many *specific* causes. Why should we be searching for the mote in our brother's eye while a beam may be in our own eye? If the *specific* causes that produce this condition in any given church, or division thereof, be sought out and remedied, then we may be able to see clearly some *general* cause. In other words, if we will remove the beam from our own eye we may then be helpful in clearing the vision of our brother.

Let the wrongs in our midst be righted; let existing abuses be corrected; let obsolete notions and methods be cast aside for new thought and progressive methods; let there be a turning away from secularity unto God; and it is my opinion that God will then honor our prayers for more laborers to be sent into his vineyard.

I. W. CAMPBELL.

Rolling Fork, Miss.

A GOOD BOOK.

Mr. Editor: Let me call attention to "The Gist of the Old Testament," by Frank Seay, of the Alabama Conference, published by Smith & Lamar, a booklet of 86 pages that will be exceedingly helpful to those who want to get a connected view of the Old Testament.

Part I. gives the names in the book of itself, its divisions, sources, growth and the various versions, with a classification of the literature, the theme, and a glance at Israel's contribution to the world.

Part II. sketches the history of the Hebrews, the political, social, economic life and ideals in Abraham's day, the founding of the nation, the forming of the kingdom, its division, fall, captivity and the return.

Part III. traces the growth of the laws and institutions, civil and religious.

Part IV. outlines the origin and development of prophecy, with a brief account of the lives, methods, labors, distinctive doctrines and messages of the prophets, closing with Messianic prophecy and the wider outlook.

Part V. is a study of the poetry of the Bible, its forms, characteristics and contents, including copious examples of idyls, lyrics, songs of national victory and calamity, etc., the world's greatest dramatic poem being also suggestively outlined.

Part VI. traces the Wisdom Element, and describes the philosophy of the Bible, closing with suggestions as to its philosophy of history.

This rising young scholar, son of the late Governor Seay, of Alabama, deserves the special thanks of Sunday School teachers who would like to have a guide to the vital study of this most vital of all books, rather than a scrappy study about it. Its value has been proved by actual test in successful classes. Teachers who will carry their students carefully through the Old Testament with this guide will give them an appreciation of that wonderful literature not to be had by the ordinary methods.

JOHN A. RICE.

New Orleans, La.

THE SADDEST THING.

BY W. A. MORGAN.

The saddest thing I ever saw was a man with white hair and a black heart, a wrinkled face and a dead soul with vengeance on his brow, and murder in his heart; with no joy, but much trouble; with no peace, but a great quantity of unrest and dissatisfaction; with no love, but filled with hate; with no friends, but plenty of enemies; with no light, but filled with darkness; with no grace, but loaded down to the water line with sin; with no money to buy food, but an appetite for strong drink driving him to a grogshop like a beast to the slaughter pen; with no salvation, but with damnation already burning in his very bones; with no Christ to love and pity him, but with bloated-faced devils to mock and hiss at him; with no heaven in sight, but an awful hell of eternal misery just waiting for him to stagger and fall under his load of guilt and condemnation, and plunge into outer darkness where the worm dieth not and the fire is not quenched.

Wise is the man who knows what not to say, and remembers not to say it.—Exchange.

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BROTHER BOYD NOT ANSWERED.

BY REV. [illegible]

In the Advocate of June 18th, Brother T. M. Boyd asks, "What is the difference between a sinner that does not claim to be a Christian, and a Christian that claims to sin every day?"

In the Advocate of Aug. 13th, Brother T. C. Montgomery attempts to answer this question and utterly fails; and he not only fails to answer, but he gives us some very erroneous teaching.

The fact is, as I see the matter, there is but one answer to the question. There is no difference at all. A sinner is a sinner no matter what his claims may be. It is not what we profess, but the life we live that counts with God and with men. A man is a Christian or he is not a Christian; he is a saint or a sinner.

The trouble with Brother Montgomery and a great many other people is, they seem to have no definite idea of the meaning of sin. They speak of sin as if it is what one does that makes him a sinner, while the fact is, it is not what one does but what one is that counts with God.

Sin is a state of soul, it is our attitude towards God. A man is a sinner not because of what he does, but because of what he is.

A man is not a liar because he tells a lie, but he tells a lie because at heart he is a liar. The act is but the fruit of the inner condition. A truthful man not only does not lie, but he has no desire to lie; an honest man does not steal, because he does not want to steal. The Christian not only does not habitually commit sinful acts, but if by any chance he should do so, he goes out like Peter and weeps bitterly.

Christ said he that violates the least of these commandments is guilty of the whole. I take that to mean that where there is a soul condition that will permit one to violate the least commandment without immediate repentance that this proves a state of soul which makes the man at heart sinful, and therefore out of harmony with God and in a lost condition.

It is not the amount one steals, nor the number of lies one tells, that makes him a thief or a liar, but the fact that he can steal or lie at all. So it is not the number of sins we commit, but that we can sin at all, that makes us sinners, or not sinners.

Brother Montgomery quotes I John ii. 1, "My little children, these things I write unto you, that ye sin not, but if any man sin, we have an Advocate with the [illegible]," and then says this Scripture proves that we sin. It proves nothing of the sort, but on the contrary, it proves the possibility of living without sin. The admonition is to do this, and then he adds, "if we sin we have an Advocate with the Father," we are not hopeless.

And then he quotes I John i. 8, "If we say we have no sin we deceive ourselves etc.," and says, "This proves that we sin." Wrong again! This does not prove, nor does it intimate, that the Christian sins. If he will read the whole chapter he will see that the effort of John is to prove the need of the blood of Christ to cleanse us from all sin, and he means in this eighth verse that if any man says he has never sinned, and therefore does not need the blood of Christ, he deceives himself.

He says, "There seems to be a contradiction between I John i. 8, if we say we have no sin, etc., and I John iii. 9, 'whosoever is born of God, doth not commit sin, etc.'" There is not even a seeming contradiction here; he makes his own man of straw. The first passage refers to the one who says he does not need the blood of Christ, because he hath not sinned. The other to the one who has been saved by that blood. And then he proceeds to knock down his man of straw, by saying, "it is the flesh that sins, but the spirit is innocent."

This is the doctrine I conceive which Brother Boyd said was so dangerous, and I heartily agree with him. To me this is the most glaringly false and dangerous doctrine ever invented by man or adopted by any church. The whole tenor and teaching of Holy Writ is against it, and I do not believe that there is one single passage in the Bible, when taken with its context, that can be twisted into any such meaning.

And then he misquotes John. He asks, "What does John mean when he says, 'if we say we have no sin we are liars?'" He does not give the reference here, and I fail to find any such passage in the Book. The nearest approach to it is I John i. 10, "If we say we have not sinned we make him a liar," and that means if we say we have never sinned, and therefore don't need the cleansing blood of Christ.

Again he says, "If we live above sin we are better than Paul," and here he does just what Peter said would be done, he wrests Paul's writings to his own hurt. But, suppose Paul did not live above sin, is that any reason why we should not? God never gave us Paul as our example, nor did Paul request us to follow him, only as he followed Christ. But hear Paul at the end of that life, "I have fought a good fight, I have kept the faith." When one keeps the faith he lives without sin surely.

He says the difference between a Christian and a sinner is, "A Christian is a sinner saved by grace and the sinner is not."

What is the saved sinner saved from? From his sins, surely, and if saved from his sins, he is no longer a sinner. If so, how can he that is dead to sin live any longer therein?

Then he asks, "how are we free from sin?" and answers, "our heart is free from sin," or he says as St. Paul puts it, "our mind." Well, if the mind that was in Christ Jesus be in us we are sure not to sin every day nor any day.

Again he says, "the worst thing we can do is to tell the sinner we don't sin." That would be bad if we did, for then we would be a living lying to [illegible] of sins.

One thing is sure, the world demands of the professing Christian that he shall live different from the world, and if he don't do it, they have no respect for his claim to religion, but then he says, "we ought to be careful how we walk in [illegible]." Of what shall we be careful? Not to sin, or not to let the world know that we sin. Which? God be merciful to the mind that could conceive, and to the man that could get his consent to preach such a doctrine. Amen!

[illegible], Miss.

BROTHER MONTGOMERY SILENCED.

BY REV. R. F. PICKETT.

Dear Advocate: In reply to Bro. Montgomery's article of Aug. 13, I wish to say that if any other preachers had thought it necessary to reply to the article of Brother Boyd, they would not have written as he has, for I have not seen anything lately more Calvinistic than his article, and if I had written such a one I would have thought it useless to send to the ADVOCATE for publication.

Now against such teachings as this we often have to contend with, and if our brother would learn the purpose of the passage he quotes to prove we, Christians, sin, he will find that St. John in I John i. 8, refers to a class of people who claimed they had never sinned, hence had no need of the atonement, and he does not teach that a Christian cannot and may not, under any conditions, sin. But "if any man sin we have an Advocate," for he says (I John iii. 8), "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." And this is the whole tenor of John's writings. And as to the distinction of sins of the body and the spirit as drawn from Rom. vii, there is no such distinction; neither is it an expression of the apostle's experience any more than Rom. iii. 10 to 18; but it is a description of the condition of men under the law, and the impossibility of the law to save a man from the power and dominion of sin; but he goes on to describe in the 8th chapter how we are freed from this [illegible] of sin and the law (verse 2): "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (and read verses 3 to 10). I should be afraid to live near a Christian who sins with his body and can't keep the commandments; he is thus licensed to slander, [illegible] and murder.

St. Paul's experience was this: I Thess. ii. 10: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe;" and there is nothing in his teachings to show that amid all his trials and labors and afflictions that he sinned; on the other hand, he teaches that we are to live above sin: I Thes. iii. 12-15; Thes. iii. 10-13 and v. 14-23; Titus ii. 11-15; Rom. xii. 1-2; Heb. xii. 14; I Cor. [illegible]; Eph. iii. 14-21. Mr. Wesley and even the [illegible] teaches we are to live above sin, "the absolute necessity of holiness of heart and life in religion," and along this line would ask our Brother and others who are recommending Brother Lawrence's book to read "The Perfection of the Saints," by Bishop Hendrix [illegible] Publishing Houses 10 cents.

A salvation from sin is the Bible standard; to detract from it in any way, or can anything else makes Christ to die in vain. See Mat. i. 21: "Thou shalt call his name Jesus, for he shall save his people from their sins," and Rev. i. 5-6: "Unto him that loved us and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen."

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EVERYWHERE.

By Rev. H. Whitehead.

Not here, not there, but everywhere
  Let praise to him abound.
All hail the tale that love avails
  The wide, wide world around.

The night is light with radiance bright,
  He sets the world aglow.
He dries the eyes where sorrow cries
  And heals the hearts of woe.

The stain and pain were not in vain
  Upon the cross he bore;
The lost, sin crossed, and tempest tossed,
  Need bear their guilt no more.

Who heeds he leads to Christ-like deeds,
  That they may grow like him.
He shares our cares, and burden bears,
  And we shall dwell with him.

Not here, not there, but everywhere
  As men may come and go,
Our praise we'll raise through passing days,
  To him whose love we know.

New Orleans, August, 1908.

LIKE SERVANT, LIKE MASTER.

Millie Bennett lay on her bed tossing with pain and suffering. It was not much of a bed—two old boxes against a wall, and she herself covered only with an old ragged coat. The windows were broken and stuffed with paper and pieces of board; the atmosphere of the room close and offensive, for Millie was dying of cancer—slowly dying, uncared for and unloved.

She had heard of God in a dim, far-off way, and of his love for sinful men and women, but her heart had remained untouched by the story. The Savior's love had never been brought home to her heart and conscience, and she was dying—as she had lived—without God, and without hope in the world.

Linda Murray had not been long in Norchester, and was waiting for a sphere of work to open up. She was a lady of refinement and dainty instincts—her face was very sweet and gentle, and her voice low and tender.

Alone in her bedroom, with "the door shut," she had been praying to her Father who seeth in secret, that he would send her forth on an errand of love.

The heat of the day was over, and the sun setting in the west, as she left her home and wandered down into the poorer part of the town.

Pearl Alley opened out of one of the main thoroughfares, its squalor and dirt a striking contrast to the luxury and wealth of Main Street. She stopped a moment at the door of Millie Bennett's house, uncertain whether it could be inhabited or not, so dilapidated and dingy did it look. She waited a moment, then tapped at the door and tried the handle. It yielded to her touch, and she entered the room.

"Come in," said Millie, turning herself round to look at the visitor.

"I think I will stay here," Miss Murray answered, repressing a feeling of disgust at the close atmosphere.

"I have come to read to you—may I?" and she opened her Bible at the fifty-third chapter of Isaiah: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

"Don't read any more," cried the woman. "I don't want to hear any more; it ain't true—you know it ain't true for the likes of me. Why, you're afraid to come near me, lady; you wouldn't touch me for anything. You are the servant of the pure and holy Jesus. I guess he's like you—too pure and holy for a rag like me. It's a case of like servant, like Master. No, go [illegible] visitor."

The woman's [illegible] eyes ablaze with [illegible] anger.

Linda Murray [illegible] then, in a flash, [illegible] what she herself [illegible] have [illegible] eyes. [illegible] had been [illegible] Jesus Christ [illegible] to her.

Then [illegible] filled with tears. Was this poor [illegible] her Master? [illegible] Was she misrepresenting him? [illegible] With a silent cry for forgiveness and power to [illegible] what Christ would have her to do, she went forward quickly and knelt by Millie's side.

"It is true—every word is true," she cried, gently drawing the woman's head to her breast. "God loves you—Jesus Christ was wounded for [illegible]. You may, if you will, lay your sins on him, for the Lord has laid on him the iniquity of us all. [illegible] all my sins there once and he bore them all away. He died a cruel, shameful death that our sins might be blotted out."

Millie answered not a word; she could not, [illegible] this message of love had reached her heart, and [illegible] was overpowered, overwhelmed. She put [illegible] her head and grasped the [illegible]

"Oh!" cried Miss Murray, through her tears. "I think I might have gone away and never shown you how pitiful and tender the Savior is. You do believe he loves you, don't you? You do know that Jesus is offering you forgiveness for all your sins? It is just for you to accept or refuse it. He stoops very low to win our love; so, [illegible] however far down we may have got, we are never too far down to reach him because, you see, he reaches us."

Slowly the tears gathered in the sufferer's eyes and trickled down the poor marred cheeks. The good Shepherd had come very close at last, and the touch of human love had made the sin-stricken soul understand. It was easier now to believe in God's love; easier to realize he would not despise her, since one of his disciples had reflected a little of his love.

"He is seeking you to-day," Miss Murray whispered. "Shall we tell him you want to be found of him? that you are longing to hear his voice in your soul—longing that he should take your sins away?"

Millie bent her head silently. The conflict in her sin-tossed soul was over.

"God bless you for coming, Miss," she said at length. "I do believe in him now. He has sent you as his messenger to me. You don't know what it has meant to a poor outcast like me to feel your touch. It was the touch that did it, miss—that opened my heart to receive your message."

Miss Murray stooped down, and in an impulse of love and pity kissed the poor woman's forehead as she took her leave.

"I have given you an example, that ye should do as I have done to you." John xiii. 15.—*London Christian.*

[illegible]

[illegible] crossing the [illegible] the Furren [illegible] down into [illegible] rock [illegible] the [illegible] had no [illegible] and [illegible] what [illegible] rock, and [illegible] some little distance another rock similarly [illegible] each [illegible] I came to bringing into view [illegible] further away. And then I inferred that these were to be my dumb guides across the trackless waste. I was to follow the blood [illegible] whether [illegible] I should reach my destination. [illegible] marks upon the Furren [illegible] back to myself, to my ministry, and [illegible] to see more clearly than I had ever seen before that the only wise [illegible] and for me and for all [illegible] in the [illegible] trackless years, is to [illegible] marks and to pursue the sacrificial [illegible]. "If any man [illegible] deny himself and take [illegible] and follow me."—*J. H. Jowett.*

[illegible]

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THE CHURCH WILL PREVAIL.

Our Lord said that the gates of hell should not prevail against his Church. It is just as plainly written in the Word that the Church shall triumph over the gates of hell. Daniel saw the Church, which he called "a kingdom," and declared it "shall never be destroyed, but shall itself break in pieces and consume all other kingdoms." David spoke in a similar strain: "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall leave them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure. * * * Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Isaiah said: "No weapon that is formed against thee shall prosper," but every weapon wielded against the powers of darkness, though not carnal, "is mighty through God to the pulling of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God."

A thousand times and oftener have men offered organized opposition to the Church, only to be repulsed, or foiled in their evil purposes. Even in the very beginning of the gospel, when believers were few and without worldly power and influence, with enemies all around them, they won the victory. They were undaunted in the face of persecution which sometimes resulted in cruel death. But the blood of every martyr proved fruitful seed that produced harvests of souls. And all along through the ages "the blood of the martyrs has been the seed of the Church."

The Church meets with no such violent opposition to-day that it did in the past, but her foes are neither dead nor inactive. The spirit of enmity is just as strong as ever. Instead of open persecution, and the calling of men to account before civil magistrates for their faith, the printing press and free speech are endeavoring to accomplish the work of destruction. Infidel literature in the shape of leaflets, periodicals and novels is being scattered over the land. Now and then a popular lecturer takes the platform to turn the people away from God. But for all the poisons concocted and sent out there are antidotes, and the Church of God continues to triumph.

Something more than one hundred years ago the most noted infidel of his day prophesied that within fifty years there would not be a Bible in existence. More than twice fifty years have passed, and the Bible lives, not only the most precious treasure of the Church, but the most popular selling book of the age. Its printing presses never stop running, and give the Word of God in millions of copies in almost every known language and dialect of the earth. So little did that infidel know of the power of truth.

The truth herein set forth finds practical exemplification now and then in modern times. Something like forty years ago a town was laid out in a developing section of country. The founder was dominated by the spirit of liberalism, and called his new-made town Liberal. Lots were sold to none but liberal-minded men. There was to be no church, no religion. There was to be no recognition of the holy Sabbath. A school was organized on Sunday for the purpose of publicly teaching the principles of infidelity. The town is living to-day, but its infidelity no longer controls. It is in the hands of Christian men. Towns of that character can scarcely thrive on American soil.

It is recorded that several years ago there was organized and incorporated in Australia a body of Free Thinkers. The idea of the incorporators was to put the churches out of business. A man of some wealth, hoping to aid in the work, bequeathed in his will an estate of $55,000 to the organization, stipulating that, if the organization was not in existence at his death, the property was to go to his son and daughter. The man died in 1905. His executors could not find the society. It had been dead ten years.

Thus says the *Christian Intelligencer*: "New cults of all sorts spring up here and there, make their boast and appeal to those who go about with itching ears for novelties, gather their little coteries of adherents, have their little day, and then are no more, while the marshalled hosts of the Lord, which they will not join, but attempt to oppose, march triumphantly on toward final, universal conquest."

The words of the prophet remain true: "No weapon formed against thee shall prosper."

UNION STILL IN THE FUTURE.

Something more than two years ago a strong effort was made to bring together the Congregational, the United Brethren, and the Methodist Protestant Churches. Success at one time seemed assured. Commissioners met and agreed upon the terms of union. They parted feeling that in a short time the three churches would be one. For some reason, we do not know what, progress was arrested. Negotiations are suspended if not entirely broken off. To the Methodist Protestants there came another, and a sudden call. Its General Conference was in session in Pittsburg. The General Conference of the Methodist Episcopal Church, in session in Baltimore, sent a delegation, headed by one of the Bishops, and urgently begged the Protestant brethren to return to the old fold from which it withdrew in 1828. A delegation was never more heartily received, unless it was the delegation immediately sent by the Protestants to the General Conference still in session in Baltimore.. This delegation was headed by the President of the Protestant General Conference. In his response to the Methodist Episcopal brethren he raised the biggest shout ever heard in that shouting body.

This looked like a case of love at first sight, and an immediate marriage. But alas! "There's many a slip between the cup and the lip." The Methodist Episcopal Church seems likely to lose the cup altogether. The Protestant brethren are not as much inclined to union as at first supposed. The *Methodist Recorder*, the leading paper of the Protestants, does not favor the alliance. It acknowledges the existence of "excitement," and, of course, a strong sentiment in favor of union, but says the "men who were swept off their feet by the power of eloquence and wit and flattery will soon find footing again. * * * The song of the syren will die away—it is growing fainter day by day—only the faint echoes of it are heard now, and men are coming to themselves."

The *Recorder* says: "Something happened; some said that it thundered; others that an angel spake. The consensus of opinion is that the voice was that of an angel; but it has not yet been determined whether the angel was one of mercy or destruction. If the voice we heard was the voice of an angel of mercy let us thank God that we heard it in time to escape unfortunate alliances. If the voice was that of a destroying angel, let us speedily make ready for the time of our destruction as a denomination. Let us die like brave men in the front rank of the battle."

The *Recorder* doubtless voices the sentiments of many thousands in the Methodist Protestant Church. The attention of readers is called to the things which brought the Methodist Protestant Church into existence. O'Kelley and those who followed him favored "lay representation" in the Conferences, and violently opposed Bishops and presiding elders. There were no doctrinal differences then—none have arisen since. The Episcopal Methodists have conceded all that the Protestants asked as to lay representation, but retain the Episcopacy; and also the presiding eldership, only since their last General Conference presiding elders are called district superintendents. If there was cause for schism in 1828, there is just cause for remaining apart in 1908.

We do not sympathize one iota with the Methodist Protestants in their opposition to the polity of the Episcopal Methodism, but we heartily sympathize with them in upholding principles which they believe to be right. Union would prove a curse without the spirit of unity. Should these Protestants come into the Methodist Episcopal Church by compulsion, that is, by force of a majority vote, there would be friction, and often open rebellion, else in the administration there would be concession to the Protestant element that would bring about murmuring and discontent.

If union is as desirable as some seem to think, the best way to effect it is for every man who feels like uniting to go along into the body he favors on his own responsibility. That would settle the matter not only with the Methodist Protestants, but with some others who are always talking about the sin of schism, and "altar against altar."

False friends are like shadows, keeping close to us while we walk in the sunshine, but abandoning us when we cross into the shade.—Exchange.

THE BAPTIST DRIFT.

In one of our exchanges we read an article under title of "The Baptist Drift." In this article the writer tells his readers that there is "a weakening along the lines of Baptist orthodoxy—a distinctive Baptist drift." He says: "England has already drifted—the North is drifting, and the South is beginning to drift." In England, "disintegration of Baptist Churches is only a question of time if they do not stop coddling with others." "In the North, union is in the air, and a corresponding weakening of the Baptist position." "In the South, it is union-evangelism that is threatening the Baptist position."

This "drifting" indicates a fearful state of things. Trees that are uprooted, drift. Timbers dislodged, drift. Houses lifted by high water, drift. All these drift with the current. In the case of our drifting brethren, it seems they are going with the tide. Torn from the old landmarks which kept them from affiliation with the brotherhood of Christians, they have drifted into a clearer and broader sea, where the horizon is so enlarged that they can recognize others besides themselves, and have resolved to be shackled no more, but to go out and enjoy the "liberty wherewith Christ hath made them free."

All this wailing about the Baptist drift is because men and women in the Church who love the Lord Jesus see the mark of the Christ in other believers and the signs of the true Church in other communions than their own, and have determined to worship with them, and join with them in saving sinners. In the estimation of this writer, those who drift from the Baptist position, drift from Christ, and like useless driftwood, are lost.

Now, all this wailing, uttered in utmost sincerity, has back of it the idea that the brotherhood to which the writer belongs is the only brotherhood of Christ in the world, and that Christ is depending on it to carry the gospel to all the nations of the earth. This idea has begotten in him a conceit that finds no justification in reason, religion or the Word of God. Hear him: "The hope of the world's evangelization lies with Southern Baptists. They are God's peculiar people in that they 'contend earnestly for the faith.' The heathen or Macedonian cry comes to us. The religious world is looking on. God is watching us." The conceit of this paragraph lies not in the great Baptist world as the keepers and preachers of the truth, and expects them to evangelize the whole earth, but that he has chosen the "Southern Baptists," a fractional part only of the denomination, and laid on them the whole heavy burden. They alone of all the tribes are faithful, and alas! they "are beginning to drift." This reminds us of the old brother, who, deploring the low state of religion in his community, said: "There are only two good men among us: Brother Smith and myself, and I sometimes doubt the goodness of Brother Smith."

Only one set of faithful prophets left in the whole earth!—the Southern Baptists. To them alone goes out the Macedonian cry! Without in the least depreciating the preachers among the Southern Baptists, or the missionaries they send to the heathen nations, we beg to ask what sort of a cry comes daily to the Baptists of the North? to the Methodists of the North? to the Presbyterians, and Congregationalists? to the Southern Methodists, and to other smaller evangelical bodies? These different orders of Christians seem to hear a voice, and they answer. They are preaching the gospel everywhere, and sending their missionaries to the uttermost parts of the earth. They are just as intelligent, just as consecrated, just as active, and just as faithful to the Master as any people on earth. And they are preaching the pure Word of God and saving souls. But this brother does not acknowledge them as factors in the work, or as worthy of the Lord's notice. No, no. God is watching only the Southern Baptists. The religious world is looking on—standing by, viewing with astonishment the evangelization of the world by Southern Baptists. My brother, stand in your lot, and carry on your work, but be assured that nine-tenths of the religious world, attending to the Lord's business, do not know that such people as the Southern Baptists are in existence. And be assured also that if the heathen world is to depend on the Southern Baptists for the gospel, as true as they are and as faithful, the judgment trumpet will sound before the work is completed.

All honor to the Southern Baptists who are faithful and energetic and succeeding more and more as the years go by. This they are doing, as Dr. Gambrell says, in spite of "Baptist fools." We hail them, not as the sole evangels of heaven, but as brethren and co-laborers in the Lord's work.

THAT QUESTION.

Brother Boyd asked a question, and Brother Montgomery endeavored to answer it. Now we have on hand much matter for Brother Montgomery's consideration. Two of the articles are given in this issue of the ADVOCATE. What we print this week will be quite sufficient on a question so one-sided.

In this connection we take occasion to say that it is not expected of an editor to indorse all he allows to go into his columns. We by no means agree with Brother Montgomery. We were as much surprised at his sentiments as Brother Pickett was at us for allowing his article to appear. We hope the article did no harm. If it did no other thing, it brought to the public two articles of merit that otherwise would never have seen the light. That is some gain. Let us be thankful.

PERSONAL.

We learn from the Wesleyan *Christian Advocate* that Bishop Morrison will change his residence from Birmingham to Florida. At what point the Bishop will locate is not stated.

Rev. Robert S. Walton has been appointed by Bishop Galloway to supply Hammond Station for the remainder of the year, Rev. J. W. Tinnin having surrendered the charge.

Rev. J. A. B. Jones passed through the city last week on his return from Texas, where he spent more than a month preaching, making prohibition speeches, participating in camp-meetings and fishing. He seems to have had an "all-round good time."

Since reporting the meeting at Ackerman, Miss., Rev. J. D. Simpson has held two other meetings on his charge with good results—fifty-four persons uniting with the Church. He was assisted in these meetings by Rev. J. W. Raper and Rev. W. E. Rogers, both of whom "did splendid work."

Rev. J. W. Ramsey, writing from Scooba, Miss., says: "I have just closed a great meeting at Old Blairs Chapel Church, in Kemper County, resulting in nine accessions to the Church and a general revival of the membership. The people say it is the best meeting at that place for the past twelve years."

Four communications have reached us this week written with pencil. Of course, we cannot print them. Two we have rewritten. The others are long, and we have not the time to copy. We again ask brethren to turn to page 2, top of first column, and read DIRECTIONS. Our reason for declining to print pencil writing is good.

Rev. J. A. McKee has been transferred by Bishop Morrison from the North Mississippi to the Denver Conference, and stationed at the Morrison Memorial Church, Denver. He has requested the change of his ADVOCATE from Vance, Miss., to 3148 Lafayette Street, Denver, Colo. Correspondents will please address him accordingly.

In our notice last week of the Bluff Creek Camp Meeting we failed to mention the name of Dr. J. A. Parker. We had not learned that he was there. The pastor, Rev. J. P. Haney, informs us that he was there six days, and did splendid work. He gave the people "some of the best preaching ever heard on the campground."

A note from Rev. S. L. Pope, after his return home (Columbus, Miss.), brings the gratifying report of good health. He says he is feeling better than before he went to New Orleans for treatment. Our readers will remember that he took Pasteur treatment for dog-bite. On Sunday evening, the 16th inst., he preached a sermon at Carrollton Avenue Church to the delight and profit of the congregation.

Rev. H. G. Hawkins, president of Port Gibson College for Girls, is much encouraged over the prospects for the coming session. He furnishes us with these items: "Besides the addition of an annex building, the College is spending nearly a thousand dollars upon vacation improvements. There is prospect of a large attendance. Among those who have engaged rooms are three young ladies from Oklahoma."

Rev. H. M. Ellis, Conference Missionary Evangelist for the Mississippi Conference, writes that he has been in some fine meetings. At Harrisonville there were a large number of conversions and reclamations, and seventeen additions to the Church on profession of faith. Brother Ellis requests us to say that, as a rule, he cannot answer letters "by return mail," for he often does not see his mail for three or four weeks at a time.

Rev. M. L. White, of the Pearlhaven (Miss.) Charge, writes that he has just closed a ten days' meeting at Mallalieu Crapel, resulting in a number of bright conversions and forty-one additions to the Church. He was assisted by two young men preparing for the ministry, Brothers W. D. Waldrup and Haney Johnson. They rendered splendid help. He is now engaged in a meeting at Pleasant Grove. Up to Aug. 17 he had received 65 members into the Church.

Something at last has struck "Gilderoy" that makes him blush, and feel little. Alluding to Rev. W. G. Harbin's "write-up" in last week's ADVOCATE, he says: "You and Harbin have made a mess of it. It is refined cruelty to treat a poor, ignorant old man that way. I sketch dead men. To sketch a living man is much like skinning him and putting on salt, mustard, pepper, vinegar and tabasco sauce." We know no man better able to stand a skinning, and the application of such a plaster, than "Gilderoy."

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Little IRUE, infant daughter of Wiltz J. Burkett and Bertie Barr, of Campti, La., died Aug. 6, 1908, aged 1 year, 7 months and 15 days. Her sickness was short and her death unexpected, but the Lord wanted her and took her. She was such a sweet child, we all loved her, but God loved her best. We cannot understand why, but we know that God is too wise to err and too good to do wrong. Dear parents, don't grieve; your darling is not dead, but is safe in the arms of Jesus. May he comfort your hearts, and may heaven seem nearer than ever before, for Irue is just over yonder, waiting and watching for you. Think of those beautiful little hands beckoning for you to come up higher—beautiful hands, beckoning hands, calling dear parents to a heavenly land. May we all live so as to meet her there, is the prayer of her

GRANDMA.

Little FELIX, son of W. C. and Lula Dillon, of Oakridge, Miss., was called to his heavenly home July 21, 1908. He was 5 years old the day of his death. It was a sad death. While out playing with his two little sisters he fell into an old cistern and was drowned. Felix leaves in their stricken home a father, mother and five little sisters, who all loved him dearly, but his Heavenly Father loved him best, and called him to his palace above to dwell with him forever. Little Felix was a good child, with a sweet disposition, and everyone loved him. Dear parents, the Lord has taken your son to him, and since he does not err, let your hearts be comforted. Remember that dear little Felix is just over yonder on that beautiful shore, waiting and watching, and, with beckoning hands, is saying, "Come on, papa, mamma and sisters."

S. S. SUPERINTENDENT,
Oakridge, Miss.

MRS. GEORGIA HUDDLESTON (nee Parker) died at Covington, La., Aug. 3, 1908. Mrs. Huddleston was a native of New Orleans, having been in Covington only a few months. Her illness began the 1st of April in the nature of typhoid fever. Her long sickness was marked by patience and Christian resignation to God's will. Rev. H. N. Harrison, pastor at Covington, visited her during her illness, and the evening before she passed away she told him she felt as if God was calling her. She was conscious up to the time the Master called her, and talked to her loved ones and requested that "Nearer, My God, to Thee," be sung at the grave. Her last words were, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." In a letter from one of her three children are these words: "She died a lovely Christian death, which is a great consolation to us all. We buried her in a lovely little cemetery called Sunnybrook." Mrs. Huddleston was reared in the old Carondelet Street Methodist Church, but at the time of her death she was a member of Parker Memorial Church. The writer knew her well during his first pastorate at Parker Memorial, and her Christian life was an inspiration to him. To the husband and children the writer and his congregation extend sympathy and prayers.

C. D. ATKINSON.

MISS EMMA ROUSE lost her life by using oil on the fire, which caught before expected, therefore found its way in the can through the spout, and it bursted in her face. She was burnt all over, and did not live long after the accident happened. Emma was loved by all who knew her. She was kind-hearted and ever ready to scatter sunshine wherever she went. We will miss her so much at Church. Her sweet voice, heard often in the choir, is stilled. Poplarhead has lost a good worker. Emma loved to attend Church and Sunday School, which she did regularly. She sang and prayed, and said, "Oh, I am going to heaven," and it is so sweet to think of her now at rest forever. We are left to mourn, but not as those who have no hope, for she has only been transplanted to a higher home, and we know where to find her. The death of this dear girl has broken the hearts of many, besides her parents and sisters and brothers. Her father is a faithful soldier of the cross, and has been for many years. He has had many burdens to bear in the last eight months, but he still presses on, and looks to God for a bright future. May a shower of blessings fall over his home and comfort their sad hearts, for we have a sweet assurance of seeing our dear Emma in heaven some sweet day, where parting is no more. I send this as a token of my love.

BESSIE LOTT.
Airey, Miss.

KOSCIUSKO CIRCUIT.

Dear Dr. Boswell: I am having some fine meetings on my charge. We held a union meeting at Ethel, Miss., Presbyterians, Baptists and Methodists participating, which resulted in seventy-five conversions and those reclaimed. The Lord be praised!

Our meeting at Bethel was a success. We had a good revival and received four into the Church. The meeting at Smyrna was well attended; a good revival. I received four into the Church.

I am getting on nicely with my parsonage debt. I think that we will be able to pay it off this year. I feel that the Lord is with us in every line of Church work. I am planning to have two Woman's Home Mission Societies organized very soon. The Quarterly Conference at Springdale was well attended, and a good sermon was preached by the Rev. S. M. Thames, P. E. A good dinner was spread, and was enjoyed by all. Bro. A. P. Stephens was licensed to exhort.

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PROTESTANTISM IN MEXICO.

In a report lately made public of the work of the American Bible Society in Mexico during the past fiscal year, the Society's Agent relates that one of the most notable features of the present development of Mexico is the growth of religious tolerance. In June, says the report, "over six hundred Protestants of all denominations gathered in Guanajuato for a Convention of Sunday School Workers and Young People's Societies.

"Thirty years ago Protestant missionaries were stoned and driven out of this same city of Guanajuato, and one may still see the house in which they were besieged for a whole day and night before they were rescued by government troops.

"While the Convention was in session the visitors received only courtesy on every hand. The governor of the State permitted the Convention to visit in a body the historic old prison, 'La Alhondiga,' from whose parapets, ninety-seven years ago, dangled the heads of the patriots who fought with Hidalgo for their country's freedom.

"The governor also met and cordially welcomed a committee from the Young People's Societies, sending a pleasant message to the Convention, and expressing the desire to possess a collection of the essays and discourses which might be presented during the sessions.

"All of which goes to show that Protestantism and religious liberty are making great strides in Mexico, and one of the potent factors in this progress has always been the work of the American Bible Society."

One of the very extraordinary events of the year, continues the report, was the renunciation of the Catholic religion by Senor Antonio Valiente y Pozo, a Spanish priest, who is now in the ministry of the M. E. Church, South, in this city. La Imparcial, probably the most widely read of all the Mexican dailies, published an interview with him the day after his sermon of renunciation. I translate part of the interview, whose publication in a secular paper was rather remarkable.

Being asked what had led him to take this step, Senor Valiente replied: "I commenced to study the Bible and to discover the difference between its teachings and those of the church. I tried to rid my spirit of the doubts that assailed it, but they were so many and so serious that I was obliged to analyze them in order to banish them. I struggled against my conscience and against inherited religious beliefs, because my parents were Catholics. At last I comprehended that the truth is in the gospel as found in the Bible, and not in Romanism."

The fact that all this could be chronicled in a Mexico daily paper, to be read by thousands of Catholics, indicates a prodigious change in public opinion in this city. I doubt if ten years ago it would have been expedient to print such an interview. Protestantism in Mexico is now a factor to be recognized and reckoned with. Thousands of the younger people of this city and the republic in general are being brought up in the Protestant faith, and religious tolerance is becoming something more than a name.

Argo Red Salmon has the "More-ish" taste—the more you eat the more you want.

REVIVAL AT HEBRON.

A glorious revival meeting closed at Hebron, a church seven or eight miles north of Waynesboro, Miss., on Friday, Aug. 7, 1908. From the time the meeting began (Sunday, Aug. 2) the presence of the Holy Spirit was manifest, and he made his abode with many who were ready to receive him.

There were numerous conversions, reclamations, and consecrations; at least twenty persons, young and old, confessed to be saved.

Although there were numerous circumstances conjoined to make the attendance small, we can truthfully say this was one of the most victorious meetings ever held at Hebron. Brothers Maddox and Moody, both devout and earnest workers for the Lord, seemed unusually desirous of saving souls for Jesus; they were inspired by the Holy Spirit, and their words fell like fire among the people. None can fully comprehend what this revival has been to us, save they who live a Christian life, one entirely consecrated to Jesus.

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FROM PACHUTA CHARGE.

Dear Dr. Boswell: We have rebuilt our Church at Orange, which was destroyed by a storm on the 13th of June, and have just closed one of the best meetings I was ever in. The pastor, Rev. L. F. Alford, was assisted by Brother W. W. Graves, who did the preaching. There were eleven accessions and a number of conversions and reclamations. The services were all good, but on Thursday at 11 o'clock the Lord was present in great power and scores of persons shouted his praise at once. Truly, the good old days are not all gone.

A LAYMAN.

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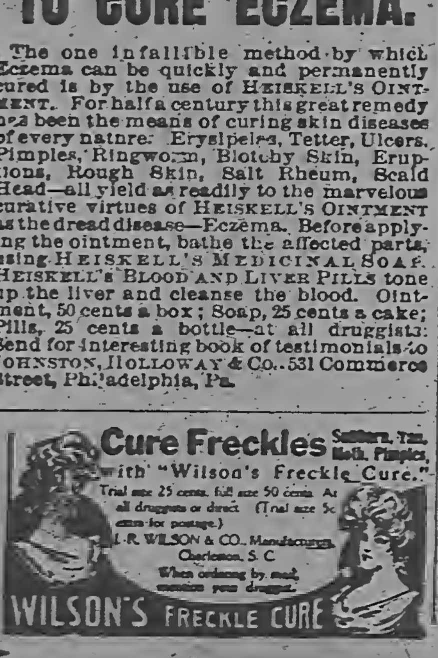

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FROM CRENSHAW, MISS.

Dear Dr. Boswell: We are making some headway on the Crenshaw work. We have held two meetings, one at Mastadon, where we received seven members and the membership strengthened by a good revival in the Church. Brother Echols, of Pleasant Grove, assisted and did some fine preaching. I held a meeting at Sledge and had a good meeting. Organized a Church. Had a lot presented us by Colonel Sledge, and raised about $200 for a new churchhouse. I have other meetings to hold in the near future. We are praying for gracious revivals throughout the charge.

We have held our first and second quarterly meetings; and allow me here to apologize to my presiding elder for not mentioning his name in connection with my First Quarterly Conference, for I assure you he was present and presided with dignity, and displayed executive ability by looking into all details of the church with great cerefulness, exhibiting the Master's spirit in love and tenderness. He was present also at the Second Quarterly Meeting, and preached at both with great power and demonstration of the Spirit to the good of the people and the glory of God.

Now, dear Doctor, let me say in conclusion that I believe in the final perseverance of the saints, and hope to be able to send you a list of subscribers before the end of the Conference year. I would be so glad if I could get all of my people to take your most excellent paper, which is growing in interest all the while.

This is new ground I am working this year, and I have difficulties with which to contend. Pray for me, and may the Lord bless and prosper you in your labor of love. Fraternally,

W. J. O'BRYANT.

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REVIVAL AT IDA, LA.

Dear Dr. Boswell: We have just closed a great meeting here at Ida. We had a series of three weeks' meetings, and the Spirit was with us from the start. Twenty-four joined the Church on profession of faith, and four by letter. Our church was wonderfully revived.

The first week we had no one to help the pastor, but on Saturday of the first week Rev. C. C. Weir from Bunkie arrived, and his very presence, to say nothing of his preaching, lent zeal to the meeting. Brother Weir is a faithful steward for the Master, and to hear him preach we are made to think of the one that said "God is love." He also preached three sermons to the children, and told to them the love of God in such plain, simple way till we felt that some of the little fellows will never depart therefrom. Brother Weir was with us till the following Tuesday, and the pastor was alone then till Saturday, when our presiding elder, Rev. T. J. Warlick, came and helped us till Monday night. Brother Warlick never bears the sword in vain, and when he confronts the evil one there is always a victory for righteousness.

Rev. W. E. Davis followed Brother Warlick. Brother Davis is pastor of the First Methodist Church of Lufkin, Tex. His experience as a lawyer is profitable now for the Master, and he holds old Satan up as he did the criminal when he was District Attorney, and was representing his State. He tells the story of a crucified Master in a plain, simple way, and his words become "sharper than a two-edged sword."

May God's blessings rest upon the Advocate force, and its readers.

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Epworth League

By Rev. H. Whitehead.

TOPIC FOR AUG. 30.

Woman and the Evangel (Woman's Foreign Missionary Society). Key Text: Romans xvi, 1-2.

Woman and the Evangel.

When Christ was on the earth his sympathetic and helpful life appealed especially to the women. Did He not grace their wedding feasts, raise their dead, bless their little children, heal their infirmities and forgive their sins?

What wonder, then, that the women on that early morning were first at the tomb, and that to them was given the first commission to "go tell" that "Jesus had risen," as he said!

Since then the power of his resurrection has touched the life of every woman, wherever its influence has been felt, whether she has accepted Christ as her personal Savior or not, and 'tis woman who should love most because she has received most.

Key Text, Romans xvi. 1-2.

Paul, from the house of Gaius, at Corinth, was bringing to a close his great Epistle to the Romans. He had set forth "with all boldness" the themes of sin and righteousness and glory of the duties of the Christian life, and of the special problems of the Roman mission. It is time now for those things which are of tenderest interest in any letter, the personal thoughts and expressions of affection.

First—That gracious thoughtfulness which is an abiding quality of the truly great, which prompts him to commend the pious woman who is (as may safely be assumed) to take charge of the priceless packet and deliver it at Rome.

We know nothing of Phoebe but from this brief mention. We cannot perhaps be certain that she is here described as a female church official, a deaconess in a sense of that word today, familiar to church orders. She may not have been set apart by the laying on of hands, and in all probability she did not wear a dear little black bonnet, tied with bewitching white strings, but she was, in some sense, a "ministrant of the church." Paul says she was "a succorer of many, himself in particular, and as her residence at Centhrea, the port towards Ephesus, enabled her to exercise the duties of hospitality and to give other forms of assistance to Christians on their first landing in the country, and to help what must have been a small and struggling church, her duties must have been much the same as our deaconesses and her home a veritable Wesley House of peace and welcome.

We are absolutely certain that she was worthy of reliance and of loving commendations. How blessed it is to do even a small work for the Master!

"Help those Women of the Woman's Foreign Missionary Society."

Before we consent to help any society we must know the principles which that body stands for and the object for which it works.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, was organized in 1878 for the express purpose of sending the gospel to the women and children of heathen lands. Since this time, six countries have been entered, 79 missionaries and 229 native and foreign helpers have been employed, [illegible] boarding schools have been established, 152 Bible women and 178 scholarships supported, and property owned to the value of $450,000. There are approximately 6,000 pupils and women under the instruction of the Woman's Board, and for the carrying on of the great work the women have pledged for the [illegible] $700,000.

Why Should the League Help Them?

1. Because they are worthy of help. Its faithfulness in service, success in [illegible] and the evident favor of God [illegible] help for any enterprise [illegible] done so for the Woman's Foreign Missionary Society.

2. Because they need your help. The [illegible] undertaking which [illegible] about it the [illegible] and activities of the young has in it the prophecy of death, and that which does engage the attention and the love of the young has in it the promise of eternal life. However [illegible] the judgment of the mature, [illegible] counsel of the [illegible], [illegible] so winning as the enthusiasm of youth. The Women of the Foreign Missionary Society look upon your fresh eagerness and attainable opportunity with righteous covetousness for the work of Christ.

3. We need to help them.

i. You need to help them because they afford you an opportunity to take or send the gospel, as Christ commanded you.

ii. Because they can guide your study and direct your missionary efforts.

iii. They can lead you into the wise giving of yourself and your means to the supreme work of the Church.

How Can We Help?

1. By prayer. Upon every missionary Sunday the League should remember to ask God's help upon the work of this great organization.

2. By uniting with them in mission study and learning more of the missionary problems, enterprises and needs of the Church.

3. By sometimes contributing to some special work of the Society, as the support of some candidate in training at the Scarritt Bible and Training School, or the support of a Bible woman or scholarship in the foreign field; or, where there is no definite missionary work undertaken by the League Conference, the local League may resolve once a month into a missionary society, paying dues and taking up the regular work of an auxiliary.

4. By putting before your Leaguers this definite opportunity for service. Some of the best missionaries sent out by the Board in later days have gone from the League. Last year, as Miss Ruby Kendricks sailed away from Epworth-by-the-Sea, she said: "Tell the Leaguers that being a missionary is just the thing." To-day, as they think of her grave—the first of our missionaries in Korea—they dwell not so much upon their loss as upon the question, "Who will go in her place?" and already the young people are pledging to take up her work, which none of us would dare to call unfinished. Oh, Leaguers, "Give of your sons to bear the tidings glorious; give of thy wealth to speed them on their way; pour out thy soul for them in prayer victorious, and all thou spendest Jesus will repay."

MRS. A. F. WATKINS.

An anti-alcohol union of workmen and railroad employees has been formed in seven European countries with a total membership of 7,600. None but total abstainers are admitted. Sweden heads the list with 4,300 members. Finland comes next with 1,300.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans District—Third Round.

Covington, at Fitzgerald	Sept. 5
Second Church	Sept. 13
Carrollton Avenue	Sept. 20

F. N. PARKER, P.E.

Shreveport Dist.—Third Round.

Bon Ami	Sept. 5, 6
De Ridder	Sept. 6, 7
Shreveport—First Ch.	Sept. 9,
Noel Tob.	Sept. 10,
Texas Avenue	Sept. 13, 14
Provencal	Sept. 15, 16
Greenwood	Sept. 19, 20

T. J. WARLICK, P. E.

Baton Rouge Dist.—Third Round.

Franklinton, at Angie	Sept. 5, 6
St. Helena, at Darlington	Sept. 12, 13
Pine Grove, at Pipkins	Sept. 13, 14
Melville, at Melville	Sept. 19, 20
New Roads	Sept. 26, 27
Port Vincent, at Meadows	Oct. 3
Baton Rouge, 1st. Church	Oct. 4, 5
Baton Rouge, 2nd Church	Oct. 4, 5

R. W. TUCKER, P. E.

Alexandria Dist.—Third Round.

Dry Creek, at Spring Hill	Aug. 29, 30
Opelousas	Sept. 3,

N. E. JOYNER, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Prentiss, at Mt. Zion	Sept. 5, 6
Silver Creek, at S. C.	Sept. 6, 7
Sumrall	Sept. 13, 14
Hub, at Baxterville	Wed., Sept. 16.
Crystal Springs	Sept. 19, 20
Hazlehurst	Sept. 20, 21
McComb and Fernwood, at Fernwood	Sept. 26, 27
Columbia	Oct. 3, 4
Oloh, at E. Columbia	Oct. 4, 5
McComb, Centenary	Oct. 11, 12
Bogue Chitto and Norfield, at Norfield	Oct. 18, 19
Beauregard, at B.	Oct. 24, 25
Brookhaven	Oct. 25, 26
Magnolia	Nov. 1, 2
Pearlhaven, at M. Chapel, Wednesday	Nov. 4.
Adams, at Adams	Nov. 7, 8
Summit, at Summit	Nov. 8, 9
Topisaw, at Sartinville	Nov. 14, 15
Gallman, at Gallman	Nov. 21, 22
Pearl River, at Byrds Chapel	Wed., Nov. 25,
Monticello, at M.	Nov. 28, 29
Wesson	Wed., Dec. 2,
Tylertown, at Waterhole	Dec. 5, 6

GEO. H. THOMPSON, P. E.

Jackson District—Fourth Round.

(In Part.)

Fannin	Sept. 19, 20
Thomasville, at Mt. Carmel, at 11 a.m.	Sept. 26, 27
Brandon, 8 p.m.	Sept. 26, 27
Jackson, First Church, at 11 a.m.	Oct. 4.
Jackson, Capital Street, at 8 p.m.	Oct. 4,
Seminary, at Eminence	Oct. 9,
Collins	Oct. 10, 11
Magee	Oct. 12,
Sharon, at Soules Chapel	Oct. 17, 18
Canton	Oct. 19,
Beasonville, at Union	Oct. 24, 25
Florence, at Richland, at 11 a.m.	Oct. 31, Nov. 1
Jackson, Rankin St., 8 p.m.	Nov. 1,
Braxton, at Mendenhall	Nov. 7, 8
Pinola, at Rexford	Nov. 9.
Benton	Nov. 13,
Eden, at Pleasant Hill	Nov. 14, 15
Terry, at Byram	Nov. 21, 22

The pastors will please call attention to Questions 11-16 and 29, in order that written reports may be presented in answer to each.

A. F. WATKINS, P. E.

Natchez Dist.—Third Round.

Natchez, Pearl Street	Aug. 29, 30
Natchez, Jefferson Street	Aug. 30, 31
Woodville	Sept. 5, 6
Percy Creek, at P. C.	Sept. 7,

J. T. LEGGETT, P. E.

Vicksburg Dist.—Third Round.

Satartia, at Wesley Chapel	Aug. 29, 30
Rockey Springs, at Hickory Ridge	Sept. 5, 6
Port Gibson, at P. G.	Sept. 12, 13
Rolling Fork, at R. F.	Sept. 19, 20
Silver City, at Holly Bluff	Sept. 26, 27
Mayersville, at Brunswick	Oct. 3, 4

G. H. GALLOWAY, P. E.

NORTH MISSISSIPPI CONFERENCE

Seashore Dist.—Third Round.

Biloxi	Sept. 1,
Coalville, Fayard's Chap.	Sept. 2,
Ocean Springs, at Oak St.	Sept. 2,
Pass Christian	Sept. 3,
Hattiesburg, Main Street	Sept. 6, 7
Broad Street, 8 p.m.	Sept. 12,
Court Street	Sept. 13, 14
Wolf River, at R. Bayou	Sept. 19, 20
Gulfport, 25th Ave.	Sept. 23,

M. L. BURTON, P. E.

Greenville Dist.—Third Round.

Glen Allan, at S. Greenv'le	Sept. 13, 14
Shaw, at S.	Sept. 16,
Delta Mission	Sept. 19, 20

R. A. MEEK, P. E.

Oxford Dist.—Third Round.

Grenada Ct., at Duck Hill	Aug. 29, 30
Waterford Ct., at Pine Mt.	Sept. 4,
Holly Springs Ct., at Sylvestria	Sept. 5, 6
Coffeeville Ct., at Antioch	Sept. 12, 13
Potts Camp Ct., Palestine	Sept. 19, 20
Ashland Ct., at Union H.	Sept. 26, 27

J. E. CUNNINGHAM, P. E.

Winona Dist.—Third Round.

Tom Nolen, at Lebanon	Aug. 29, 30
Slate Springs, at Cross R.	Sept. 5, 6

E. S. LEWIS, P. E.

Corinth District—Third Round.

New Albany Station, at Glenfield	Sept. 6, 7
Myrtle Ct., Union Hill	Sept. 8,
Rainey and Falkner	Sept. 12, 13
Jonesboro Ct., Ebenezer	Sept. 15,

BEN. P. JACO, P. E.

Durant District—Third Round.

Sidon	Sept. 5, 6
Poplar Creek	Sept. 9,

S. M. THAMES, P. E.

Columbus Dist.—Third Round.

Sturges, Buel's Hill	Sept. 5, 6
Brooksville, Xprairie	Sept. 12, 13
Hebron	Sept. 19, 20
Cedar Bluff	Sept. 26, 27

L. M. LIPSCOMB, P. E.

Sardis Dist.—Third Round.

Eureka, at Lovejoy	Sept. 5, 6
Batesville	Sept. 12, 13
Tyro, at Malmaison	Sept. 16,
Crenshaw, at Crenshaw	Sept. 19, 20
Longtown	Sept. 25,
Arkabutla, at Harmony	Sept. 26, 27

W. M. YOUNG, P. E.

Aberdeen Dist.—Third Round.

Aberdeen Ct., Riggan's C.	Sept. 3,
Okalona Ct., at Tranquil	Sept. 5, 6
Nettleton Ct., at Shiloh	Sept. 10,
Fulton, at Hopewell	Sept. 12, 13

J. H. MITCHELL, P. E.

Newton Dist.—Third Round.

Decatur, at Good Hope	Sept. 12, 13
Newton	Sept. 16,
Neshoba, at ——	Sept. 18,
Philadelphia	Sept. 19, 20
Indian Mission	Sept. 21,
Edenberg, at Mt. Zion	Sept. 22,
Harpersville, at Good H.	Sept. 24,
Carthage, at ——	Sept. 25,
Walnut Grove, at ——	Sept 26, 27
Rose Hill, at ——	Sept 30,

JAS. M. WEEMS, P. E.

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SULPHUR, LA.

Mr. Editor: My letter to the Advocate of a few months since was read by members of Vinton Church with a feeling of slight disappointment. I was reminded that the Sulphur membership got the lion's share of that letter. The reminder was quite gentle.

Good things have come to us recently. Brother Turner, the Opelousas pastor, came over and began preaching on June 22, at 8 p. m., and continued for eight days. He may not be the best preacher who ever preached in Sulphur, but he held the best revival this town ever experienced. Seventeen united with our church; they were not all children, and naturally in the succession, either. Great good was done.

But lest I neglect the Vintonites again, I turn to them. The date for the Vinton meeting was to begin July 5, but Brother Lee was detained in court as a witness, however, and did not arrive until the 13th. We hear of good preaching, and read of it, and sometimes think quietly of our own splendid pulpit efforts, but J. W. Lee, of Melville, can out-preach everybody, except some. This was his first pastorate. His old friends say, after fourteen years, "he is the same Lee," except "he can preach now." Some of them recalled his hour and thirty minutes' effort trying to put Isaiah's man to bed, but the bed remained too short and the cover too narrow.

The meeting was good and thirteen united with the Church. Everybody was delighted with the preaching.

Vinton is a most delightful little village. Our Church has Southern hospitality and Yankee push, and I refrain from saying all the good things I think of those kind folk. They said come and bring the folk, and I did, and what a great, good time we had. We returned to our Sulphur home on July 24, and, alas! the happy little town was wrapped in gloom on account of the sudden and almost tragic death of Mrs. J. J. Dubourg. What a lovely, delightful little woman she was! And how pleasant was the home she kept. She had scarcely enjoyed five months of married bliss. Some day we shall know, some day we will understand.

J. D NESOM, P. C.

LAKE CIRCUIT.

We held a five-day protracted meeting at Conehatta. There were three joined the Church, and much good was done the membership. Rev. C. A. Powell did all the preaching. I was taken sick at this meeting, and suffered much for three days, but through the blessing of the Lord and the skill of the physicians I have been restored to my usual health. The town of Lake is steadily improving, and business is gradually reviving again.

C. McDONALD.

Lake, Miss.

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The recent target practice of the United States Navy at Magdalena Bay makes of special interest a statement by General Field Marshal Count von Haseler of Germany as to the essentials of succesful marksmanship. The report having gone out that Count von Haseler had said that alcohol promoted marksmanship, Dr. Herman M. Popert, Burgomaster of Hamburg, wrote him asking if this was his opinion. The Count replied: "I never said and never had the remotest idea of saying that the moderate use of alcohol promoted marksmanship. The necessary conditions for that are steady blood, steady nerves, steady deliberation, a clear eye—but not alcohol."

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Sunday School

By W. B. Campbell.

LESSON FOR AUG. 30, 1908.

Subject: David Spares Saul's Life.—I Samuel xxvi. 17-26.

Golden Text: "Love your enemies, do good to them that hate you."—Luke vi, 27.

David was fleeing from one place to another, seeking safety from the wrath of the king. Saul considered everyone his enemy that knew of David's movements and did not carry the news to the king. All through the land of Israel there was no place for the son of Jesse. So to Gath he came, even to Israel's enemy, and the native city of the giant that was recently slain by him. It was told the king of Gath that David was there—David, Israel's future king. When David found that he was so well known, he was filled with fear. He had gone into danger, leaning upon his own wisdom, and how could he ask God to help him! He must have thought of this when he began to act as a madman. Achish watched him as he scribbled on the doors of the gate. The deception was perfect, and Achish would have nothing to do with him. The lie that David had told at Nob to Ahimelech must be supported by acting another lie to the king of Gath.

David's next flight was only about five miles southeast of Gath, to the Cave of Adullam. Here his friends heard of him and went to aid him. His brethren from his own father's house came to help him. There were others there that came to be his leaders—those that were in distress, and in debt, and the discontented. They could also help, for they knew the land, and had led a life of wandering, and would follow David, as he had become a wanderer, too. David must have thought of Jephtha, for in the time of the judges Jephtha recruited his forces from among the same character of people. David continued his flight southeastward to the land of Moab, thinking surely he would find safety there, for did not Elimelech and Naomi seek refuge there? and why should he not find a refuge among a people that were of the same race and character as sweet Ruth, his great-grandmother? Elimelech and David both could have been safe in their own country if they had trusted entirely to the protection of the Almighty, and had not tried to save themselves.

While in the land of Moab another sorrow was added, when Abiathar came and told how Saul had slain the Lord's priests because of harboring David for a short time in the city of Nob. David took the blame on himself and told Abiathar to remain with him. It was David still, though a refugee, hunted here and there—it was he of the tribe of Judah that was ready to hearken to the cry of his countrymen in their distress. The inhabitants of Keilah, a city of Israel not far from the forest of Hareth, sent word that the Philistines had robbed their threshing floors, and David, with his followers, hastened to their assistance. Saul heard of this and determined to surprise David at Keilah. Saul came, and David escaped to Ziph, on the borders of the wilderness of Judah. In this wilderness David abode, going from one stronghold to another, now in a cave, then among the rocks, or in the forest. Now was the time for someone to come to comfort the wanderer. He came (the comforter), and who was it but his dearest friend, Jonathan. Never in all the world's history was there a purer or more true friend from among men than was Jonathan to David. "Fear not" were Jonathan's calm words of assurance; "for the hand of Saul, my father, shall not find thee; and thou shalt be king over Israel." There in the wilderness [illegible] Saul [illegible] to his house.

Saul [illegible] take David's life and [illegible] in his search for him. When [illegible] Philistines had [illegible] Saul [illegible]. There was a cave [illegible] and his men were in the cave. Saul came in, not knowing of the presence of David. Saul was in David's power, but David spared him. This was the [illegible] the king's life was spared [illegible] man whose life he was [illegible]. Saul confessed [illegible]. [illegible] is sincere [illegible] turning away from [illegible] David [illegible] seeking him now [illegible].

Night came upon the hunted and [illegible] Saul and his men lay asleep. David called for volunteers to go to Saul's camp in the darkness. Saul [illegible] sleeping with his spear stuck in the ground near where he lay. [illegible] the commander [illegible] and the balance [illegible] David and Abishai [illegible] very close to the sleepers. Abishai whispered to David, "Now hath God delivered thine enemy into thy hand," urging him to smite Saul to the death; but it was not in David's heart to slay him who had been anointed king over Israel by the prophet of the Lord. [illegible] he took the king's spear and also the vessel that contained water. As soon as Saul learned that David had spared his life the second time, he again professed repentance, saying that he had [illegible] the fool. This was the last time that Saul and David ever talked with one another.

It is our lesson to learn that the Christian is not to avenge a wrong. [illegible] enemy [illegible] kindness shown him is one way in which God takes vengeance, for a kind word is as a coal of fire on the head of the wrong-doer. We are not only not to try to get revenge, but we are to forgive; and not that only, but Jesus says, "Unless ye forgive from your hearts, neither will your Father forgive you." David forgave Saul even when he had no confidence in his promises.

[illegible] of obedience [illegible] the moment we obey and our reward is sure, whatever the effect may be to others. It is more blessed to give pardon than to receive it, when given to our fellowmen. It is possible to [illegible] as David toward [illegible] when the love of Christ is in our hearts. It was possible for David, for he had the Spirit of God. The world cannot understand this. "An eye for an eye and a tooth for a tooth" is the rule among those who love not God. [illegible] we love our enemies as we are commanded by our Master. [illegible] His commandments. [illegible] have the Spirit of Christ, we are none of his.

These things are not [illegible] save by the help of the Holy Spirit in [illegible].

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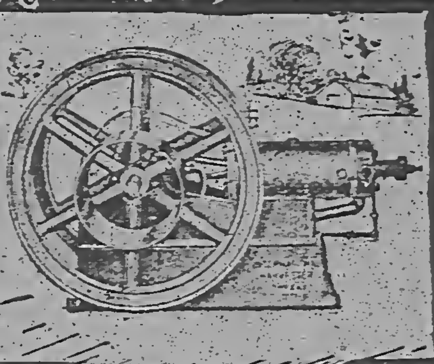

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For Catalog, Address J. D. BLANTON, President, Nashville, Tenn.

DEATH OF MRS. IRA B. ROBERTSON.

Dear Dr. Boswell: Mrs. Octavia Robertson, wife of Rev. Ira B. Robertson, superannuate of the Mississippi Conference, passed to her reward Friday, Aug. 21, 1908. Her remains were consigned to the earth near her home in McNair, Miss., Rev. D. Scarborough officiating. Her death was as her life, a Christian triumph.

Her pastor. C. E. Cain.

Hamburg, Aug. 24, 1908.

THE OPPORTUNITY YOU WANT.

Brother Pastor: You have been trying to get your people to take "*Go Forward*," and have grieved because they neglect to do so; if you are the right sort of pastor you have.

I have found that a committee of intelligent and sprightly young ladies, working during the protracted meeting, each with a sample of the splendid little paper and a supply of the subscription envelopes, can do more for the circulation of "*Go Forward*" in a day or two than can be done at other times in as many months. Committees of three, each member working separately, bring me lists running from 11 to 60 at each meeting. One committee reported 59 within a day after appointment.

Try it, Brother Pastor; it will not hurt your meeting—rather it will prove a help. And "*Go Forward*" will certainly be a blessing in each home to which it goes.

"Where there is a will there is a way." "*Go Forward*" can be circulated where the pastor is in earnest. Of course some never succeed who never try. For those who sincerely desire to do their people good, the above suggestion is made, after considerable experience. I know it works. Of course, care must be exercised in the selection of the committee. H. M. Ellis,

Missionary Evangelist.

NOTICE!

To Presiding Elders and Missionaries, Mississippi Conference—

Brethren: Henceforth remittance will not be made in any case to any missionary whose report shows he is withholding any moneys collected by him on Conference Collections.

W. G. Forsyth,
President of Board.

HELPING WITH A WORD.

A young girl was passing her aged great-aunt one day when she suddenly stopped, laid her hand gently on the white head and said: "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgment of the spontaneous little courtsey.

A young man once said to his mother: "You ought to have seen Aunt Esther to-day when I remarked casually, 'What a pretty gown you have on to-day and how nice you look in it.' She almost cried, she was so pleased. I hadn't thought before that such a little thing would be likely to please her."

"I never expect to eat any cookies as good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words, for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.—Ex.

PUT ON THE CHECK-REIN.

We are living in a fast age and a fast country. There is need of the brakes as well as of the engine; there are too many young men who understand the whip better than the check-rein. When the upset comes, it is found that the head it softer than the pavement and perhaps the idea is beaten into that soft head that prudence demanded slower driving.

On a Sabbath afternoon it is quite too common to meet a group of showily-dressed young men whose cigars and noisy talk show the rate at which they are traveling. While wiser young men are at their Bible class, these youths are out on a dress-parade, exhibiting their fast manners and habits to the public. One of the group has chosen the club-house for his Sunday resort, and another tries his good mother's heart sorely by coming home at midnight from the theatre, and a wine supper after it. Before long there will be vacant situations in the business houses where these fast fellows are employed. Prudent merchants do not care to keep in their counting-rooms the clerks who wear too much jewelry and are seen too often at the counter of the fashionable saloon. There is an upset ahead for these young Jehus if they don't put on a check-rein.

Poor Harry Rapid's young wife called in to inquire if I could recommend a "very cheap boarding house," and knew of any place where her husband could find employment. Her face was as faded as her dress. It would have been well if Harry and his broken-down young wife had looked for plain frugal quarters when they began their matrimonial career. But they set up in ambitious style in a fine "flat," with sealskin sacques and a box at the opera and a fast horse for the drive to the beach. Now they have sold out and are glad to hide away in such humble quarters as they can get. I trust that the sharp lesson will not be lost on them. This capsize of their showy turn-out may teach them that when Satan has a seat "on the box" it is a short road to ruin. Extravagance is one of the devil's baits in these days. It does not only break up homes; it breaks hearts. Both sound sense and moral courage are required by young people to conform to their circumstances and live within their means. The next thing is to know how to use money as a sacred trust and not to spend it in gratifying the lust of the eye, the lust of the flesh, and the pride of life.

In the same counting-room with Harry Rapid a while ago was young George Surepace. He was considered by his companions as decidedly "slow." Some of his fellow-clerks made sport of his plain tweed coat and his Puritanical ways; they never could induce George to join one of their clubs, or to go with them to Brighton Beach on Sunday, or to take a game of "poker" over a glass of wine. He married an industrious girl who, instead of studying Parisian fashion plates, studied how to make both ends meet and how to make their cozy house look tidy when husband came home. Mary Surepace will soon be bringing her two rosy children to the Infant Department of the Sunday School, and George is already the leading man in the Society of Christian Endeavor. The other day he gave a spare ten dollars to his old fellow-clerk, Harry Rapid, in order to aid him in getting his watch out of pawn. I have watched these two young couples; it was the old race between the fast hare and the jogging tortoise; the hare has run himself out of breath and out of character; the slow and careful tortoise has won the race.

It is not only young people who need to put on the check-rein in the way that we have just indicated. Older people, yes, and good Christian people, need the check-rein also. Our American business life is one of humming activity, and it brings a tremendous strain on the nerves and muscles and brains. The constant tendency is to feed the engine, crowd on the steam, and neglect the brakes. To these ever-toiling, care-burdened men of business, I would venture to say, Do not allow either your worldly ambitions or your honest daily avocations to mount you as a jockey mounts a race-horse, and whip and spur you through every waking hour of your existence. They will ride you to death! When your day's work is over, lock up your cares in your store or your shop; go home to your family "out of harness." Turn boy again for your own sake and for the sake of your children. If you work hard to have a home, enjoy it. The best way to keep your sons and daughters out of perilous evening resorts is to make your own fireside bright and attractive; or, if innocent entertainments offer elsewhere, go with wife and children to partake of them. Be the master of your business and not its slave. If either covetousness or care are overdriving you, *put on the check-rein!*

One of the besetting snares of these times is to try to grow rich rapidly. "Slow and sure" are out of fashion. In that direction lies peril to the soul. They who make haste to be rich fall into temptations and snares and many hurtful lusts that drown men in perdition! Greed for gold drains away the sweetest and holiest affections of the heart; it dries up Christian benevolence; it robs God of his due. My long observation has been that when money flows in rapidly, grace is apt to flow out; and as a Christian mounts up as to his income, he rarely rises in piety with it. There are some happy exceptions, but they are the men who keep a check-rein on the grasping, greedy spirit of covetousness. My good brother, it is no easy thing to keep up a high tone of spiritual life amid all the atmospheric pressures that surround you; to do it you have got to take time to eat and to think and to read your Bible and to pray and to do some good work for your Master and your fellow-men. If you are running your daily life at too fast a rate for all these vital things, then I entreat you in God's name to *put on the check-rein!*—Dr. Cuyler, in *Christian Intelligencer.*

Gentleness, when it weds with manhood, makes a man.—Tennyson.

A living, loving Christian—true of tongue, honest of heart, pure of conduct and yet lovable in daily life, is the most unanswerable argument for Christianity.—Theodore L. Cuyler, D.D.

NEW ORLEANS
CHRISTIAN ADVOCATE

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REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, OCT. 22, 1908.

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VOL. 55—N. 42.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2722.

Glances at the World.

Last week there was a gathering of leading commercial men in Chicago to consider the project of a deep waterway, or ship canal, from the lakes to the gulf, or from Chicago to the mouth of the Mississippi river. The matter has been talked of for several years. Mr. Bryan and Mr. Taft were both present by invitation, and both expressed themselves as heartily in favor of the project. The question will become national. Far-seeing commercial men say that such a canal is a necessity. The *Inter-Ocean* voices their sentiments when it says: "The United States has reached the point in its commercial and industrial development when its leaders of public thought, its governments and its people must take heed as never before to waterway improvement under penalty of seeing its growth halt and its energies stagnate. Events of recent years have clearly proved that our railways and our waterways in their present state cannot, under normal conditions, handle the swelling tide of production and commercial exchange." It is true that other railroads might be built, but nature has furnished the channel for by far the greater distance; and it could be put in shipping order in a shorter time than a railroad could be built and at less cost and furnish cheaper transportation. Such a waterway, with the opening of the Panama canal, would greatly facilitate the world's commerce.

* * *

Both the big parties are claiming the electoral votes in November. The Democrats are specially jubilant. But when was it otherwise in a presidential campaign? There is no certainty. There are several million voters—perhaps as many as four million—who cannot be definitely located. There is the "organized labor" vote. Mr. Gompers, the head of the Federation, is for Mr. Bryan, and is trying to throw the vote that way, but as yet there are no signs of a landslide among the working men in that direction. Multiplied thousands have reached voting age since the last election. Nobody knows how they are going to vote. Then other thousands who declined to vote in the last election are unknown quantities in the present canvass. The negro vote, too, which heretofore has been solidly Republican, is disaffected, but to what extent it is impossible to tell. And the smaller parties, all of which have grown in strength, are to be reckoned with. The *New York Journal of Commerce* says: "The latest full popular vote was brought out by the furious contest for and against free silver coinage twelve years ago. In 1900 there was no conspicuous slump in the vote of either party. But while the Democratic vote fell off 140,000, the Republican vote gained only 108,000. The increase in the aggregate Presidential vote was only 38,188, though the population of the country had probably increased 8 per cent in the four years. In 1904 the total popular vote was actually several hundred thousand less than it was in either of the two previous elections, although there is every reason to suppose that the population had gone on increasing at the rate of about 2 per cent a year." All these facts render guesses and prophecies utterly useless. Not until the morning of Nov. 4, 1908, can we know.

* * *

The football season has opened, and we hear nothing from our colleges and universities through the secular papers except about the teams and games. One is impressed with the idea that many boys go to certain institutions for nothing save to play football in the autumn and baseball in the spring. A couple of years back a great outcry was made on account of the brutality of the game, and a demand was made for its reform. Some of the rules were changed and it was thought that the dangers were lessened. But such is not the case. The game is as vigorous, as dangerous and as brutal as ever. Serious accidents have already occurred, and the season at this writing has not been open more than two weeks. In one practice game we read of one student being killed, and on Saturday, Oct. 10, in a match in New York between Union and Wesleyan Colleges seventeen players were rendered unconscious, "five of them being so seriously hurt that they had to be carried to the hospital." The game was characterized by the press dispatches as "sanguinary." Such a record is quite sufficient to condemn the whole "intercollegiate game" business. How Church schools, run in the interest of Christian education, can encourage such games we [illegible] not understand.

* * *

The papers sometimes make a great ado over the indifference or cowardice of officers who allow mobs to snatch prisoners and put them to death. Those officers are told that if they would stand against the mob and "shoot to kill," lynch-law would not be so popular and prevalent. Yet, when now and then a sheriff with his deputies stand firm and protect their prisoners some influential papers forthwith condemn the officers and charge them with saving useless lives at the expense of good citizens. Such was the case with officers in Florida a few weeks ago. Indignation was expressed, and it was actually proposed to drive the Sheriff out of the county. A few days since a sheriff in Spartanburg, S. C., in protecting a prisoner shot into a mob and killed and wounded several. Now we see in a great daily paper an attempt to justify the mob, and the officers accused of the "slaughter of citizens for the vindication of the law's delays." Such accusations against brave men are obliged to sting them to the quick. They are wholly undeserved. It is true, no doubt, that the law's delay is responsible for many miscarriages of justice, and perhaps for many lynchings; but for these things sheriffs are not responsible. Their business is to arrest and hold criminals, not to catch and turn them over to lawless mobs. It is poor encouragement to an officer to be told that in protecting a prisoner against violence that he is aiding lawyers to outwit justice. They should be commended rather than condemned.

* * *

A strange sound comes to us from Porto Rico, one of our colonial possessions. It is reported in the *Porto Rico Eagle*, a newspaper printed at Ponce. Attention is called to it in a circular letter signed by three prominent men—two of New York and one of Brockton, Mass. The paper and the circular recite the fact that the Governor of Porto Rico, Regis H. Post, an appointee of the President of the United States, did publicly, in a speech before the Superintendents of Schools of the island, and in the house of the Commissioner of Education, denounce the educational work in the island, as also the missionaries sent to the island from the States, and did blaspheme our holy religion. He made use of the following language: *"Christ might have come down to earth and given laws which would have redeemed the people; he might have come as a Caesar or a Herod, but he did come as a fisherman's bastard son."* Under ordinary circumstances we would not print such language. Other parts of the address were profane and vulgar—so scandalous, in fact, that many who heard the harangue thought the Governor was drunk. The Commissioner of Education, who is said to be a Christian, tried to excuse the Governor "on the ground that he was under the influence of liquor—'in his cups,'" to use his own own words. And this man is allowed by the President of the United States to represent him, and govern a foreign people in his name! All the facts here recited, it is said, were made known to the Senate when Mr. Post's name was before it for confirmation, but his political backing was strong, and the nomination was confirmed. Thus it happens that we have a man representing the United States who is wholly unfit to rule savages, much less a people who are civilized and Christianized. Such a protest ought to go to President Roosevelt as will compel him to remove this man from office. The editor of the *Eagle* was present and heard the speech, and certifies that the account which is published "is true in every respect." Did Wu Ting Fang, the Chinese Minister at Washington, misrepresent the religion and civilization of China to such an extent he would not be allowed time to make another speech. He would be recalled and dismissed in disgrace. Will President Roosevelt recall Governor Post?

Christian Advocate.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

THE DEVOTIONAL ELEMENT IN AN ANNUAL CONFERENCE SESSION.

BY REV. W. L. DOSS, JR.

In this ADVOCATE of the date Oct. 6, 1908, there appeared an article by Brother Kleinschmidt entitled, "What an Annual Conference Should Be." This writer believes that the words are timely. It is not the purpose of the present writer to say what the session of an Annual Conference should be. That depends upon many things. But, surely, Brother Kleinschmidt is right when he says "a Conference should be a gathering where the spiritual life of the Church is emphasized, where the preaching of the Word is given prominence, and a place where the preachers may become inspired to do greater work for the Master during the ensuing year."

The Conference must attend to the business set before it by the Discipline and look after the interest of the Church within its bounds, but it ought not to neglect the spiritual side of the gathering.

What is a routine day at Conference? The day begins, as it should, with devotional exercises. During the morning the business of the Conference is taken up, and different claims are presented by their advocates. In the afternoon the cabinet meets with the Bishop, and the boards and committees hold their meetings. Later in the afternoon we have a helpful lecture. In the evening the different anniversaries are held. This is about the way the day goes, with the exception of Sunday. All of this needs to be done. Our Church has come to be a great Church, and there are many interests that must be looked after. Much work must be done and it all requires haste, that no time be lost. But have we not forgotten, to some extent at least, to wait upon the Lord as we should? There is indeed to be found song, and prayer, and exhortation, but it is to some extent formal. It lacks the touch of close, vital fellowship that revives and inspires spiritual communion with God and among the brethren. This writer does not believe this criticism to be unjust nor does he make it in a fault-finding spirit. He believes it to be a fact that has resulted from the necessity of pressing on with haste in order to accomplish the great amount of business that must be done in a reasonable length of time. The preachers are all anxious to get away and this also makes haste necessary.

The plea of this writer is not that any less emphasis be given to those things that now take up the time of the Conference, but that greater emphasis be laid upon the spiritual side of the gathering, and he begs leave to submit an idea that he believes will be helpful. The heading of the minutes of the first Methodist Conference in America is: "Minutes of some conversations between the preachers in connection with the Rev. Mr. John Wesley." That Conference was held in St. George's Church, Philadelphia, beginning July 14, 1773, and was made up of ten men. The first Conference in England met in the Foundry on June 25, 1744, and was also composed of ten men. These Conferences were not large, and they had nothing like the amount of business to transact that an Annual Conference now has. The few numbers and the amount of business to be done gave ample opportunity for spiritual fellowship and the cultivation of the devotional nature. Ought there not be devised some means to secure this same close fellowship and communion among the members of an Annual Conference during its sessions? This writer believes that this should be done, and he believes that the occasion could be made more helpful to those in attendance if this should be done.

Including those on trial, there are 157 clerical members of the Louisiana Conference. Forty-nine of these are graduates from the course of study who are not on any board or committee. They have nothing to do at Conference except make their reports, enjoy the Conference and take part in the regular business. Thirty-nine are undergraduates, and have to meet their examining committees. They are supposed to stand their examinations on the day before Conference convenes, and be free from these for the remainder of the session. Twenty-one of the undergraduates are doing their work through the Correspondence School, and so will have no examinations at Conference. With the forty-nine already mentioned, this will make seventy members of the Louisiana Conference who will have no boards or committees on which to work. Outside the regular sessions of the Conference, their time is, therefore, at their free disposal. The other sixty-eight members are on boards and committees, and must attend to the business that comes before them outside the hours for the regular sessions; consequently their time is partially taken up, and is not altogether at their free disposal. Only three or four of these boards have work that requires long sessions. Most of them could do their work in a short while. Therefore, many of the members on the boards and committees have much free time outside the regular sessions of the Conference.

Now, what do the preachers do with this leisure time? All who have ever attended a session of an Annual Conference are familiar with the gatherings around the door and on the walk in front of the church where the Conference is meeting. All are familiar with the jokes that are bandied from one to another, and with the Conference gossip that goes the rounds. These things are not helpful, and yet most men fall before the temptation.

This condition of affairs results from the desire on the part of the preachers to have fellowship with each other. This desire is right and proper. But is this fellowship the proper kind, and is it not possible to meet this desire by utilizing this leisure time in another and a more helpful manner? This writer believes that this can be done.

Mr. Wesley originated the class meeting, and every Methodist preacher knows what it has meant in our history. The first Conferences were small, and were in reality "conversations." The Y. M. C. A. has learned the value of small groups for Bible study. In the colleges the student volunteers are organized into bands, and they meet for prayer and exhortation. To some extent, the services of the early Church were of this character. Now, why should not the preachers in attendance on an Annual Conference meet together in small bands and sectional meetings for the reading of the Bible, for prayer, praise, exhortation and the exchanging of testimony and experience?

The leisure time that is now employed in gossip and in cracking jokes could be thus used. Would not such a thing result in great help to the preachers? With a whole Conference divided into groups and bands, lifting their united prayers to God, would not that Conference mean more to all in attendance and to the town in which it met? The groups are already made, and nothing remains except a place to meet and the fixing of an hour. The different classes could meet each in a separate place, and at a time chosen by themselves. For instance, the Class of the First Year could have its own time and place of meeting, and could appoint its leaders beforehand. All those who were admitted into full connection in any one year could have their time and place of meeting. It would not matter whether these were admitted into full connection by the Louisiana Conference or by some other Conference, and then transferred here. Where the classes are fewer than four or five in membership, one or two classes could meet together; but it would hardly be well to make the meeting have more than twelve or fifteen. In case any class should contain more members than this, it could meet in sections.

The laymen are also now organized for meeting to themselves by the Conference organization of the Laymen's Missionary Movement.

Why cannot something of this kind be done? Surely it would be a better use of the leisure time than is now made of it.

Jeanerette, La.

ANOTHER VIEW OF SACRAMENTAL WINE.

BY REV. J. W. HONNOLL.

By what process of reasoning does Brother Enochs come to the conclusion that the unfermented juice of the grape was not used when Christ instituted the sacrament? The word "wine" is not used in connection with the sacrament in the gospels, nor by St. Paul in First Corinthians, xi. 25. It is "the cup" or "the fruit of the vine," and this fermentation is no part of the vine or the grape. It is a foreign element introduced when the grape begins to decay. But if the word wine had been everywhere used, it does not follow that it was fermented wine.

I know that some learned men (namely, Dr. Crosby, Prof. Bumstead and others) have contended that the unfermented juice of the grape is not wine. But just as good authority (such men as Dr. Young, Dr. Whedon, Stewart, North, Potter, Bush, Barnes, Jacobus, Taylor, Lewis, Kerr, Abby and others) tell us that the juice of the grape in any form was considered wine.

Dr. Young, in his Concordance, says that nine Hebrew words and thirteen Greek words are translated wine, applied to all forms of the fruit of the vine. Dr. Young says again that "wine is mixed, new, red, strong, sweet, or a thick, sticky syrup." It exists now, existed in the days of Christ, and has existed for ages in that country in many forms, sweet and fermented. It was preserved from fermentation in more than a dozen different ways, and as freely used as daily food as we use buttermilk to-day.

I heard a reliable man, who had spent years in that country, say that he had seen "hogsheads of unfermented wine there at all seasons of the year." So the time of the year when the sacrament was instituted has no bearing on the kind of wine used.

As Brother Enochs says, this sacrament was instituted by our Lord "in *unleavened* bread and wine." Why "*unleavened* bread" and "*leavened* wine?" No leaven was allowed in the Passover. I believe that the fruit of the vine used by our Savior in the sacrament of our Lord's supper was the pure, unadulterated juice of the grape, representing the pure blood of our Lord Jesus Christ.

I cannot see why these fermenting microbes (not one of which belonged to the vine or the grape) were necessary to represent the blood of Christ. I do not believe that Christ created this intoxicating fire on this occasion or at the wedding supper, and I am in good company. Dr. Whedon says in his comment on John ii. 6: "No doubt Jesus, like the God of nature, created not the alcohol, which is the poison produced by the putrifying corpse of the dead grape, but the fresh, living, innocent fluid."

I cannot believe that Jesus Christ, with that omniscient eye which looked out on all the drunkenness of that day and down on the broken hearts, blighted homes and lost souls of the present and the future, produced by strong drink, would have created 126 gallons of intoxicating wine to make men drunker who had been drinking for hours. I had as soon believe that it is proper to sing the long-meter doxology at the opening of a modern saloon.

Strong drink, mixed wine, red wine and every form of intoxicating drink are condemned by the Bible and represents the wrath of God, and is only to be given to him who is ready to perish. Solomon says: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright."

Brother Enochs says bring it into the sanctuary and honor it by giving it a place on the sacramental board. I leave Brother Enochs to Young, Whedon and Solomon.

Leland, Miss.

YET UNSETTLED.

BY REV. D. M. GEDDIE.

Brother Honnoll thinks that I make quite a mistake when I say that the stronger inclinations will always control; but, taking his own logic for it, I am correct. He thinks that we have stronger inclinations to evil than we have to good, and that because of this the great majority have commenced sinning in infancy, despite the human will to the contrary, and "in spite of the fact that God has been warning and calling by men and angels, and much has been done to save the world from sin." "The stronger inclination to evil was the sole cause. If they had not been corrupted by Adam's sin, or if their natural inclinations had been equally balanced between good and evil, they would not have done it. They were not sinners, but this stronger tendency in their moral nature to sin pulled them into sin. It swept down every barrier, human, angelic and divine, that tried to check and hold it in abeyance, and continued its downward course until every imagination of the thoughts of man's heart was only evil continually." Is that not putting it as strong as I did? Does his logic not prove what I said? I leave my readers to judge.

Brother Honnoll tells us that Adam and Eve "had no bad neighbors to corrupt them, and they had no inherited depravity, yet they sinned." They sinned—as there was no other cause—because they willed to sin. Does that not prove that man does not need the down-pulling of the stronger inherited bias to evil to lead him into sin? And is Adam the only one who ever did or could sin because he willed to sin? Did Adam, in sinning and depraving the race, destroy the volitional power of the human will to do wrong, and place all its forces to choose and to do on the side of right? (That is his logic.) The writer had always thought, and he yet thinks, where environment and training are favorable, that the will has as much to do in choosing evil as it has in choosing good. It is not compelled to be in favor of good. It is the one power of the soul that can, by its own choice, be on either side it chooses. As a result of this freedom, without any embarrassing circumstances than that of temptation, it is often on the side of sin. If, now, there is a stronger inclination in the moral nature to evil than there is to good to influence, bias and bend the will in the direction of evil in the developing stages of the moral nature of the infant, will it not sin as soon as it comes to know good and evil and make choice between them? If the history of the first family proves anything, it proves that every man of the race could have been a sinner without any inherited depravity to bias him in the direction of sin. Adam and Eve are the only ones who were not depraved, but they are not the only ones who have sinned because they voluntarily willed to sin. A will unembarrassed and unbiased by a stronger tendency to evil than to good in the formative and developing period of infantile nature is, to my mind, the only thing that brings a ray of hope to the early life of children, and this needs the strongest possible support from environment and training. With all these combined influences to save them for Christ, the effort upon their part to be Christians in their childhood and youth is strenuous.

Brother Honnoll says that all except Adam and Eve started to sinning in their infancy. If that be true infants are sinners as truly as are adults. They are sinners, not because their inherited depravity bends them toward sin, but because they actually and personally commit sin; sin before they have a mind to know, a will to choose and a conscience to feel the presence of the warning and reproving Spirit of God! Sin because of the gravitation of their nature to sin; sin without any temptation to sin! Does that not deprave and destroy the power of the will to make choice for Christ? Is that Arminian Methodism? Is it not rather Calvinism? And where does the Bible say it, or anything in a thousand miles of it?

But Brother Honnoll says that it was "not long"—about fifteen hundred years according to the Bible chronology—"after Adam sinned until every imagination of the thoughts of man's heart was only evil continually," and that settles the question. That is a complete and irrefutable history of the stronger inclination to evil in the infantile nature. But the sacred historian does not say that this state of affairs was the direct or the indirect result of Adam's sin. He does not say that God looked down from heaven and saw that the depravity which Adam's sin had brought on the race had so corrupted human nature that every imagination of man's heart was only evil continually, but that God looked down from heaven and saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. What was the moral condition of infants he does not say. It is not a history of the depravity of infants, but a history of the moral corruption of adults. And how was this moral corruption brought about? The record says it was by the "sons of God taking wives of the daughters of men" and practicing polygamy, with all the vices and deviltry that follow in the slimy trail of this iniquitous and abominable thing; until, like the people of Sodom, they had left nothing for God to do but sweep them from the face of the earth. And the carefully and clearly drawn distinction between the *sons of God* and the *daughters of men* makes the history read much more like a case of wilful apostasy than it does like infants sinning.

If the sons of God taking the daughters of men does not mean that the sons of God apostatized by taking the wicked daughters of wicked men, I would be glad for some one to tell us the significance of the historian's distinction. But at any rate, these folks had some bad neighbors to help to corrupt them. At any rate, they sinned because they willed to sin as much as they did because of their inherited bias to sin.

But the one verse (Gen. vi:5), isolated from the context and considered as a complete revelation in itself, is enough to show that the sacred writer was not talking about infants. The marginal reading of our Bible says that the Hebrew word translated "imagination" means not only imaginations, but also the purposes and desires of the heart. Infants can scarcely be said to have purposes and desires of the heart to sin, unless, as Brother Honnoll says, they actually sin in their infancy. Purposes are the free volitional choices of the will. Only the will can purpose to do either good or evil. The purposes of the heart are the ordained decrees of the will; the volitional activities of the will in all the freedom and exercise of its choice and power of activity in giving quality to human thought, feeling, deed and character—yea, they are themselves the essential qualities of character—the very heart and life of its existence and value—and, therefore, do not belong to infants. So Brother Honnoll, in applying this passage of Scripture to infants, attributes to them character, the very thing that he charges me with, though he cannot find a single phrase or logical sequence in all that I have written that gives any semblance of such an idea. To say that man by nature has as strong a tendency to good as he has to evil predicates no character of infancy.

Character means that either good or evil predominates. His idea of the predominance of evil in the nature of infants is very much nearer the doctrine of infantile character, and his idea that men commence sinning in infancy fixes it completely on him. To my way of thinking, the idea that neither good nor evil, as an inherited element or quality, predominates, but that the influences of environment, training and the grace of the Spirit operate to counteract temptation, leaving the will free to make its own choice, is very much more consistent. Almost without exception, where we have the right kind of environment and training, we have Christian children. The exceptions are due to the free choice of the children, and not to their inherited bias to sin.

On the other hand, almost without exception, where environment and Christian training are lacking, we have sinful children. The exceptions to the rule are due to the freedom of the will in accepting the grace of the Spirit and yielding themselves to Christ in spite of their surroundings. This theory will stand the strain of logic and the tests of the Word of God better than any other that has yet been advanced. But we hope that the future will throw more light on the subject, and give us something better, if there be anything better for us.

Verona, Miss.

MINISTERIAL SUPPLY—ONE SOLUTION.

BY REV. BEN P. JACO.

In the Corinth District of the North Mississippi Conference this year no less than twelve men have been called to preach. In every case the announcement has been made in connection with one of our great revivals. That is part of the solution. Some of these men have been licensed to exhort and have gone to work because they are not educated well enough to get license to preach, and have held revival services successfully. Others will soon try for license to preach, and then go to school. Only two or three have means to go to school on. Some have families to support, but this does not deter them. They offer for sale their little property to get means.

Now, these men are ready to serve the Church at school in preparation for service in the pastorate. They have solved their part of the question as far as they can, and will try to finish the solution.

What will those who can make money or have the money do now toward solving the question? Who will put at my disposal $10 or $100 to be used in helping these men? If some well-to-do Methodist wants to take one of these noble young men and educate him, I will give the name.

Booneville, Miss.

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ATTITUDES TOWARD THE LOST.

BY REV. H. M. ELLIS.

I can conceive of but four attitudes one may occupy toward the unsaved, whether these be his neighbors of the homeland or the heathen of the "uttermost parts of the earth:"

First—He may be indifferent to them and their needs and pass them by as though they did not exist. For such the sight of wretchedness and sin stirs no processes of thought, awakens no emotions of sympathy, touches no springs of conscience any more than it moves the flagstones under his feet. This is the attitude of stupidity.

Second—He may view lost and ruined human nature with a cold, scientific interest, just as he would the inanimate geological specimen, or any other purely physical phenomenon. There is no pity for distress, no sense of responsibility to relieve and ennoble. The sentient creature with immortal spirit holds for these no greater interest than an old bone of past centuries or a bit of antiquated pottery. This is the attitude (be it ever so "scientific") of heartless and conscienceless curiosity.

Third—One may assume the I-am-better-than-thou attitude, and, sanctimoniously guarding himself against contaminating contact with the "unclean," with loud pretense proclaim with voice and airs his personal "holiness," thanking God the while that he is "not as other men." Pity, sympathy and the sense of obligation he knows not, and only scorns, and loathes his unfortunate brother for whom Christ died on the cruel cross, and for whom the Father's heart is yearning. This is the attitude of the deceived, self-righteous formalist.

Fourth—He may have a compassion akin to that of Christ, and, with a brother's love, do a brother's part to help each regain his lost kingdom, and by his efforts crown and sceptre manhood everywhere. His is ever the aspiration to bring all humanity again into its primal and royal relations with the Father-King. This one only of them all grasps the situation and measures aright the magnitude of the tragedy upon which he looks. This one only adequately responds to the needs and opportunities brought before his eyes and brings into proper effort and service every power of his being. This is the attitude of brotherly love.

There can be no doubt about which of these attitudes is Christian. The question for each person is, which attitude do I occupy? With which class does my attitude rank me?

For the Christian there is but one attitude to the unsaved possible.

Jackson, Miss.

NOTES FROM THE GREENVILLE DISTRICT.

BY A RAMBLER.

All things considered, our Delta Methodism has had a good year. With one or two exceptions, the preachers have kept well, and each has apparently sought to do his full duty. The District was perhaps never better manned than now.

* * *

Rev. J. W. Honnoll, the grand old man of the Conference, has again given full proof of his ministry at Leland. As a preacher, pastor, and administrator, he has few equals. His work is in fine condition in every respect, and he has lately sold the parsonage of his parish and acquired a much more desirable property, at the same time wiping out a $1,500 debt by the transaction.

* * *

Rev. J. H. Ingram has received twenty-five members at Glen Allen, thereby nearly doubling his membership. This is his first year in the Delta, but he has been commendably industrious and is in high favor with his flock. It is needless to say that he is in love with beautiful Lake Washington and the warm-hearted people who live along its shores.

* * *

Large audiences wait upon the ministry of Rev. J. R. Countiss at Greenville. He also has a fine prayer-meeting and a wide-awake Sunday School. It is doubtful whether there is a more spiritual Church in the Conference than that over which he has supervision. It contains quite a number of young men and young ladies who will conduct a League service or lead in public prayer.

* * *

Rev. J. J. Brooks is winding up his fourth year at Benoit. He invariably wears well, and never fails to serve a full quadrennium in every field. His people hold him in high esteem and will regret to give him up. And this is equally true of Sister Brooks and the other members of his household.

* * *

New Church enterprises are under way at Tunica, Dundee, and Boyle. At the first-named place, our house of worship was destroyed by fire; at Dundee there has never been a Church, and at Boyle we have disposed of our old property, and will proceed to erect a new house to cost not less than $2,000 or $2,500.

* * *

Rev. E. D. Lewis, of Gunnison, who for the past two years has done most successful work in the Greenville District, will enter the theological department at Vanderbilt this fall. He is a graduate of Millsaps College and a young man of exceptional promise, and we shall regret to have him go from us, though we think he is right to seek the largest possible equipment for his life work.

* * *

Rev. W. L. Duren is closing out his second year at Clarksdale in a most satisfactory manner. He has commanded a large hearing from the pulpit, and has maintained the best Sunday School and prayer meeting that the Charge has ever had. He has greatly improved our Church property during the year, and put Methodism on a firmer footing in every way. As an expression of appreciation of his ability and efficient work, the congregation has advanced his salary from $1,200 to $1,350.

* * *

Practically every needy field in our territory is now being reached. Dickerson's Chapel (the old Birdie Mission, formerly in the Winona and Sardis Districts) has been given a regular monthly appointment since last March. At Arnold and in the Tennessee settlements (six miles west of Shaw) churches have been organized, and the latter place has agreed to pay $200 for ministerial support next year. And also a good Sunday School has been organized at Francis (between Hillhouse and Deeson), and the people of that community desire to be supplied with preaching next year, for which they think they will be able to pay as much as $300. Thus the work continues to grow in response to the faithful efforts of our aggressive pastors.

* * *

The work at Friar's Point moves on smoothly under the guiding hand of Rev. T. H. Lipscomb. A sound and scholarly expositor of the Word, and a conscientious and painstaking pastor, he commands the respect of all and leaves no interest of the Church neglected. We predict for him a career of growing usefulness.

* * *

Reinforced by an accomplished mistress of his manse, Rev. R. P. Neblett is rounding out finely at Shelby. It is needless to say that his collections will be in full, and that he will carry up a gratifying report to Water Valley.

* * *

The Woman's Home and Foreign Missionary Societies of the District will hold their annual meetings together at Leland, Oct. 23-25. The annual sermon will be preached by Rev. J. W. Honnoll, and addresses will be made by Mrs. Robert Somerville, Miss Susie Briggs, Mrs. E. D. Lewis, and other capable workers. Two missionary institutes will also be held in the District in the near future: one at Greenville, Oct. 26-30, and the other at Friar's Point, Nov. 2-5. At these institutes speeches will be made by Rev. W. S. Lagrone, Mr. T. B. King, of Memphis, and possibly Mr. J. R. Pepper.

* * *

No man in the District has done better work this year than Rev. D. E. Cogdell. Every church in the charge has increased the assessment for ministerial support, and some time since the people of Coahoma gave him a beautiful gold watch as a testimonial of their love and esteem. This noble veteran has led the procession in getting up his Conference collections, and will go to our annual conclave with a clean balance sheet and a happy heart.

* * *

Rev. J. T. Lewis is deservedly popular at Cleveland. At a cost of several hundred dollars he has virtually made the parsonage over, transforming it into a most attractive residence. And besides looking well after his own work, he has done effective service as an evangelist at a number of other places. We count him a valuable acquisition to our Delta Methodism.

* * *

We regret to state that we fear there are dark days just ahead of us in the now prosperous Delta. The government experts have announced that the dreaded boll weevil already exists in the counties of Washington and Bolivar—the two largest counties in the Greenville District. This means that next year's cotton crop will be seriously injured, if not ruined, and that the interests of the Church also must greatly suffer. The preachers who come to this section next year need not be surprised if they are called upon to endure hardships. Nor do we doubt that if necessary they will do so cheerfully. Methodist ministers have served the people of the Delta "in times that tried men's souls," and when the clergy of other churches were conspicuous by their absence; and they will prove fully equal to the task again if in the providence of God they shall be called upon to do so.

LAWYERS, ATTENTION!

The printing plant of this Advocate is idle about two-thirds of the time. The plant is modern in every particular, and was installed at great cost. Owing to this fact the publisher is compelled to seek other means of employing the machinery in order to justify its use by our paper. We are making an effort to secure a line of work known as "lawyers' briefs," and appeal to our lawyer-friends to patronize us whenever they have need for a printer.

Lawyers living in Mississippi and Louisiana, who find it inconvenient to have "briefs" printed in their home town, are invited to give us a trial. All such work will be "put through over-night," and the work will be delivered by U. S. mail in three to five days, according to the size of "brief." Address us at 512 Camp Street, New Orleans. Long-distance phone, Main 4373.

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HANDSBORO AND MISSISSIPPI CITY.

BY REV. W. B. JONES.

If I am not misinformed, the first sermon preached by a Protestant along the gulf coast was at Handsboro more than half a century ago. By whom it was preached, I do not know; but I have the records of my father, the Rev. Ransom J. Jones, who was presiding elder of the Biloxi District reaching back as far as 1857. The District embraced the Counties of Jasper, Smith, Simpson, Marion, Covington, Jones, Perry, Harrison, Hancock and possibly some territory in adjoining Counties; since that time at least three of these Counties have been divided into two. There was no means of travel, of course, except in buggy or on horseback. This territory now comprises the whole of the Seashore District and a considerable part of three others. One wonders at the marvelous advances that have been made by the people called Methodists since that time. Truly, they have labored and we have entered into their labors—they have sown and we have reaped; they sowed in tears; we reap in joy. For example, we take the year 1860, prosperous times, just before the Civil War, and from the records we learn that there was a missionary appropriation for the District of $350, and an assessment of $340 for the presiding elder; of that assessment there was paid the sum of $202.50, making a total paid of $552.50. During 1861, owing to the War no doubt, it was even worse; the same missionary appropriation appears to have been added to $81.50 paid as quarterage, making for that year a total of $431.50. A comparison with recent statistics shows that there is now paid for the presiding elders in the same territory more than $3,600. In those days Methodism was very weak along the coast; it is none too strong now, but there are eight stations and four circuits along the seashore, all included in the old Biloxi District, except Moss Point, Escatawpa and Pascagoula—territory then in the Alabama Conference. Last November Bishop Hendrix dedicated five churches along the coast, and in July of this year he dedicated the churches at Handsboro and Mississippi City. Strange to say, these churches have stood for ten to twenty years without dedication, that is, the present buildings.

At our last annual Conference these two churches were attached to the 20th Street Church, Gulfport, where the writer is now closing up his third year. Prof. E. G. Mohler, Jr., a local preacher, principal of the Gulfport Graded School and a very valuable man, was appointed as junior preacher, and during the year we have alternated in preaching; we have services every Sunday at 20th Street, and two Sundays each at the other churches. Brother Mohler has been duly recommended for admission on trial at our next Conference, and he will be a valuable recruit among our very best prepared and most consecrated young men.

I presume that conditions at these two churches were never better than now. Some more church people have moved in, and the people are taking more interest and pride in their churches, it seems, than ever before. At Mississippi City, during the year, the Church has been painted inside, new pews and pulpit put in, electric lights installed, the Methodist Hymnal supplied, the ladies organized into an Aid Society, a good Sunday School kept up and good congregations all the year. We have just closed one of the best meetings, if not the best, ever held there. Rev. W. T. Griffin, of Long Beach, did the preaching and it goes without saying that it was well done and lasting results accomplished.

At Handsboro a tower to the church has been built, the building painted inside and out, a splendid Sunday School organized and kept going, the church supplied with the Methodist Hymnal and the Young People's Hymnal, the ladies organized into a Home Mission Society, and there have been good congregations all the year. Brother E. W. Lipscomb, of Broad Street (Hattiesburg) has been with us in a ten-day meeting at this place. The results were beyond the fondest dreams of the most hopeful of the church. Numbers were converted and added to the Church. No sensational methods were employed by either of these brethren but the power of the gospel was magnified upon as the sole drawing power; they both came believing that the gospel is the power of God unto salvation to every one that believeth, and they did not hesitate to stake their reputation on that; and they both still believe in the mourner's bench, the old Methodist altar, and in the use of the old Methodist hymns. No other song books were used except the Methodist Hymnal. It is not true that there can not be a revival without the use of some of the catchy little songs that perish with the using; the hymns of our fathers are still good enough, and I believe that our Common Hymnal is the best songbook extant.

Gulfport, Miss.

THE PATRIARCH OF BOONEVILLE, MISSISSIPPI.

Rev. Philip R. Hoyle, at the time of his death in Booneville, Sept. 27, 1904, had been for seven years a resident of the town. Prior to that time his home was near Carolina Church, some three miles in the country. Here I suppose he had lived for quite a number of years, and was said to be very near and dear to the people of Booneville, both before and after his move to town. While living near Carolina Church, he is said to have married more people in town than all the preachers of the several denominations combined.

Memory retains a vivid picture of Brother Hoyle as he was wont on pleasant Sabbaths to appear in the congregation. He was of medium size, regular features and pleasant expression of countenance. Neatly dressed in a black clerical suit, he would sit within the chancel or near the pulpit, being defective in his hearing, a devout and attentive worshiper. His prayers at the close of the sermon were of remarkable excellence, full, clear and earnest. At this time he was apparently hale and vigorous for a man in his eighty-fourth year, and still preached as opportunity presented. No preacher, I suppose, had a warmer place in the hearts of the people, both in the town and the surrounding country. He was truly a patriarch of Booneville, and of the country round about.

From a pencil sketch, over his own signature, and bearing date of Aug. 4, 1904, less than two months before his death, we take the following interesting summary of his life and labors as a servant of God and of the Church:

He was born in Cleaveland County, North Carolina, Nov. 8, 1820; joined the Methodist Episcopal Church in October, 1839; was converted and made a profession of faith in Christ on Sunday evening, the 11th day of October, 1840.

It will thus be seen that Brother Hoyle joined the Church as a seeker of religion and was not converted until about a year afterwards. It was a custom in the earlier days to encourage sincere penitents to unite with the Church.

Brother Hoyle was licensed to preach in October, 1843. In 1844 he was admitted into the South Carolina Conference and, with Ira L. Potter, was sent to the Union Circuit, having twenty-eight appointments, to be filled every four weeks. He received $100 for the year's labors. The next year, on account of ill health, he was left without appointment. In 1846 he was sent with William P. Mouzon to Santee Circuit. In this, and the circuit named above, I suppose his position was that of junior preacher, or assistant to the preacher-in-charge. On the Santee Circuit he received $50 for his services. In 1847 he was sent to the King's Mountain Circuit, the Circuit in which he was licensed to preach. There were thirteen appointments to be filled in three weeks. During the year he preached 202 sermons, received into the Church 132 members, and received as salary $100. At the close of this year he was ordained deacon by Bishop Andrew. In 1848 he was returned to the same Charge, the name being changed to Shelby Circuit; preached [illegible] sermons, received into the Church 75 members, baptized 68 persons, and was paid $125. In 1849 he was sent to the Yorkville Circuit with 13 appointments to be filled in three weeks; preached 198 sermons, received into the Church 120 members; baptized 68 persons and was paid $216. At the close of this year he was ordained elder by Bishop Andrew. In 1850 he was sent to Morganton Circuit, having 14 appointments to be filled every three weeks; preached 238 sermons, received into the Church, 311 members; baptized 132 persons and was paid for his services $216.

At the close of this year, 1850, Brother Hoyle located, and moved with his family to Tishomingo County, Miss., "where," adopting the language of the pencil sketch, he says: "I lived and labored as a local preacher, serving the Church as trustee, class-leader, superintendent of Sunday School and steward." "I have been in a great many revivals of religion. Witnessed the conversion of hundreds of souls, and have baptized and received into the Church a great many persons. Have buried a great many." "And now, in the evening of life, looking back over the past, I can only wish I had done more and better work for the Lord, who had been so good to me all the way, and am willing to trust him for what is to come. I feel that I stand on the rock, Christ Jesus, and he will be with me to the end."

Brother Hoyle tells us that 328 couples were united by him in marriage. His ministry covered a period of more than three-score years—seven in the traveling connection and nearly fifty-four in the local ranks. The world is made better, brighter, happier by the life and labors of such a man as Philip R. Hoyle, the beloved patriarch of Booneville.

T. C. WIER.

ANNUAL CONFERENCE CALENDAR.

Bishop Morrison will hold the North Mississippi Conference at Water Valley, beginning Dec. 2, and the Mississippi Conference at Yazoo City, beginning Dec. 9.

Bishop Ward will hold the Louisiana Conference at Leesville, La., beginning Dec. 9.

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Grenada, Miss.

"THE BAPTIST DRIFT."

BY A CIRCUIT RIDER.

I was considerably amused over the article from Brother W. A. Jordan in the ADVOCATE of Oct. 1, 1908, under the caption "The Baptist Drift." I came to the conclusion, after reading it, that he must have been named after "the river Jordan." (I caught myself wondering if "W. A." stands for the "Waters of Ainon.") I also came to the same conclusion I arrived at a long time ago—that many Baptists need to get out of their selfishness and bigotry.

There are two or three statements in his article worthy of puncture. He thinks that those who believe in Christ are saved eternally, and cites John iii, 36, as proof: "He that believeth on the Son hath everlasting life." This is a precious verse, but it does not teach "once in grace, always in grace." As Wesley says, "He hath it (everlasting life) already, for he loves God. And love is the essence of heaven."

A multitude of passages teach that we must keep on believing and loving, and walking in the way of the commandments if we get to heaven. There are many which teach that a believer can lose his love, such as Matt. xxiv, 12; Rev. ii, 4.

We must "abide" in Christ, and we can "abide" by keeping his commandments (John xv, 9, 10). Those who do not "abide" in him will be lost.

There are also many passages which teach that a child of God can give up his entire faith and profession, and in consequence receive damnation, such as I Tim. iv, 1; v, 8; v, 12; vi, 10; II Tim. ii, 8.

There are many exhortations to continue in faith, and not make shipwreck, such as Acts xiv, 22; I Tim. i, 19; Heb. x, 23; Rev. xiv, 12; I Cor. xvi. 13; Col. i. 23; I Tim. ii. 15.

Many passages teach that God may depart from a man, even after his Spirit rested powerfully upon him, such as I Sam. xvi, 14; xxviii, 15.

Many passages show the necessity of believers being "faithful," such as Deut. vii, 9-11; Psa. xxxi, 23; Hosea xi, 12; Matt. xxiv, 45-47; xxv, 21; Luke xvi, 10, 11; I Cor. iv, 2; iv, 17; Eph. i, 1; vi, 21; Col. i, 2; i, 7; II Tim. ii, 2; Rev. ii, 10.

Many passages show the necessity of believers "holding out," such as Matt. xxiv, 11-13; Heb. iii, 12; iii. 14; iv. 14; x, 23; I Thess. v, 21; Job xxvii, 6; 2 Tim. i, 13; Titus i, ix; Rev. ii, 25.

Many passages show the necessity of believers "overcoming," such as John xvi, 33; Rom. xii, 19-21; II Peter ii. 20, 21; I John ii, 13; iv, 4; v, 4; Rev. ii, 7; ii, 11; ii, 17; ii, 26; iii, 3; iii, 21; xxi, 7.

There are a multitude of miscellaneous passages which teach the necessity of perseverance in order to get to heaven, such as II Thes. ii, 17; iii, 13; Gal. vi, 9; I Cor. iii, 10, 14, 15; xv, 18; II Cor. v, 9; Eph. ii, 10; Heb. vi, 10; II Chron. xv, 7; Isa iii, 10, 11; Rev. xxii, 12.

Yet, this writer recently heard a representative Baptist preacher proclaim from the pulpit that the Bible nowhere teaches that a believer has either to be faithful, to overcome, or to hold out in order to get to heaven. Many who embrace such stuff may be "in grace," but they are also in grass. They are as green as grass in their knowledge of the Scriptures. It's a wonder to me the geese don't pick them!

Brother Jordan intimates that all Christians who were not immersed are unbaptized Philistines. Says he: "I must confess that I do not see the signs (or marks, context) of the true Church in other communions, and that is why I cannot affiliate and commune with them." He also says: "For Bapists to commune with Methodists, we would have to sacrifice a principle we hold to be sacred. We would, by that act, recognize sprinkling and pouring as baptism, which we can never do."

It would be difficult to write two paragraphs more pregnant with conceit and bigotry. They are also the climax of ignorance. I have known a long time that immersion is the darling of Baptists, and they have held creeks, and ponds, and pools to be "very sacred" ever since they *quit practicing sprinkling.*

Dr. Whitsitt (a Baptist) has shown that the Baptist Church, both in England and America, started out by practicing sprinkling, and he affirms that "the verdict of antiquity among Baptists is in favor of sprinkling as the true mode of baptism." The quotation is in his exact language.

Doubtless if the founders of the Baptist Church (who were all sprinkled and kept the mode up for a number of years) were to return to earth, Brother Jordan and modern Baptists, who have departed from their first love (practice), would refuse to commune with them. They would probably say to them, "Our modern principle is too sacred."

Brother Jordan did not specify the "marks," or "signs," which constitute a true church; yet he intimates that the great essential attribute is immersion. Baptists possess no "marks" which Methodists do not possess, unless they are the mud-splashes they received when they went down into and came up out of muddy creeks and stagnant ponds.

The truth is, the Methodist Church possesses such genuine marks or signs, and is making such rapid strides, that Baptists have to preach continually their "sacred principle" and do a lot of proselyting from other churches to keep within hearing distance.

Let prayer be made that Brother Jordan and his coadjutors who hold so tenaciously to the modern "sacred principle" of immersion, and who take great delight in squirting the "liquid grave" theory right and left, goin' and comin', will get out of their selfishness, conceit and ignorance, and cultivate a more fraternal spirit.

There is much truth in the charge that "Baptists are the most selfish and bigoted people in the world;" but it is not true that they have more faith and piety and good works than others. Many of them manifest an intolerant spirit that Methodists are glad to be free from.

NOTE FROM REV. I. T. REAMES.

Dear Editor: I wish to say to my brethren of the Louisiana Conference that I expect to be with them at their annual meeting, and to be one of them in the future. As there is quite an interval between the meeting of the Montana and Louisiana Conferences at my disposal, I will be prepared to deliver a limited number of stereopticon lectures on "Wonderland." Doubtless many have read Dr. Chappell's description in the *Nashville Advocate.* I am prepared to faithfully portray these magnificent scenes, both by speech and plain and colored transparencies, in seventy or more views, taking the audience from one scene to another, thus making a complete tour of the Park. If any brother should desire a lecture within the bounds of his charge, he may correspond with me in reference to dates. Admission fees will be at the popular price for stereopticon lectures. I have made two trips through the Park, and can speak as "one having authority." My equipment will give satisfaction. Cordially,

I. T. REAMES.

Belgrade, Mont.

MISSION STUDY BOOKS.

The new mission study books of the Young People's Missionary Movement are attracting a great deal of attention and receiving high praise. For the Foreign Mission study course we have "The Moslem World," by Dr. Samuel M. Zwemer, sixteen years a missionary to Arabia, and one of the highest authorities on all Islam problems; while for the Home Mission study we have Dr. Ward Platt's splendid presentation of our Western situation and needs in "The Frontier." These books are in every way worthy to rank with the books of last season which were studied by 175,000 Christians in North America. They are to be had at the customary low prices of 35 cents in paper, and 50 cents in cloth binding, postage being 8 cents on each. Now is the time to organize the mission study class, and each pastor should have at least one enthusiastic class on his charge.

"The Call of God to Men," the book giving the full report of the magnificent speeches and work of the Laymen's Missionary Conference at Chattanooga, should be in the hands of every Methodist layman. It is sold for only $1, and it will be worth many times as much in information and inspiration to larger and nobler thought and life.

All the above books, or any others on the great subject of missions, can be had of Rev. G. W. Bachman, Winona, Miss., or from our Methodist Publishing House, Nashville, Tenn., or from myself in Jackson, Miss. H. M. ELLIS,

Missionary Secretary.

The theory of work is to put a great deal of one's self into the thing which one undertakes, whatever it may be.—W. J. Tucker, D.D.

Take a course in forgetting. You can forget ever so many things to your infinite comfort and advantage, and there is an easy way of doing it. Crowd them out. Forget that it rains by crowding the rainy day brimful of work or enjoyment. Forget that your best friend slighted you by "remembering" somebody else with all your might. Forget your failures—crowd them out with splendid victories.—Wellspring.

"Wait and see, my brother! Sorrow-stricken sister, wait and see! Look, too, at this glowing verse that flashes out in the darkness: 'What I do thou knowest not now, but thou shalt know hereafter.' The end of the voyage is not far off to some of us. What saith the legend of the compass? Here it is: 'Let not your heart be troubled: believe also in me; in my Father's house are many mansions; I go to prepare a place for you.' 'It doth not yet appear what we shall be.' No matter, so long as we know that when he shall appear we shall be like him, for we shall see him as he is. Let the winds roar, then, if they will. Our Pilot is at the helm!"—*Dr. T. L. Cuyler.*

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The Home Circle.

MAKING GOOD.

BY W. A. BELK.

By "making good" I mean succeeding at whatever one undertakes. The world admires a winner and despises a failure. When David slew Goliath he simply immortalized himself. He has been a hero ever since. Cæsar never lost a battle and historians have lionized him. "Nothing succeeds like success" is an expression which will never lose its force. A young man, in starting out in life should acquire the simple habit of succeeding. One victory, even though it be in small matters, will strengthen him for the next one. "Each victory will help him some other to win" is a true saying. The boy who overcomes one bad habit or resists one temptation has gone a long way on the road toward success.

I wish in this little article to notice *three* things which, it seems to me, are essential in "making good."

First—To make good, one must be backed up by a strong, healthy moral character. No matter what ability God may have given a man, he cannot achieve true greatness unless his moral foundation is good. There comes a moment of supreme test in the life of everyone. We have all seen persons move along in society without a whisper against them. They were respected by all. But there came a day when they were put to the *supreme* test morally, and they went down. Almost daily we read where some apparently good man has fallen helpless before some temptation brought about by his position. We have but to read the daily press to learn of the downfall of men of high standing all over our land. What was their trouble? *Their moral foundation was at fault.* Where are the weak places in the works of Byron, George Elliott and even of our own Irwin Russell? They lie in the fact that the reader knows the authors failed to "make good" morally. Haskell, Dupont and Foraker have fallen in the last few weeks. Let every young person see to it that they are supported by a strong moral character. *"Then thou shalt have good success."*

Second—No one can make good who has not a trained mind. No one has ever achieved success *by accident.* He may have come upon success *suddenly,* but behind that moment were hours of thought and experience. The fame of Columbus was fixed from that eventful October day, when he first saw the Bahama Islands. But long before this "Genoese sailor stepped upon the trackless wave and turned his prows toward the untrodden seas of the West" he had studied and thought out all the intricacies of his task. Dewey won immortal fame in one short hour at Manila Bay—but read his life, and see what experience and training he had undergone before that memorable day. Admiral Togo crushed the Russian fleet in one encounter and thereby became famous. But he had been trained and disciplined in his work long before the Russo-Japanese War had been dreamed of. Let every young man not forget that his training *must* precede his success. His training *must* come in some way or other—either by hard knocks or by some other route. The sooner he trains his mind, the better it will be for him.

Third—In order to make good one should know himself. He should study his weak points and his strong ones. Pope has well said, "Know thyself." In my opinion, many men fail because they undertake to do the wrong thing. God has something at which each man may make a success. He wants us to succeed, and it grieves him for us to fail. All men cannot make Bishops, judges, governors, doctors, nor farmers. It is well they cannot. Some should be gifted in one thing and some in another.

Let a young man get his general education—get his mind trained and then, when he has learned what his special work is, let him get at it just as courageously [illegible]

Holly Springs, Miss.

THE LOVING-CUP.

[illegible]

"Oh, it is so hard, so hard [illegible]

"Yes, dear child, I know it," [illegible] a tender pressure of the [illegible]

"If I had done anything [illegible] ness with its long [illegible] perhaps I might understand it better—at least the way of it, but I cannot find any cause."

"We get into sad tangles when we meddle too much with second causes, Louise," was the response. "Not a sparrow falls without our Father. It is better to rest on that."

"If I could only see and feel the love in it," sighed the young girl.

"It is there, just the same," responded her comforter. "I will lend you one of my treasures, Louise, which has spoken comfortingly to me and perhaps you may find help in it. I will send it when I go home."

"Thank you, and thank you for not trying as some do, to make me think that it is not hard to be taken out of all my active life and laid aside in this way. Saying so does not make it so. It helps me so much more to have you say that it really is not easy, but that you are sorry and will try to help me."

"I have passed this way myself, and that makes a difference, perhaps," was the kind rejoinder, and then there was a bright and tender good-bye.

Before long the package came, and when eagerly opened, the young girl's astonished eyes beheld an old-time loving-cup, quaintly chased, and somewhat battered, an heirloom coming down from some remote ancestor of Mrs. Barton.

"I wonder what is the interpretation thereof," exclaimed Louise, looking in the package for some message, her thoughts pleasantly diverted meanwhile from her pain and weariness. Presently she found a tiny scrap of a note, overlooked at first, but it only said: "A loving-cup, dear, is for close friends, and it has two handles. Think it out, and it will help you more."

Here was something to employ the girl's keen brain, and in the hours of enforced quiet, she pondered it over, recurring to all she knew of the ancient custom when this silver cup was first used. Friends drank from it in token of love and loyalty, and it had two handles. Yes, to be sure—and—and, each friend took hold of a handle in lifting it to the lips of the one who drank. Was not that it?

But how could this help her? Was her friend's prayer that the loving Lord would suggest the comfort, a connecting-link now? Was another link the girl's habit of turning the leaves of a wall-roll, morning by morning, and repeating the chosen words while dressing? Surely the Spirit who brings holy things to remembrance suggested this line, ever so learned long before from the roll:

[illegible] from the loving-cup,
[illegible]
[illegible] in the bowl
[illegible] drank [illegible]

"[illegible] the other handle," she murmured [illegible] came like an inspiration. [illegible] is a healing-cup, though it is bitter. [illegible] first, and he knows. A healing-leaf [illegible] the waters of Marah. Cannot anything be [illegible] if there is love in it?"

[illegible] again, Louise lifted [illegible] thoughtful face [illegible] pointing to the [illegible] "It is just as hard as ever, I mean the thing itself, the cup is just the same, but now I see why it has two handles, and I can see the hand on one of them. It helps me so."

Mrs. Barton's face was glad. "I know how your eyes have been opened," she said. "Babies must have the cup held for them, but we who are older must do something for ourselves. You have taken the other handle yourself, Louise, and willingly, for now you know that it is a loving-cup."—*American Messenger.*

If God's spirit abide with thee, all things will be easy from the spirit and love; for there is nothing that makes the soul so courageous and venturesome for anything as a good hope.—St. Chrysostom.

BIBLES

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PUBLISHING COMMITTEE MEETING.

By general consent, the Publishing Committee of this ADVOCATE is called to meet at the office, No. 512 Camp Street, on TUESDAY, NOV. 10, 1908, at 11 a.m., instead of at the usual time.

W. W. DRAKE, Secretary.

OBEDIENCE.

Men may not make laws by which to regulate their conduct towards God. His government is not Democratic. God himself is the law-giver. He also fixes the penalty for any infraction of his statutes. Men have absolutely nothing to do except to render perfect obedience. Considering human depravity, together with the inclination and temptation to evil, that is putting it pretty strong. But it is no stronger than our Lord expressed it when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

We do not pretend to say that anyone is perfect, or that anyone renders perfect obedience, but we do say that if anyone falls short of perfect obedience it is his own fault, for everything necessary to help him to a life of obedience is at hand. We know the weakness of men. We know likewise that "when we would do good evil is present with us," but to say that perfect obedience is impossible is to say that the gospel of the grace of God is a failure.

Many people entertain the idea that the principal purpose of the gospel is to save men in heaven; and that the work necessary to fit men for heaven is effected in the article of death, at the only period of a man's life when he is free of both the temptations from within and the influences from without. In other words, at a period when man is least likely to offer opposition to the power of grace. On this point we learn a lesson from St. Paul. He said to the Romans: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." In this expression the apostle does not teach that the end of life is perfection, but the end of a perfect life is heaven, or "everlasting life."

The position of those who deny the possibility of perfect obedience is wholly inconsistent, in that they admit the power of grace to save a man from any single sin, and yet hold that he is bound to sin more or less every day. Were we to ask: Can grace save a man from murder? the answer would unhesitatingly be: it can. Were we to ask: can grace save a man from lying? with one accord, all would say, yes. And we would get the same answer were we to name, one at a time, all the crimes in the catalogue. But were we to ask? Can grace save a man from all sin? there would be hesitancy, if not an outright denial. If grace can save a man from one crime, or from half a dozen or more (and we know it does from experience and observation) can anyone tell us why it is impossible for grace to save from all sin, and help men to render perfect obedience to God?

Should every man, whether a real or nominal Christian, apply to himself the question: Is it my duty to render perfect obedience to God? not one would say, no. He would be ashamed to acknowledge that his sense of obligation to God is less than that of a faithful servant to a good master. Then why does not every man professing to be a Christian render that obedience? There can be, in the light of the gospel, but one answer: It is because they will not. That is what Jesus said to the Jews who heard him preach and witnessed his wonderful works: "Ye will not come unto me that ye might have life."

Should we press this matter home to every individual and force an answer, we have no idea we would find one, save here and there a self-righteous Pharisee, who would fail to acknowledge his many shortcomings and plead for forgiveness. Such an acknowledgement, and such pleading would be utterly useless if it be true that men are so bound by the law of sin as to be unable to render such an obedience as to lead the Master to say: "Well done, good and faithful servant." It would be impossible for the Master to say that if it be true that up to the moment of death no man can render perfect obedience.

If men feel their shortcomings and throw themselves on God's mercy for forgiveness, they are untrue to themselves, and discount divine willingness and divine ability when they fail to use the grace of God necessary to help them to a life of obedience.

Are we not inconsistent when we pray for help and guidance, and saving and sustaining grace, and sing of goodness and love and mercy, and promise to go anywhere, and say anything, and do anything God may command, and yet deny the power of the blood to cleanse, and the power of grace to make us perfect?

We can think of no greater menace to Christian faith and courage than the preacher who stands in his pulpit and tells his people that he "sins everyday of his life." What sort of an ideal has such a man of the "perfect law of liberty?"

A SUGGESTION.

The International Christian Missionary Convention, held in New Orleans, beginning Oct. 9, and which was largely attended, had among other attractions, what the *Daily Picayune* called an "athletic feature." This feature consisted of a baseball game played at the Pelican Park between "the Barraca team of the Fullahoma Tennessee Christian Church and a picked team from the local Young Men's Christian Association, and a football game between Tulane and the Young Men's Gymnastic Club."

St. Paul may have witnessed the Grecian games, but we seriously doubt that he took any active part in them, nor do we believe that he organized a team at Corinth, and went with it to another city for a match game, as the *Picayune* says the Rev. Everett Smith, of Tullahoma did with his boys. This is the first time we ever read of a minister of the gospel "directing" a baseball team, and going with it five hundred miles to a missionary convention. But this is a fast age—a day of new things under the sun, and we live and learn.

Are our religious conventions to be popularized by "athletic features?" Are young missionaries to be trained on the diamond, or the gridiron before sending them out to save the heathen? How much interest did the Fullahoma Team take in the exercises of the Convention? How much missionary spirit did they inspire in the boys of New Orleans?

But we started to make a suggestion. It is this: That Southern Methodists, a progressive people, ready to adopt any legitimate method at all adapted to advance the interests of the gospel, proceed at once to organize a football team, and put it in training, so that by the meeting of the General Conference at Asheville, it may be ready to make a challenge for the world's championship; and we hereby nominate the following distinguished men for "the eleven:" James Campbell, Jno. R. Pepper, John A. Rice, J. L. Burton, W. B. Palmore, H. M. Blair, P. H. Fields, T. W. Lewis, A. L. Andrews, R. G. Waterhouse, and J. H. Weaver.

If anybody can amend by suggesting heavier weights than the above, naming either laymen or preachers, the amendments will be accepted.

It may not be a very dignified thing for a great Church to engage in a football game at the General Conference, but it would be "a feature," and lots of fun with such a team, and it would help Asheville pay expenses of the entertainment.

NEW IN METHODISM.

More than once have we called attention to steps taken by members of the Methodist Episcopal Church, which tend towards congregationalism. The newest and plainest thing in that line we find in *Zion's Herald* of Sept. 30. The paragraph reads as follows:

"The committee of nine on pulpit supply of Centre Church, Malden, at a meeting held on Monday evening, voted unanimously to invite Rev. L. J. Birney, of Newton Centre, to become their next pastor."

How does that sound for Episcopal Methodists? What is a Bishop to do? The action taken, officially presented, is more than a request—it is a requisition. Should he fail to honor it, a breach would be made between the Church and the appointing power. The man sent to the Church other than the one invited, would go so handicapped that he could not do the work. Besides, if the preacher accepts the invitation, both he and the Church ignore the obligation of every Methodist itinerant, voluntarily assumed, to do the work at such times and places deemed best by the authorities, which being interpreted, means on the part of the preacher, that he must go where he is sent. In this case the Episcopacy is denied the opportunity of administering the law.

Are we ready for anything like this down South?

THE QUARTERLY REVIEW.

The *Review* for October is a superb issue. It is of much more than ordinary interest. The contents are so varied that almost every manner of taste can be accommodated. The students of Methodist history will be pleased with the article, "The Methodist Church and Slavery," by the late Bishop Soule, and the paper of Bishop Hendrix, "The General Conference of 1808; A Century of Constitutional Government." "Gospel or Gospels," by Prof. Thos. Carter is good reading—entertaining and profitable. From a theological standpoint it is sound, and worthy of study, albeit there are two or three expressions which have a strange sound. When Prof. Carter says: "The Gospels were formulated by the Church," and "The Church made the Gospels," we confess we do not know what he means. Were Gilbert Haven, Wendell Phillips and Charles Sumner alive and could read Bishop Galloway's "Judicial Estimate" of Jefferson Davis, they would "be almost persuaded" that Mr. Davis was a great and good man. It will make the memory of the great chieftain dearer than ever to the hearts of those who shared with him the fortunes of the "Lost Cause." Dr. Charles Forster Smith writes entertainingly of "Ideal Teaching and Teacher." The school men will read it with delight. Students would be profited by its perusal. Could the truths presented by Dr. Dyer in his paper on "The Duties of the Christian Citizen" be read by a certain class of politicians with an honest purpose, we would soon see better things in our towns and cities. Bosses would cease to rule.

Dr. Hamill gives us an "Interior View of Japan Methodism." This article is informing. After having been in Japan six months witnessed much of both its religious and irreligious life—he repudiates the idea that 'Japan is already a Christian nation, and its rulers largely Christian men," on the one hand; and on the other, that "Japanese men are immoral and dishonest, and alleged missionary successes in Japan a delusion." "Much harm," he says, "has come to Japan from friends as well as foes." And the Doctor saw things in Japan which he thinks it would be well for Methodists in America to adopt. For example, the election of Bishops for a term of years, and the election of presiding elders by the Annual Conference, or, that which is equivalent to an election, viz., the "nomination of twice as many persons as are needed as presiding elders, the Bishop to select from the number nominated his appointees." To this is added a saving clause: "Provided he (the Bishop) may ask further nominations at his pleasure." This proviso looks like "a sop to Cerberus." Ever since our acquaintance with Dr. Hamill we have been an ardent admirer—have looked upon him as a leader—which indeed he is in his chosen field, and upon which he seems to have a "life tenure," but in advising changes in the polity of Episcopal Methodism we beg leave not only to discount, but to decline his leadership. It was over questions of similar import that brought about the only real schism in Methodism in America. When settled by the withdrawal of O'Kelly and his followers, the Church had rest and success for more than fifty years. It was these identical questions that disturbed Tennessee Methodism under the leadership of B. F. Haynes less than two decades ago. We feel sure the Church in those regions does not wish to undergo another like experience.

If we understand Dr. Hamill, he would go further than reform the Church, he would revolutionize it. At least he "makes bold to affirm" that the "order" or "office" of Bishop, whichever it may be, "by a simple vote of a General Conference" may be terminated, "at any time," and "that without further reason given than that it pleases so to do." In other words: The General Conference, instead of being co-ordinate with the Episcopacy, is superior to it, and may abolish it at any time and by a simple vote. How Dr. Hamill can assume such a position with the Third Restrictive Rule staring him in the face is beyond comprehension. It may be that he recognizes a "higher law" than that of the Constitution. The Doctor does not say that he favors such a method of procedure—only expresses his belief that by some sort of a shift or turn of the Constitution it can be done in that way. We half-way believe the Doctor would join in thus violating the Restrictive Rule, if thereby he could rid the Church of the idea that one who is elected to the Episcopacy "has been lifted to an 'order,' instead of an 'office.'" It has been a long time since we met a suggestion so utterly at variance with law. We hope Dr. Hamill will not soon make another visit to Japan.

We commend the *Review* to all our preachers—the old as well as the young—and urge them to read it. Not everything in it will please everybody, but occasionally every reader will strike an article that will be worth more to him than ten times the price of the *Review*. Try it and see.

The people of Louisiana and adjoining sections have had occasion to exercise patience and trust. Floods of rain for weeks past have injured the rice and sugar cane and cotton, the main crops of the State. In many places the fall gardens, so much needed and prized, are complete failures. Early plantings are ruined, and it will be too late to plant again by the time the ground gets in condition to work. But God rules, and we must "trust and obey."

PERSONALS.

Rev. W. W. Perry writes: "We closed out a splendid camp meeting at Salem. We had many conversions and eleven accessions to the Church." Brother Perry writes from the Americus Circuit.

Rev. Paul M. Brown, on Sunday night, closed a good meeting at Glenmora, La., and the pastor, Rev. W. R. Whatley, says that Brother Brown gave his people a number of strong and effective sermons.

Rev. A. S. Lutz is this week assisting Rev. A. I. Townsley in a meeting at Second Church, this city. Brother Lutz is one of our most successful pastor-evangelists. We trust Second Church may be greatly blessed.

Rev. H. R. Singleton, of Alexandria, La., began Sunday last a meeting with Rev. W. W. Holmes at Louisiana Avenue Church. The opening services were very encouraging. There were signs of promise.

At the Preachers' Meeting in this city on Monday last Rev. J. E. Wray, D.D., was unanimously elected to preach the Thanksgiving sermon, and Rayne Memorial Church was selected as the place for the Thanksgiving service.

On account of misprinting the name of "The Patriarch of Booneville," by Dr. T. C. Wier, we reproduce it in this week's issue. This we think better than trying to make correction, which not one reader in a hundred would undertake to verify.

Rev. F. M. Ham, who led a revival service in this city last winter, was in the city this week in consultation with the pastors, having in view the inauguration of revival services some time the coming winter. Mr. Ham has been in a successful meeting at Chester, Miss.

A message by telephone comes to us this morning (Tuesday, the 20th) that our venerable brother, Rev. George Jackson, is critically ill at his home, Lecompte, La. It is feared that he will not recover. May it be light with him at eventide!

Rev. J. W. Ramsey, writing from Scooba, Miss., says: "I am closing my second year on this charge well. Have had great revivals, resulting in many conversions and valuable accessions to the Church. Notwithstanding the panic, I think now that the Conference collections will be in full."

The Rayne Memorial brethren are looking forward with great interest to the coming of Rev. W. J. Dawson, of England, who will conduct a meeting beginning the first week in November. Under the leadership of the pastor, Dr. J. A. Rice, they are making great preparation, and expecting great things.

Rayne Memorial Church, in New Orleans, has purchased property for a parsonage, about a square from the church. At the time of this writing we do not know just what the building is like, but we do know that Rayne Memorial always has a large vision for the present and future needs of the work.

Mr. David See Bachman, son of our Brother G. W. Bachman of North Mississippi, will be married on Tuesday, the 27th of October, to Miss Mamie Martin, daughter of Mrs. Bettie Diggs, of Acona, Miss. They will be at home, Winona, Miss., after the 1st of November. We are thankful for an invitation to the wedding. May the blessings of a kind Providence be theirs through life.

We are under obligation to Dr. Theo. Copeland for a fine photograph—a fairly good likeness of himself—and also for the last letter received by him from our ascended Brother Porter, written less than a week before his death. The letter is in characteristic vein—Porter-like, full of the spirit of a man who loves God, and [illegible]. How greatly will our brother be missed at the coming Conference!

Dr. Sawyer spent a delightful and successful day last Sunday with Rev. A. S. J. Neill, our pastor at Winnfield. He addressed large congregations morning and night, and got a good collection. Rev. N. W. Turner had been helping Brother Neill in his meeting and did some good preaching. The Winnfield charge is reported as being in splendid shape, and the pastor is quite sure to report all his collections in full at Leesville in December.

Rev. T. J. Durrett, writing from Nettleton, Miss., [illegible] of the state of his work. Though not in robust health, he has held his protracted meetings with great success—nine meetings in all—resulting in one hundred conversions and seventy-nine additions to the Church. He has six Sunday Schools and one flourishing Epworth League, and thinks he will report full collections at Conference. The people of Nettleton Charge are very kind to him, which he greatly appreciates.

Rev. Alonzo Monk, D.D., pastor of one of the leading churches in Louisville, Ky., called at the Advocate office on Thursday, Oct. 15. He had been at the bedside of a sick son in California, who is now convalescing from a serious illness. Dr. Monk, like the late Dr. John Matthews, is *sui generis*, unique and forceful in his personality and power. We understand that his son, Alonzo, Jr., has transferred to one of the Texas Conferences, and will shortly make his way to that State.

A good word comes from our afflicted brother, Dr. W. T. J. Sullivan. On the 15th the surgeon freed him "from some of the trappings used to prevent shortening of the limb." And he is "to use a roller chair four weeks before attempting to walk." The Doctor has hope of meeting the brethren at Conference. He is cheerful, bearing patiently what he calls "the little part that falls to him of the afflictions of the Lord's people." He thanks "all the good brethren for their blessed words of sympathy and regard."

Rev. Richard Wilkinson has a series of lectures which he delivers "under the exclusive Chautauqua management of the National Chautauqua Bureau, of Washington, D.C." Dr. Wilkinson has delivered these lectures, not, however, as a series, at many places North and South, and everywhere has gained golden opinions for himself. In a comparatively short time he has won fame as an eloquent, entertaining and edifying speaker. We rejoice with our old friend in his great success. He still retains his hold on St. James' congregation, Augusta, Ga.

Rev. W. G. Harbin and Rev. C. N. Guice are in a meeting at Port Gibson, Miss., and are "having a great time." Several preachers of the Mississippi Conference are with them in the meeting, besides the pastor, Rev. W. H. Lewis. Brother Harbin desires us to say that in his notes of last week, when we printed "mouth-found voice lisping in fancy's sweet prayer," he wrote "mouth-found voice lisping infancy's sweet prayer." Three of us put our heads together in consultation and did the best we could. Persons intending to correspond with Brother Harbin will take notice that his address is changed from Biloxi, Miss., to Haynesville, La.

We are under obligation to Rev. J. E. McCulloch, Superintendent of the Methodist Training School, Nashville, for a copy of Bishop Hendrix's able article, "The Migrating Nations: America's Opportunity." This is a reprint from the July issue of the *Methodist Quarterly Review*, 1908, and is sent out by the Training School for the purpose of stirring the consciences of American Christians to the duty of evangelizing the thousands of immigrants that are coming to our shores every month. This pamphlet should be widely circulated. Copies can be obtained by addressing Rev. J. E. McCulloch, Nashville, Tenn.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the Obituary. That will save trouble all around.

CALVIN S. GREEN, father of Rev. Robt. Green, of the Louisiana Conference, died at his home on Sicily Island, May 14, 1908. He was a native of West Feliciana Parish, La., having first seen the light of day Aug. 20, 1832. In his youth he united with the Methodist Church and died in its communion and fellowship. In the last years of his life he was blind, yet he ever seemed cheerful on the occasion of a friendly visit, and his faith was strong in the invisible. He was married to Miss Jennie R. Lutrick, Nov. 22, 1871. She was faithful in her care and service to the end of his life. We buried him in the Pine Hill Cemetery, where, with friends and comrades, he awaits the final resurrection. S. J. D.

JOHN L. CALDWELL, son of Rev. H. R. Caldwell, an honored superannuate of the Mississippi Conference of the M. E. Church, South, was born in McCracken County, Ky., Nov. 29, 1858, and died at Mount Olive, Miss., Oct. 3, 1908. Brother Caldwell made a profession of religion in Ballard County, Ky., in 1871 and united with the M. E. Church, South, of which Church he was ever after a consistent member. In November, 1890, Brother Caldwell was married to Miss Laura Dillehay, daughter of Rev. D. W. Dillehay, a member of the Mississippi Conference, now deceased. A wife and two daughters mourn the loss of a devoted husband and tender father. The anxious, tender ministry of loved ones was a beautiful expression of their devotion to husband and father. The hands of faithful friends were untiring and their sympathies unabating throughout the illness that terminated in death. While Brother Caldwell craved to be spared to the bosom of his family, he gave assurance that he had no fear of death. He suffered much, and the kind hand of death brought sweet relief. In their great sorrow the loved ones are submissive to the will of a wise and beneficient God. They saw their dead laid away in lively hope of a glorious resurrection and immortality. May the tender mercies of the Lord be theirs in their sorrow. Their pastor,

J. A. MOORE.

MRS. AMELIA EDWARDS (nee Hailes) was born in Smith County, Miss., March 4, 1851, and died in Pelahatchie, Miss., Sept. 20, 1908. She was married to Mr. Jonathan Edwards March 1, 1871. To this union were born four sons and two daughters. One daughter preceded her mother to the glory land, the other daughter and the four sons and their father, with a host of other relatives and friends, survive to mourn their loss. Early in life Sister Edwards gave her heart to God and joined the Methodist Episcopal Church, South, of which Church she lived a consistent member till God called her into the Church triumphant. Sister Edwards was a loving wife, kind mother, and good neighbor. Her last illness was such as to wreck her nerves and render her irritable, but she bore her suffering with the fortitude that characterizes the true Christian. Some hours before she died she realized the end was near, and talked to her loved ones about death and heaven, telling them when she left them they would know where to find her. Her mortal remains were laid to rest in the Pelahatchie Cemetery, the writer officiating. The funeral was attended by a large number of friends, notwithstanding the weather was very inclement, and the grave was almost literally covered with garlands of flowers, in such high esteem was she held by the people among whom she lived. A good woman is gone from [illegible]s and we feel the loss very keenly. [illegible] bow in humble submission to [illegible] will, and pray His blessings upon [illegible] bereaved. Her pastor,

T. J. O'NEILL.

ELIZA BEATRICE HOPKINS was the [illegible] child of Anna Lea and Thomas Hopkins. She passed out of this life on the 10th of June, 1908, at 11 a.m. God's angel crossed the threshold of these devoted parents that beautiful June morning, took their little darling from their loving arms and carried her on beyond the limits of time into the home of Christ and his angels. Eliza Beatrice Hopkins was born on the 5th of August, 1907. Her little life, though brief as a summer's span, was brilliantly happy, for she was blessed with a laughing, joyous disposition. Her sweet temper and sunny nature filled her home with radiance and happiness and made her not only the idol of her loving mother and father, but also the pet and darling of a large number of her relatives and friends. All who knew our baby-darling loved her. Her tiny arms were ever outstretched to anyone who came near; her baby heart seemed to leap and bound with love for all the world. As strangers and loved ones leaned over her in a gentle caress, her blue eyes filled with beaming tenderness and radiant joy as they looked back so earnestly and trustingly. "Blessed are the pure in heart, for they shall see God." This is the message left to humanity by our loving, tender Christ. He made no mistakes; told no falsehoods—the pure in heart do see God. Our precious babe was pure, sweet-tempered, sunny-natured, so God in His wisdom sent this angel for her, and has housed her safe in His eternal home.

FRIEND.

MARGARET MEEK was born in Madisonville, Tenn., June 8, 1839, and died in Mount Olive, Miss., Sept. 25, 1908. She was married to John E. Holloway at Dalton, Ga., March 15, 1864. Having connected herself with the Methodist Episcopal Church, South, at the age of 11 years, she was for fifty-eight years a consistent member of that Church. Sister Holloway was a Christian of rare piety. She never suffered her light to be put under a bushel, but made the subject of religion prominent on all occasions. God's Word was to her a constant source of spiritual food of which she never tired. She loved the house of God and the songs of Zion. In a rural neighborhood in which she was a long time resident, many Christians acknowledge her as the instrumentality under God in their conversion. She has been removed from her earthly suffering to the abode of the blest, there to "shine as the stars forever and ever." To her husband, four sons and three daughters is left a rich legacy in the blessed memory of her devout Christian life. May the God of all grace comfort the family in their bereavement.

J. A. MOORE, Pastor.

MRS. MARY GREER ALDRIDGE was born Jan. 30, 1850, in De Soto County, Miss., and there lived till Aug. 29, 1908, when death ended her earthly labors. She was the oldest child of H. A. and M. L. Greer and is survived by her mother, who is now seventy-six years old, and ten brothers and sisters. On the 2nd day of February, 1871, she was married to Mr. J. L. Aldridge. This happy union was blessed with nine children, seven of whom still live. She was a true wife and exemplary mother. Her devotion to her husband and love for her children was tender and beautiful. She professed religion in 1865 and united with the Methodist Church, in which faith she died triumphant. As long as her health would permit she was an active worker in the Church, a power in prayer. Her consideration of others, self-sacrificing disposition, patience under trials and many other Christian graces won for her a host of true and devoted friends who mourn their loss. Her death was a sad and severe blow to the entire community. During her long and tedious illness she never complained, but was submissive to the Father's will. Her last words with regard to the future were, "I am going home to rest." For the husband, children and friends it was a sad parting, but there will be a happy meeting over yonder.

V. C. CURTIS.

RESOLUTIONS

on the death of MISS MATTIE DECKER, adopted by the Woman's Home Mission Society of Caro, Tex.:

Whereas, in the death of our second vice president, Miss Mattie Decker, the Woman's Home Mission Society of Caro, Texas, has sustained a distinct and severe loss; but we rejoice in knowing that our loss is her gain, for by joy in service here we know that she again gladly recognized God's voice when he called her home, and that she perfectly serves over there. But we grieve that no longer on earth will her loving presence and gentle ministrations gladden the hearts of those who waited upon her ministry; therefore, be it Resolved:

First—That our society show its appreciation of her work by moving forward to the full accomplishment of all she would have helped to do, had God spared her longer. That we hold in sacred trust the memory of her services and emulate the spirit of love, enthusiasm and diligence which marked her every effort.

Second—That we bow in humble submission to his divine will, and while we mourn for her we do not mourn as those who have no hope, for we know that even now she is with the Savior, whom she loved and worshiped.

Third—That we tender our heartfelt sympathy to the bereaved family, and commend them in their great sorrow to the only source of comfort—the all-merciful Father—who loves even while he afflicts, and pray that he will speak peace to their troubled hearts, and enable them to say in the midst of their distress, "The Lord gave, the Lord taketh away; blessed be the name of the Lord."

Fourth—That a copy of these resolutions be sent to the family of the deceased; that a copy be sent to the New Orleans and Texas Christian Advocates for publication and that a copy be spread upon the records of this auxiliary.

Very respectfully submitted,
MRS. V. L. PERRY,
MRS. W. S. EASTERLING.

Marriages.

Sept. 17, 1908, at Brooklyn, Miss., by Rev. W. D. Dominick, Dr. ROBERT N. YOUNG and Miss MARY EMMA PERKINS, both of Brooklyn, Miss.

Argo Red Salmon is cleaned and packed entirely by machinery, not touched by hand.

ST. NICHOLAS NOTES.

The November St. Nicholas will have the first chapters of Ralph Henry Barbour's new story, "Captain Chub," carying on the fun and adventures of Roy, Dick, Harry, and Chub, whose experiences have been told in "The Crimson Sweater," "Tom, Dick, and Harriet," and "Harry's Island." W. W. Denslow, illustrator of the famous "Wizard of Oz," "Father Goose," etc., has written and illustrated, largely in color, a series of merry verses to be called "When I Grow Up." This series will begin in the November St. Nicholas. Colonel Charles W. Larned, a professor at the West Point Military Academy, has written for the same number "The West Point of To-day." The story is to have for illustrations a number of West Point pictures, which were obtained by Colonel Larned specially for this sketch.

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The prescription of Dr. C. J. Moffett, graduate of Jefferson Medical College, Philadelphia; contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

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Sunday School

By W. B. Campbell.

LESSON FOR OCT. 25, 1908.

Subject: "The Joy of Forgiveness." Psalm xxxii.

Golden Text: "Blessed is he whose transgression is forgiven, whose sin is covered." Psalm xxxii, 1.

Thus far in the study of the life of the shepherd king of Israel we have found his every act such as befitteth one in whom dwelleth the Spirit of God. If the record had come from the mind of man, this blameless life would have continued to a triumphant end; but this writing was done by "holy men of God as they were moved by the Holy Ghost." In the Scriptures, where a man's life is recorded, both evil and good deeds alike have their place in the relating of facts. So we must be prepared to read of the sins of David. "Wherefore let him that thinketh he standeth take heed lest he fall." One of his sins was of a private character, the other was of a public character, in that David acted as if he had forgotten that "there is no restraint to the Lord to save by many or by few," when he numbered the people to ascertain their strength. There was danger of the first sin becoming a hindrance to the individual seeker after a godly life. There was danger in the other sin of weakening the faith of the nation in the Almighty hand that led them through the midst of enemies and brought them at last to the land promised Abraham and the Patriarchs.

There is a degree of hypocrisy in all that live an apparently pious life, yet in secret constantly violate the law that is deemed good by common consent. The believer thus guilty lives in a fool's paradise; he is entirely out of his sphere, and is most miserable when reminded of the sinking sand on which he stands. This condition is dangerous to the believer if allowed to continue. David was a good man, and his manner of life was above reproach, but Satan caught him off his guard, giving him a wound the scar of which ever remained to remind him and us that without the abiding strength of the Lord we are undone.

It was a tenderly spoken message that Nathan brought to the king. David's great, big, kind heart could be touched by a story of injustice inflicted on the weak; the rough act of power, selfish even to cruelty. The fierce anger of the king of Israel arose to the highest pitch as he pronounced sentence on a man who lacked nothing in worldly goods, and yet deprived his less fortunate brother of all that made life and home happy. Then came the time for the word of condemnation from the Prophet. "Thou art the man," came the two-edged sword, wielded so quick and powerfully by Nathan as to divide asunder the soul and spirit of the king of Israel. Oh, the fierceness of the wrath of God!—saying first that, if all the blessings that had been bestowed upon David from the time he was anointed king had been too little, more would have been given for the asking. The great sin that clouded the remembrance of these blessings was done in secret, but retributive justice should be measured to the offender "before all Israel and before the sun." Punishment should come from among those of his own house, and never again would peace abide among his children. The sleeping conscience of the king was aroused from indulgence in his own sin, but awoke as to the sin of others.

Bowed down in shame and sorrow, David confessed his sin, and the sincerity of his penitence is proven as he poured out his afflicted soul in prayer and song, which same has been a light in the pathway of many a darkened soul, as through the comfort of the Scriptures they had hope of an eternal salvation.

David was [illegible] The [illegible] may be washed [illegible] but the shadow will remain [illegible] until it finally hovers over our resting-place in the church-yard.

Even though David suffered endless sorrow in after life, he [illegible] that [illegible] upon him [illegible] we may know the joy of forgiveness. All that we learn of the Apostle Paul points to a life of consecration in God's service; yet he called himself the chief of sinners. The upright man sits in continual judgment on himself and the Holy Spirit abiding. What is there to condemn? Rejoice [illegible] the battle of life alone, for Jesus is [illegible] will never leave thee. Rejoice that our sins are forgiven,—washed away by the blood of a crucified Christ. Washed? Yes, but as we walk through a sinful world we have need every morning new mercies of God, which is what Jesus [illegible] when he told Peter he must needs have Him wash his feet. Oh, how sweet to know that our merciful Father is ever ready to hear our cry. For if we confess our sins, he will forgive our sins and cleanse us from all unrighteousness.

Thy promise is my only plea,
With this I venture nigh;
Thou callest burdened souls to thee,
And such, O Lord, am I.

AN OLD BIBLE.

Dear Dr. Boswell: I have to-day been looking through a very old Bible, nearly three hundred years old, printed by Robert Barker in 1612 in the city of London. It contains: First, the Book of Common Prayer and Administration of the Sacraments. Next a genealogical table from Adam to the Virgin Mary. A description and map of Canaan. An address from the translators to King James; and a very lengthy preface to the readers by the translators. Then the Old Testament and Apocrypha. The New Testament and after the end, the Psalms in Metre, with music to the first verses of most of them.

The name of Ann McBeth, born in 1750, is written on a blank leaf. This old Bible is one of four articles saved from the flames of a burning building in London in 1832, and a few years later it was the only article left in a box packed with household goods; robbed on the bank of the Brazos River in Texas while waiting to be shipped to Mississippi. The Old Book is still in a good state of preservation. It is now in possession of W. H. Newsom, near Eera, in Pontotoc County, Miss.

A. W. LANGLEY.

Oct. 6, 1908.

Argo Red Salmon comes from the icy waters of Bering Sea, Alaska. Deep red in color, delicious in flavor.

THE CENTURY IN 1909.

The Century has under way, for early publication, papers from several sources which will give the public an intimate view of the methods, motives and character of the late Grover Cleveland. The papers will include an illustrated sketch by Prof. Andrew F. West on the ex-president's residence at Princeton, and his interesting and influential connection with the affairs of a great university.

WOMAN'S WORK

It is a woman's work to look after the home, but for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women [illegible] before 30 and in their [illegible]

Too much woman's work;—too [illegible] Cardui [illegible]

[illegible] is an antidote to the results of too much woman's work.

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Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

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Epworth League

By Rev. H. Whitehead.

PRAYER-MEETING TOPIC FOR OCT. 22.

The Spirit-filled Life. Eph. v. 1-21; Acts ii. 1-4; x. 44-48; xix. 1-7.

We are to have four successive lessons on the work of the Holy Spirit in our lives. The first of these is on the Spirit-filled Life. When the Master left the disciples, he commanded that they should tarry at Jerusalem until they were endued with power from on high. They were to receive the gift, promised of the Father, and they were not to go forth to do the work set for them to do, until the gift was received. When the day of Pentecost was fully come, the Holy Spirit entered into the world on his especial age mission, to abide with the Church until the Christ should return again. Of those who were there with one accord in one place, it is written, that they were all filled with the Holy Ghost.

2. The experience of Pentecost may be repeated in any life to-day.

The essential element of the account of the infilling of the Holy Spirit, lies not in the miraculous fruits shown in the first lives, but in the indwelling, and unseen presence, taking complete possession of their lives. We are apt to associate the Holy Spirit in the Apostolic Church with a necessary presence of miraculous power. If you will read closely all that is written in the New Testament, you will discover that the gifts were limited to particular persons, and that even these persons could not at will, decide what miracles should be wrought. The miracles were the seal which God set to the new administration, to show that it was from him. The great fact was that God, through the Holy Spirit, was dwelling in these men, bringing to them a realization of the things of Christ, and fitting them for the work which they were to do.

3. The filling of the Spirit implied an exclusion of evil.

There was no room for evil and the Holy Spirit in the same heart. If you will fill a bucket of water, and drop in a pebble, some water must run out. So if any unholy thought or purpose finds its lodging in your heart, you cannot truly be filled with the Spirit. The love of the world will not leave room for the filling of the Spirit. If the heart is possessed with the cares and anxieties of life there is not room for the fullness of the Spirit. Have you excluded everything that would grieve the Spirit, or that would tend to divide your heart?

4. The filling of the Spirit must include your all.

It is not simply exclusion of evil, but inclusion of all the territory of your soul. It is not a question of the capacity of some other man, but does the Holy Spirit fill your heart. If your life is to reach the measure of your capacity, there must be no closed rooms against the Spirit. He must be able to reveal the Master to you everywhere and to command your life. It is your privilege to be filled with the Spirit. Are you?

OUR FRIENDS.

We give below a list of our friends who have helped us by sending in the largest number of subscribers. In this list the names sent in the last few days have not been included. In a few weeks we will show the list of clubs again.

Those who have sent us between five and ten are:

Rev. C. C. Gibson, Meadville, Miss.
Rev. W. R. Goudelock, Mathiston, Miss.
Rev. H. R. Hill, D. D., Shreveport, La.
Rev. W. B. Jones, Gulfport, Miss.
Rev. H. Mellard, Morton, Miss.
Rev. J. D. McWhorter, Sallis, Miss.
Rev. J. H. Smith, Vaiden, Miss.
Rev. A. C. Anderson, Belden, Miss.
Rev. H. C. Brown, Washington, Miss.
Rev. C. E. Cain, Hamburg, Miss.
Rev. A. R. Hoffpauir, Ringgold, La.
Rev. Laslie Hoffpauir, Lake Arthur, La.
Rev. Eugene Johnson, Pickens, Miss.
Rev. T. D. Lipscomb, Amite, La.
Rev. Jas. Porter, Tillatoba, Miss.
Rev. J. W. Thompson, Carthage, Miss.
Rev. L. F. Alford, Pachuta, Miss.
Rev. S. S. Bogan, Milburn, La.
Rev. H. J. Boltz, Pleasant Hill, La.
Rev. Paul M. Brown, Trout, La.
Rev. W. M. Dorman, Lexington, Miss.
Rev. B. P. Fullilove, Potts Camp.
Rev. R. S Gale, Lucedale, Miss.
Rev. R. H. Barr, DeKalb, Miss.
Rev. W. J. Newson, Jackson, La.
Rev. F. B. Ormond, Lauderdale, Miss.
Rev. J. A. Parker, Simsport, La.
Rev. J. A. Poe, Mayhew, Miss.
Rev. Ed. Stine, Grand Chenier, La.
Rev. W. L. Storment, West, Miss.
Rev. B. B. Sullivan, Montpelier, Miss.
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Rev. Dennis Fordham, Green, La.
Rev. J. M. Huggins, Wall Hill, Miss.
Rev. J. T. McVey, DeKalb, Miss.
Rev. J. L. Neill, Pass Christian, Miss.
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Miss Mit Doty, Kosciusko, Miss.
Rev. L. T. Sargent, Mariette, Miss.
Rev. R. I. Allen, Carrollton, Miss.
Rev. H. P. Lewis, Jr., Natchez, Miss.
Rev. J. A. Alford, Jackson.
Rev. G. D. Anders, McComb, Miss.
Rev. McK. M. Black, Purvis, Miss.
Rev. Thos. J. Martin, Ringgold, La.
Rev. W. F. Rogers, Chester, Miss.
Rev. D. Scarborough, Fayette, Miss.
Rev. J. D. Simpson, Ackerman, Miss.
Rev. L. E. Alford, Meridian, Miss.
Rev. D. L. Cogdell, Coahoma, Miss.
Rev. J. M. Carley, Prentiss, Miss.
Rev. J. E. Craig, Ticktaw, La.
Rev. R. A. Ellis, Yazoo City, Miss.
Rev. T. E. Gregory, Tomnolen, Miss.
Rev. W. H. Lane, Monticello, Miss.
Rev. A. H. Parker, Pelican, La.
Rev. B. H. Rawls, Decatur, Miss.
Rev. S. L. Riggs, Kentwood, La.
Rev. J. S. Rutledge, Pinegrove, La.
Rev. R. O. Weir, Bayou Lachute, La.

Those who sent from ten to fifteen are:

Rev. W. B. Sharbrough, Madison, Miss
Rev. W. W. Mitchell, Grenada, Miss.
Rev. J. W. Honnoll, Memphis, Tenn.
Rev. E. L. Whiddon, Rocky Springs.
Rev. T. J. Durrett, Nettleton, Miss.
Mrs. A. G. Hall, Timberville, Miss.
Rev. J. J. Golden, Taylorville, Miss.
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E. W. Cain, Itta Bena, Miss.
Rev. C. C. Evans, Heidelburg, Miss.
Rev. J. E. J. Ferguson, Vaughan, Miss.
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Rev. W. W. Simmons, Gloster, Miss.
Rev. J. V. Bennett, Auburn, Miss.
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Rev. H. C. Edmonson, Slate Springs.
Rev. C. H. Ellis, Ellisville, Miss.
Rev. J. M. Alford, Baker, La.
Rev. A. G. Shankle, Ruston, La.

Those who sent from fifteen to twenty are:

Rev. S. D. Howard, Eunice, La.
Rev. W. F. Woodward, Haynesv'l, La.
Rev. R. H. Wynn, Minden, La.
Rev. F. A. Lane, Forest, Miss.
Rev. J. A. Goad, McCool, Miss.
Rev. E. H. Rook, Black Hawk, Miss.
Rev. Isaac L. Peebles, Bolton, Miss.
Rev. E. C. Sullivan, Brownfield, Miss.
Rev. D. M. Floyd, Water Valley, Miss.
Rev. W. A. Clark, Koscuisko, Miss.
Rev. W. J. Dawson, Ellisville, Miss.
Rev. J. B. King, McComb, Miss.
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Mrs. T. S. Randle, Lanesville, La.
Rev. W. B. Lewis, Mosspoint, Miss.
Rev. W. L. Blackwell, Vicksburg.
Rev. W. W. Graves, Rose Hill, Miss.

Those who sent from twenty to thirty are:

Rev. R. A. Clark, Booneville, Miss.
Rev. H. R. Singleton, Alexandria, La.
Rev. J. J. Garner, West, Miss.
Rev. P. O. Lowry, Many, La.
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Rev. J. T. Abney, Sumrall, Miss.
T. J. Wilson (deceased) Belden, Miss.
Rev. W. W. Jones.
Rev. J. W. Rogers, Winona, Miss.
Rev. C. Blizzard, Myrtle, Miss.
Rev. S. A. Brown, Byhalia, Miss.
Rev. R. W. Evans, Brownville, Miss.
Rev. J. H. Foreman, Hermanville.
Miss M. Higginbotham, Merrouge.
Rev. A. A. Martin, Abbeville, Miss.
Rev. W. G. Harris, New Albany,
Rev. R. T. Pickett, Mentorum, Miss.
Rev. T. H. Porter, Webb, Miss.
Rev. O. L. Savage, Iuka, Miss.
Rev. M. L. Ward, Mantachie, Miss.
Rev. W. W. Woolard.
Rev. G. W. Gordon, Myrtle, Miss.

Those who sent from thirty to forty are:

Rev. W. D. Dominick, Brooklyn, Miss.
Rev. R. T. Nolen, Philadelphia, Miss.
Rev. B. E. Meigs, Carthage, Miss.
Rev. C. C. Griffin, Daleville, Miss.
Rev. J. F. McClellan, Trenton, Miss.

Those who sent from forty to fifty are:

Rev. M. H. Moore, Sharon, Miss.

Those who sent from sixty to seventy are:

Rev. W. G. Harbin, Greenville, Miss.
Rev. G. W. Bachman, Winona, Miss.

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CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 211 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours; at Church, 2 to 3 p.m.; church phone, Main 1779.

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Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, corner Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1233.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Gretna, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Anne St., opposite Jackson Square.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

R. F. Harrell, pastor, Mary Werlein Mission; also secretary Y. M. C. A., 815 St. Charles.

ARGO, ARGO, ARGO, ARGO, ARGO,
ARGO, ARGO, ARGO, ARGO, ARGO,

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Slidell, at Pearl River, ... a.m. .. Oct. 18
McDonoghville .... p.m. .. Oct. 18
Donaldsonville .... a.m. .. Oct. 25
First Church .... a.m. .. Nov. 1
Felicity .... p.m. .. Nov. 1
Covington .... Nov. 8
Carrollton .... a.m. .. Nov. 15
Epworth .... p.m. .. Nov. 15
Plaquemine .... Nov. 22
Second Church .... a.m. .. Nov. 29
Rayne Memorial .... p.m. .. Nov. 29

F. N. PARKER, P. E.

Shreveport Dist.—Fourth Round.

Many, at Many .... Oct. 17, 18
Pelican, at Pelican .... Oct. 24, 25
Mansfield Circuit .... Oct. 27, 28
Pleasant Hill, at P. H. .. Oct. 31, Nov. 1
Provencal, at Provencal .. Nov. 4, 5
La Chute, at La Chute .... Nov. 7, 8
Wesley, at Wesley .... Nov. 13, 14
Coushatta, at Coushatta .. Nov. 14, 15
Mooringsport .... Nov. 18, 19
Ida, at Dixie .... Nov. 21, 22
Texas Avenue .... Nov. 23,
Greenwood .... Nov. 25,
Noel's Tab. .... Nov. 26,
Hornbeck, at Holly .... Nov. 28, 29
Bon Ami, at Carson .... Nov. 29,
De Ridder .... Nov. 30,
Leesville .... Dec. 1,
Zwolle .... Dec. 5, 6
Mansfield .... Dec. 6, 7
Shreveport, First Church .. Dec. 7.

"He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." II Cor. ix, 6-7.

T. J. WARLICK, P. E.

Baton Rouge Dist.—Fourth Round.

Baker, at Blackwater .... Oct. 17, 18
Zachary and Slaughter, at Zachary .... Oct. 18, 19
Ethel, at Concord .. 11 a.m. .. Oct. 24,
St. Francisville, at St. F. .. Oct. 24, 25
Jackson .... 7:30 p.m. .. Oct. 25,
Independence, at James Chapel .... 11 a.m. .. Oct. 30,
Ponchatoula, at Wesley Chapel .... 11 a.m. .. Oct. 31,
Hammond .... Oct. 31, Nov. 1
Amite City .... 7:30 p.m. .. Nov. 2,
Pine Grove, at Killian, at 11 a.m. .... Nov. 3,
Franklinton, at F. 7:30 p.m. .. Nov. 4,
Bogaloosa .... 7:30 p.m. .. Nov. 5,
Mt. Hermon, at Mt. H. .... Nov. 7, 8
Kentwood .... 7:30 p.m. .. Nov. 8,
St. Helena, at Greensburg, at 11 a.m. .... Nov. 9,
East Feliciana, at Gilead, at 11 a.m. .... Nov. 10,
Melville, at Cottonwood .... Nov. 14, 15
New Roads .... Nov. 21, 22
Port Vincent, at New River .... 11 a.m. .. Nov. 28,
Baton Rouge, 1st Church .. Nov. 29, 30
Baton Rouge, 2d Church .. Nov. 29, 30
Live Oak, at Palmetto .... Dec. 5, 6

R. W. TUCKER, P. E.

Alexandria Dist.—Fourth Round.

Atlanta .... Oct. 20,
Jena .... Oct. 24, 25
Eden .... Oct. 25, 26
Chicot, White's Chapel. Oct. 31, Nov. 1
Pollock .... Nov. 7, 8
Columbia .... Nov. 9,
Boeuf River .... Nov. 10,
Natchitoches .... Nov. 15,
Glenmora .... Nov. 17,
Dry Creek, Hopewell .... Nov. 19,
Colfax .... Nov. 21, 22
Bunkie .... Nov. 27,
Simmsport .... Nov. 28, 29
Opelousas .... Nov. 30,
Pineville .... Dec. 2,
Boyce .... Dec. 6,
Alexandria .... Dec. 7,

N. E. JOYNER, P. E.

Arcadia District—Fourth Round.

Arcadia .... Oct. 19,
Bienville, at Ebenezer .... Oct. 22,
Haynesville, at Dykesville .. Oct. 24, 25
Homer .... Oct. 25, 26
Gibsland, at Oak Grove .... Oct. 27,
Vernon, at Longstraw .. Oct. 31, Nov. 1
Jonesboro, at Dodson .... Nov. 7, 8
Winnfield .... Nov. 15, 16
Ruston .... Nov. 16,
Bernice, at Ala. .... Nov. 18,
Lisbon, at Arizona .... Nov. 21, 22
Cotton Valley, at P. Valley. Nov. 25,
Ringgold, at Andrews .... Nov. 27,
Lanesville, at L'ville .... Nov. 28, 29
Minden .... Nov. 29, 30

The attention of the preachers is called to paragraph 131, Discipline of 1906, so they will be prepared to answer question 19.

BRISCOE CARTER, P. E.

Monroe District—Fourth Round.

Rayville .... Oct. 18,
Floyd .... Oct. 24, 25
Brookland, at Fran[illegible] .. Oct. 31, Nov. 1
Eros .... Nov. 1, 2
Florence .... Nov. 7, 8
Harrisonburg .... Nov. 8, 9
Mangham, at Girod .... Nov. 14, 15
Tallulah, at Delhi .... Nov. 15, 16
Waterproof .... Nov. 21, 22
Lake Providence .... Nov. 28, 29
West Monroe .... Dec. 1,
Downsville, at Douglas .... Dec. 5, 6
Monroe .... Dec. 7,

J. E. DENSON, P. E.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—Fourth Round.

Belzoni, at Belzoni .... Oct. 18,
Winona Circuit, at Bethlehem .... Oct. 21,
Ruleville, at Ruleville .... Oct. 25,
Schlater, at Schlater .... Oct. 30,
Webb, at Sumner .... Nov. 1,
Inverness, at Inverness .... Nov. 7, 8
Mooreheads at Doddsville .. Nov. 8, 9
North Carrollton, at Longview .... Nov. 12,
Minter City, at Minter .... Nov. 14, 15
Tomnolen, at —— .... Nov. 19,
Mars Hill, at Hopewell .... Nov. 20,
Slate Springs, at —— .... Nov. 21, 22
Vance .... Nov. 28, 29

E. S. LEWIS, P. E.

Durant District—Fourth Round.

McCool .... Oct. 23,
Rural Hill, at Center R. .. Oct. 24, 25
Poplar Creek .... Oct. 31, Nov. 1
Vaiden .... Nov. 6,
West .... Nov. 7, 8
Kosciusko Ct. .... Nov. 12,
Ebenezer .... Nov. 14, 15
Lexington .... Nov. 16,
Black Hawk .... Nov. 21, 22
Sidon and Tchula .... Nov. 28, 29

S. M. THAMES, P. E.

Crowley Dist.—Fourth Round.

Franklin .... Oct. 25,
Indian Bayou .... Nov. 1,
Rayne .... Nov. 1,
Sulphur .... Nov. 7, 8
Patterson .... Nov. 14, 15
Morgan City .... Nov. 14, 15
French Mission .... Nov. 16, 18
Grand Chenier .... Nov. 20, 22
Lake Arthur .... Nov. 23,
St. Martinville .... Nov. 25,
Prudhomme .... Nov. 27,
Crowley .... Nov. 27,
Gueydan .... Nov. 28,
Eunice .... Nov. 28, 29
Jennings .... Nov. 30,
New Iberia .... Dec. 1,
Jeanerette .... Dec. 2,
Lake Charles .... Dec. 3,

J. M. HENRY, P. E.

Corinth Dist.—Fourth Round.

Belmont Ct., at New Valley. Oct. 23,
Belmont Ct., at Paradise .. Oct. 24, 25
Corinth Ct., at Southside .. Oct. 26,
Iuka Ct., at Bethel .... Oct. 27,
Ripley and New Hope, at New Hope .... Oct. 31, Nov. 1
Booneville Ct., at O. Grove. Nov. 4,
New Albany Ct., at Union Hill .... Nov. 7,
New Albany Station .... Nov. 8, 9
Mooreville and S., at Allen's Chapel .... Nov. 10,
Mantachie Ct., at M. .... Nov. 11,
Myrtle Ct., at Pleasant G. .. Nov. 14, 15
Blue Spgs. Ct., at Belden .. Nov. 16,
Jonesboro Ct., at —— .... Nov. 21, 22
Rainey and F. Ct., at —— .. Nov. 22, 23
Wheeler Ct., at Shady Gr. .. Nov. 28, 29

BEN P. JACO, P. E.

Aberdeen Dist.—Fourth Round.

Shannon .... Oct. 18, 19
[illegible] Vista, Pleasant [illegible] .... Oct. 24, 25
[illegible] .... Oct. 25, 26
M[illegible] .... Oct. 29,
[illegible] H. .... Oct. 31, Nov. 1
Pontotoc, at Pontotoc .... Nov. 1, 2
P[illegible], at Mt. P[illegible] .... Nov. 3,
Fulton .... Nov. 7, 8
S[illegible] .... Nov. 8, 9
N[illegible] .... Nov. 11,
A[illegible] and N[illegible], at A. .. Nov. 15, 16
[illegible], at Pine R[illegible] .... Nov. 20,
P[illegible] City .... Nov. 21, 22
[illegible] .... Nov. 22, 23
A[illegible] Ct., at Pleasant G. Nov. 26,
O[illegible] .... Nov. 28, 29

[illegible] MITCHELL, P. E.

Greenville Dist.—Fourth Round.

Benoit .... Oct. 23, 24
Hillhouse, at Gunnison .... Oct. 25, 26
Duncan, at Alligator .... Nov. 1, 2
Boyle, at Boyle .... Nov. 2, 3
Lyon, at Lula .... a.m. .. Nov. 8,
Tunica, at Tunica ... p.m. .. Nov. 8.
Robinsonville, at R. .... Nov. 10,
Friar's Point .... Nov. 11, 12
Jonestown, at Belen .... Nov. 12, 13
Cleveland .... a.m. .. Nov. 15,
Cleveland Ct. .... p.m. .. Nov. 15,
Delta Mission .... Nov. 19,
Rosedale .... Nov. 22, 23
Glen Allan .... Nov. 25,
Shaw, at Shaw .... Nov. 28, 29

R. A. MEEK, P. E.

Columbus Dist.—Fourth Round.

Macon .... Oct. 18, 19
Brooksville, Pope's Chapel. Oct. 21,
Mayhew, Curtis Chapel .... Oct. 24, 25
Crawford, Shaffer's Chap. Oct. 31, Nov. 1
Mathiston, Cumberland .... Nov. 7, 8
Sturges, at Sturges .... Nov. 14, 15
Hebron .... Nov. 21, 22
Cedar Bluff .... Nov. 28, 29

L. M. LIPSCOMB, P. E.

Sardis Dist.—Fourth Round.

Tyro, at Mt. Vernon .... Oct. 20,
Hernando and Hinds, at Hernando .... Oct. 25, 26
Pleasant Hill, at P. H. .... Oct. 27,
Olive Branch, at Barton .... Oct. 30,
Mt. Pleasant, at Union .. Oct. 31, Nov. 1
Byhalia, at Byhalia .... Nov. 1, 2
Cockrum, at Palestine .... Nov. 3,
Wall Hill, at Chulahoma .. Nov. 5,
Courtland, at Pope .... Nov. 7, 8
Harrison, at Enid .... Nov. 10,
Batesville .... Nov. 11,
Sardis .... Nov. 14, 15
Arkabutla .... Nov. 17,
Crenshaw .... Nov. 19,
L[illegible]town .... Nov. 21, 22
Eureka, at Mt. Olive .... Nov. 28, 29

W. M. YOUNG, P. E.

Natchez Dist.—Fourth Round.

[illegible], at Bethel, Wed., Oct. 21.
Bayou Pierre, at Centerp't .. Oct. 24, 25
Percy's Creek, at Hays Chapel .... Oct. 31, Nov. 1
Woodville .... Nov. 1, 2
Washington, at Wash'g'on. Nov. 7, 8
Fayette, at Fayette .... Nov. 15, 16
Beth[illegible], at Macedonia .... Nov. 21, 22
Natchez, Pearl St. .... Nov. 28, 29
Natchez, Jefferson St. .... Nov. 29, 30
Meadville, at Cool Spgs. .. Dec. 5, 6

J. T. LEGGETT, P. E.

Oxford Dist.—Fourth Round.

Water Valley Ct., at Wyatt's Chapel .... Oct. 24, 25
Water Valley, First Church. Oct. 25, 26
Water Valley, Main St. .... Oct. 25, 27
Holly Springs Sta. .... Nov. 1, 2
[illegible] Ct., at [illegible] .... Nov. 5,
T[illegible], at Toccopola .... Nov. 7, 8
[illegible] .... Nov. 10,
Grenada Ct., at H[illegible] .... Nov. 13,
Coffeeville Ct., at Bethlehem .... Nov. 14, 15
Abbeville Ct., at Abbeville. Nov. 18,
Holly Springs Ct., at Early Grove .... Nov. 19,
Red Banks Ct., at Victoria. Nov. 20,
Potts Camp Ct., at Pisgah. Nov. 21, 22
Ashland Ct., at Salem .... Nov. 24,
Waterford Ct., at Asbury .. Nov. 25,
Oxford Station .... Nov. 26,

Rev. W. S. Lagrone will meet the pastors of the district at Holly Spgs. Oct. 21; at Oxford on Oct. 22.

J. E. CUNNINGHAM, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

[illegible] and Norfield,
B[illegible], at B. .... Oct. 24, 25
Brookhaven .... Oct. 25, 26
Magnolia .... Nov. 1, 2
P[illegible], at M. Chapel, Wednesday .... Nov. 4,
Allen[illegible], at Allens .... Nov. 7, 8
Summit, at Summit .... Nov. 8, 9
T[illegible], at Sartinville .. Nov. 14, 15
G[illegible], at Gallman .... Nov. 21, 22
Pearl River, at Byrds Chapel .... Wed., Nov. 25.
[illegible], at M[illegible] .... Nov. 28, 29
[illegible] .... Wed., Dec. 2,
T[illegible], at Waterhole .. Dec. 5, 6

GEO. H. THOMPSON, P. E.

Jackson District—Fourth Round.

(In Part.)

Beasonville, at Union .... Oct. 24, 25
Florence, at Richland, at 11 a.m. .... Oct. 31, Nov. 1
Jackson, Rankin St., 8 p.m. Nov. 1,
Braxton, at Mendenhall .. Nov. 7, 8
Pinola, at Rexford .... Nov. 9,
Benton .... Nov. 13,
Eden, at Pleasant Hill .... Nov. 14, 15
Terry, at Byram .... Nov. 21, 22
Mount Olive .... Nov. 28, 29
Madison .... Dec. 1,
Flora .... Dec. 4,
Yazoo City .... Dec. 5, 6
Lintonia, at Bethany .... Dec. 6, 7

The pastors will please call attention to Questions 14, 16 and 23, in order that written reports may be presented in answer to each.

A. F. WATKINS, P. E.

Vicksburg Dist.—Fourth Round.

Silver City, at S. C. .... Oct. 24, 25
South Warren, at Porters, ... Oct. 31, Nov. 1
Hermanville, at H. .... Nov. 4,
Oak Ridge, at O. R. .... Nov. 7, 8
Rolling Fork, at R. F. .... Nov. 13,
Anguilla, at A. .... Nov. 14, 15
Meyersville .... Nov. 18,
Sartartia, at Mt. Olive .... Nov. 21, 22
Bolton, at Bolton .... Nov. 24,
Harriston, at Lorman .... Nov. 28, 29
Vicksburg, at C. St. .... Dec. 3,
Rocky Spgs., at Oak R. .. Dec. 5, 6
Port Gibson .... Dec. 6, 7

G. H. GALLOWAY, P. E.

Newton Dist.—Fourth Round.

Montrose .... Oct. 21,
Bay Springs .... Oct. 22,
Taylorsville, at Fair Mt. .... Oct. 24, 25
Raleigh, at Pleasant Hill .. Oct. 26,
Heidelburg .... Oct. 31, Nov. 1
Ellisville .... Nov. 4,
Hebron, at Hebron .... Nov. 6,
Laurel .... Nov. 7, 8
Fifth Avenue .... Nov. 7,
Harpersville, at —— .... Nov. 11,
Decatur, at Decatur .... Nov. 13,
Neshoba, at —— .... Nov. 14, 15
Philadelphia .... Nov. 15, 16
Indian Mission, at Philadelphia .... Nov. 16,
S[illegible]burg, at —— .... Nov. 19,
Walnut Grove, at —— .... Nov. 20,
Carthage, at —— .... Nov. 21, 22
Rose Hill, at —— .... Nov. 28, 29
Newton .... Dec. 5, 6

JAS. M. WEEMS, P. E.

Seashore Dist.—Fourth Round.

Vancleave .... 8 p.m. Oct. 22,
Estabutchie, at McL. .... Oct. 24, 25
Brooklyn .... Oct. 26,
Mentorum, at New Zion .... Oct. 30,
McHenry and Wiggins, at McHenry .... Oct. 31, Nov. 1
C[illegible]ville, at White Plains .. Nov. 4,
Carriere, at McNeil .... Nov. 6,
Lumberton .... Nov. 7, 8
Ocean Spgs. and Oak St., at Ocean Springs .... Nov. 10,
Main St., Biloxi .... Nov. 11,
Gulfport, 29th St. .... Nov. 13,
Bay St. Louis .... Nov. 14, 15
Pearlington and Logtown at Logtown .... Nov. 16
Longbeach .... Nov. 17,
Pass Christian .... Nov. 18,
Wolf River .... Nov. 19,
Howison and Saucier .... Nov. 20,
Hattiesburg, Broad St. .... Nov. 21,
Hattiesburg, Court St. .... Nov. 23,
Hattiesburg, Main St. .... Nov. 24,
Gulfport, 25th Ave. .... Nov. 28, 29

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721 CANAL ST., NEW ORLEANS

HEBRON MISSION

[illegible]

J. W. PRICE, P. C.

[illegible], Miss.

KOSCIUSKO (MISS.) CIRCUIT.

Dear Dr. Boswell: I closed out my last meeting in September, eight in all. I did my own preaching all but eight sermons that were preached by Brother [illegible] and Brother Oaks. I held one union meeting at [illegible] with 75 conversions, so many pray now that did not pray before we held the meeting. I have had good revivals all over my work. The old fashioned revivals with altar service. We had shouting in the meetings. A glorious time it was. I have eight prayer meetings and eight Sunday Schools. I have had this year 125 conversions and 71 accessions. My work is in a good condition spiritually. Our new parsonage adds much to the Circuit. When I came here last year we had no place to live, and I went to work and we have built a new parsonage that will cost about twelve hundred dollars when completed. This is as good a people as I have ever served. I have put in two new organs this year, one at Marvin's Chapel and one at Springdale. We are planning to repair Springdale Church in the near future. I have organized one Woman's Home Mission Society at Hesterville, Miss., which is a very promising society. So many good ladies live in that community, I think that it will do good and efficient work. May the greatest blessings of the Lord be upon the Woman's Home Mission Society.

[illegible]

V. A. [illegible]

FROM [illegible], MISS.

Dear Dr. Boswell: [illegible]

FROM LUCEDALE, MISS.

Dear Brother Boswell: I send you a few items from my Charge. [illegible]

[illegible] Our fourth Quarterly Conference is past (Oct. 5th). Rev. M. L. Burton, whom all love, was on hand and [illegible] I expect to [illegible]

God bless you and the Advocate.

Fraternally, R. S. GALE.

Lucedale, Miss., Oct. 6, [illegible]

Cotton-seed oil has become the [illegible] and largest article of export from this country to Turkey. Two facts help to introduce this oil: Turkey is an olive producing land, and the use of lard is forbidden to the Moslems in cooking.

Argo Red Salmon is good enough for the rich and cheap enough for the poor.

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ROASTING – MAKING
WHEN YOU BUY
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You are positively insured upon the
First Four Points—as for the last
You can't possibly make poor Coffee
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[illegible]

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The experiments of Prof. Frankland, Ph. D., of London, show that cod liver oil yields two and one-half times more energy than starches or sweets.

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is pure cod liver oil combined with hypophosphites of lime and soda. It forms fat, gives strength, enriches the blood, invigorates the nerves, and repairs tissues.

Send this advertisement, together with name of paper in which it appears, your address and four cents to cover postage, and we will send you a "Complete Handy Atlas of the World".

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A LOCAL PREACHER'S EXPERIENCE.

Dear Brother Boswell: This year has been a great one with me; it has been enjoyed so much that I want to tell it, and probably someone else will be helped by my experience. I am a local preacher of the Corinth District, North Mississippi Conference; was licensed to preach in May, 1907. I did not do much work in my first year, but this year I have assisted at four churches, having the good experience of horseback riding on a Circuit. It seems that I have made many friends. I love the people because I went into their homes and got in touch with them. I have organized two Epworth Leagues, two Sunday Schools, and one prayer meeting that are doing splendid work. I think that the League at Pleasant Hill, on Kossuth Circuit, is the best I ever saw in the country.

My meetings have been good. In all the meetings that I have held and helped to hold there have been nearly half a hundred added to the Church, old troubles stopped, etc.

I am in Millsaps College now and ask prayers of all that I may gain much knowledge of Christ while here and have greater success next year than this. Respectfully,

JAS. D. WROTEN.

MATHISTON, MISS.

Dear Dr. Boswell: By your permission I will send in a report of Mathiston Mission. Mathiston is a growing town, situated at the crossing of the M. J. & K. C. Railroad and the Southern Railroad, in Webster County. In the last three years it has trebled its population, now having some seven or eight hundred inhabitants. The churches are keeping pace with the growth of the town. Both the Presbyterians and Baptists are using our church for worship. However, they both have nice houses in course of construction.

Brother Lagrone came to us in August, and conducted a very fine meeting, the results of which brought some twenty-five into the church; but as Brother B. P. Patterson contemplates writing up this meeting, I will desist from saying more, for fear we burden you with the same article.

We have six appointments, and have had a revival in each church, receiving in all up to date seventy members. I was assisted in some of my other meetings by Brothers W. R. Williams and R. J. Worley. This is the field formerly of old Brothers Wyley Lewis and Rainey, who are remembered and loved by many here yet. Many of their blood and bone are here yet. These are noted families in our Methodism.

We are now preparing to observe Orphans' Day, Sunday, Oct. 18. Our Junior Leaguers and Sunday School children have set next Saturday to go out and pick cotton and give the proceeds to our home. God bless our Orphans' Home. It is no trouble to raise all the funds we need to maintain it, if we will only let our people know the need of it.

Well, it is nearing Conference time again. I am in my saddle most of the time, hustling up the benevolences of the Church. I am also raising a club of subscribers to our Church organ. One brother said yesterday that he had rather read the New Orleans Advocate than any paper he knew. Yours in love,

W. R. GOUDELOCK.

Oct. 6, 1908.

If you want a can of good salmon ask for Argo. Every can guaranteed.

What Are Your Boys and Girls Reading?

They are bound to read something. They will read trash unless you give them something better that is equally interesting. Try "The Youth's Companion." There is plenty of adventure in the stories, and the heroes and heroines are of the real kind, finding in the line of duty opportunity for courage and unselfishness. More than 250 such stories will be published in the fifty-two issues of the new volume for 1909. There will be fully as many articles, sketches and reminiscences to impart useful information in the most agreeable way, familiarizing "The Companion's" readers with the best that is known and thought in the world.

Full illustrated announcement of "The Companion" for 1909 will be sent to any address free with sample copies of the paper.

The new subscriber who at once sends $1.75 for 1909 (adding 50 cents for extra postage if he lives in Canada) will receive free all the remaining issues of 1908, besides the gift of "The Companion's" Calendar for 1909, entitled "In Grandmother's Garden," lithographed in thirteen colors.

THE YOUTH'S COMPANION,
144 Berkeley Street, Boston, Mass.

There has been considerable alarm over some indications that the lawlessness of the night-riders of Kentucky might be carried into the cotton country. A number of warnings have been posted at different places warning men not to sell their cotton. It has developed that one set of notices was simply the pranks of a set of mischievous boys.

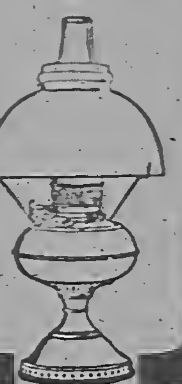
SCALP HUMORS.

Dandruff, Eczema, and other scalp diseases, quickly relieved by Tetterine. Many cases of long standing cured. Letters like the following are daily occurances:

"Send box of Tetterine. I have suffered from scalp humors for seven years. Have used one box of Tetterine and am nearly cured.
"Mrs. Julia Foxby, Montelba, Texas."

Ringworm, tetter, piles, and other skin diseases, also cured by Tetterine; a box will convince, get one today. 50 cents at drug stores or by mail, direct.

J. T. Shuptrine, Savannah, Ga.



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as high as you can—there's no danger—as low as you please—there's no smell. That's because the smokeless device prevents smoke or smell—that means a steady flow of glowing heat for every ounce of fuel burned in a

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You can carry it about and care for it just as easily as a lamp. Brass oil font holds 4 quarts burning 9 hours. Handsomely finished in japan and nickel. Every heater warranted.

The *Rayo* Lamp adds cheeriness to the long winter evenings. Steady, brilliant light to read, sew or knit by. Made of brass, nickel plated, latest improved central draft burner. Every lamp warranted. If your dealer cannot supply Perfection Oil Heater or Rayo Lamp write our nearest agency for descriptive circular.

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The only baking
powder made
with Royal
Grape Cream
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TRIBUTE TO OUR DEPARTED BROTHER PORTER.

Dear Dr. Boswell: Will you allow me space to say that many in South Carolina share Mississippi's grief at the death of Rev. R. G. Porter ("Gilderoy")? For twenty years or more readers of the *South Carolina Advocate* had the privilege of reading articles by "Gilderoy," and all learned to esteem the gifted and cheerful writer. I had the opportunity to meet him personally in Memphis in 1894, and esteem deepened into love.

"Gilderoy" was not only gifted as a writer, but he was charming as a man. Pious and yet full of chaste humor, gentle and yet firm in principle as a rock, quiet and yet better informed than many he listened to, unaspiring and yet always ready to meet large demands, his brain and heart won and held friends.

It is a high tribute to you and to him that "a controversy" made you life-long friends! It is rare that men learn to love in differences and debates. I have lost friends—or they ceased to be friends to me—simply because they and I could not see alike. Pity that such results follow anywhere; deplorable when it is among men trying to be Christians. May this fact you state, teach us all to differ, and still, in difference, to love each other.

South Carolina shares your sorrow, and hopes that the mantle of the ascended may fall on many successors. We sorely need such men.

JOHN O. WILSON.

Lander College, Greenwood, S. C.

WHAT A ROMAN CATHOLIC SAYS.

"Presbyterian, Methodist, Baptist and I know not what other churches spring up among us. Some of their ministers are quite active and do a great deal of harm in places where there is no Catholic Church, not so much through their preaching as through the attractions of their Sabbath Schools, whither they draw Catholic children. We need more churches here to keep what Catholics we have, and to bring back those whom we lost in outlying districts. Sectarians have little churches in every town along the railway lines, and by means of these churches do their proselyting. We have hardly any churches. They were enabled to build these churches through their extension societies. Without such help they could never have built them, nor can we. The pity is that we are so late in the field. Do I need a church? I need several, and I should like to start one at O——, a pushing little town on the —— Railway, eighteen miles from the nearest Catholic Church. There, and in its neighborhood, are a little over a dozen good Catholic families, and some three dozen fallen and falling-away Catholic families. I have already the promise of ten acres of land right in town and over $1200 in money. The Bishop approves my plan. There is the making of a good Catholic parish which, if neglected, will be lost to the Church.

"How to start? Have those who are interested in the Church (Catholics and non-Catholics) pay down all they can afford—the more they pay the greater interest they will take in the Church afterwards and the better they will value it. Build for them a good, substantial church, whereof they will be proud. If, with this, the promise of help, such as extension offers, can be held out to them, the work is sure to be a lasting success. The fallen-away Catholics will be brought back and non-Catholics will be brought in in numbers. Protestant ministers have no hold here really on those whom they claim as their flock, because their gospel being indifferentism, and their code of morals "the Golden Rule," they really teach nothing at all. People seek information on religious matters for themselves and their children. They look for a church that is dogmatic. A Catholic priest is trusted, respected and financially aided by all with whom he comes in contact. A Protestant minister—well, God help him. If it were not for his mission society the poor fellow would starve."—A Pioneer Priest in *Catholic Extension* for September, 1908.

Mr. Editor: There are several points for Protestants to consider in this excerpt, and you might point an editorial paragraph quite happily therewith, I opine. Fraternally. W. A. B.

PROVOKE ONE ANOTHER.

The Shreveport Baptists have just dedicated their elegant new $75,000 church, and recently they lifted a collection of about $15,000, several thousand more than enough to pay all their indebtedness. We heartily congratulate them upon their splendid success.

It is now in order for the Shreveport Methodists to get busy and erect in Texarcana Annex the contemplated Noel Memorial Church, and let it cost at least $50,000; and, while planning and building, the need of more buildings for Centenary must not be forgotten. * * *

MISSISSIPPI CONFERENCE, NOTICE.

The presiding elders will please send me names of lay delegates to the Annual Conference; also names of applicants for admission on trial or readmission into the traveling connection; also local preachers recommended for orders.

The brethren who expect to be accompanied by their wives will please notify me not later than Nov. 1, 1908. Brethren, please give this your attention. P. D. HARDIN.

Yazoo City, Miss.

CHURCH EXTENSION.

No. 9—H. M. Young, Belzoni, $20.

J. R. BINGHAM, Treasurer.

TO THE PASTOR.

If you will send in the names of the postoffices on your charge, we will send you a list of the subscribers on your work. You will find this a great help in securing renewals and new subscriptions. Put the ADVOCATE in the homes of your people, and you will have an assistant, unfailing in its visits, and doing you good all the time.

MISSISSIPPI CONFERENCE.

Receipts for Missions for the third quarter, [illegible] 1 to Sept. 30, 1908.

	Foreign	Domestic
Brookhaven District—		
Hub	$3.00	$5.00
Adams	24.00	20.00
Monticello	5.50	
Centenary, McComb	28.95	
Silver Creek		[illegible]
Total for quarter	$61.45	$54.00
Total for 1908 to date	509.00	[illegible]
Jackson District—		
Madison	$33.80	$10.00
Fannin	5.10	5.00
Brandon	30.00	20.00
Pinola		10.00
Total for quarter	$68.90	$45.00
Total for 1908 to date	770.00	295.45
Meridian District—		
Vimville	$3.15	$2.05
Seventh Avenue	7.00	
Binneville		12.00
Total for quarter	$10.15	$14.05
Total for 1908 to date	141.25	109.20
Natchez District—		
Homochitto	$5.00	$5.00
Wilkinson	2.00	2.00
Jefferson Street	25.87	
Fayette	20.00	35.00
Washington		8.00
Total for quarter	$52.87	$50.00
Total for 1908 to date	184.26	135.00
Newton District—		
Vossburg and H.	$15.00	$15.50
Eucutta	10.00	
Philadelphia	80.00	82.00
Homewood	20.00	
Bay Springs	10.00	10.00
Raleigh	10.00	10.00
Fifth Avenue and K.	10.00	20.00
Neshoba	7.00	5.00
Montrose		12.50
Hebron		8.00
Lake		10.00
Main Street, Laurel		9.00
Total for quarter	$162.00	$182.00
Total for 1908 to date	315.00	307.05
Seashore District—		
Vancleave	$26.00	$10.00
Coalville	10.00	10.00
Mentorum	12.00	10.00
New Augusta	10.00	
Escatawpa	10.00	15.00
Main Street, Hattiesburg	50.00	50.00
Court Street, Hattiesburg	10.00	65.00
Broad Street, Hattiesburg	5.00	15.00
Saucier	20.00	20.00
Long Beach		25.00
Americus		40.00
Twenty-ninth Street		5.00
Total for quarter	$153.00	$265.00
Total for 1908 to date	536.00	752.00
Vicksburg District—		
Bolton	$45.00	$42.50
Hermanville	14.00	
Satartia	10.00	
Crawford Street, Vicksburg		50.00
Total for quarter	$69.00	$92.50
Total for 1908 to date	234.00	376.50

W. L. LINFIELD, Treasurer.

Woodville, Miss.

NEW PROSPECT CAMP MEETING.

The New Prospect Camp Meeting will begin on Thursday, Oct. 22. All ministers who would like to attend, I invite to be present.

Get off the train at Ocean Springs and come to Vancleave. (REV.) C. M. MARTIN.

DISTRICT MEETING.

The District Meeting of the W. H. M. S. of the Crowley District will be held at Rayne, La., Oct. 22-25, 1908.

MRS. A. E. PRICE,
District Secretary.

There is only one real failure in life possible, and that is, not to be true to the best one knows. —*Canon Farrar.*

NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW [illegible]NS, THURSDAY, NOV. 5, 1908.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 55—No. 44. "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." WHOLE No. 2754.

Millsaps College Library.

Glances at the World.

A note from Washington gives out the information that, outside of Alaska, the United States owns 386,873,787 acres of land which is subject to entry under the land laws and is sufficient to supply homesteads of 160 acres each to 2,417,961 citizens. 'Unfortunately, most of the land is marked either 'arid,' 'mountainous' or 'swamp,' and comparatively little of it is considered desirable for farming, unless under irrigation. In Alaska there are 368,021,509 acres. These facts are set forth in a pamphlet published by the General Land Office, which shows in tabulated form the area of unappropriated land in the various States and Territories." Of these lands there are in Louisiana 116,249 acres, and in Mississippi 42,791 acres. "Much of this land in both these states is "swamp," but there is none arid or mountainous. A great amount of it, at comparatively small cost, can be reclaimed by drainage, and made as productive as any land now in cultivation." It will all be brought into use within a few years.

* * *

The most distasteful thing in modern journalism is the practice of prying into and publishing the details of social life, not alone the scandals and actual occurrences, but things yet in prospect. A respectable woman and gentleman, especially if they are rich, are tormented for months, and the whole connection embarrassed, if any intimation is given out that they are likely to be married. For more than six months past the daughter of a United States Senator, who is reported on the eve of marrying an Italian prince, has been in the limelight, and every possible opportunity embraced to interview and question any member of the family that is at all accessible. Even the young lady's mother is not spared. We dare say the young lady herself would be questioned by some brazen-faced reporter, if he had half an opportunity. It does seem that the papers might content themselves with the announcement that these persons in high life are to be married, and wait the consummation to give the details. Instead they must disgust the public by quizzing the parents, and giving every particular of private conversations. We reckon though, that such matter feeds the minds of many persons who think of nothing but "counts" and "dukes" and "princes," fashions and high-life in general.

* * *

The Springfield Republican says: "The matter of supremest gravity now confronting the people of the United States, and of far more public seriousness than current political discussions, is the drought. This touches the life of the people at all points to threaten it. When it is stated that Lake Champlain is eight feet below high water point; that it is possible to walk across the Ohio River in places where usually the water is thirty feet deep; that many cities are menaced by a water supply too small to afford fire protection, and fast approaching the place when it must be sharply husbanded for drinking purposes; when mills are shut down over a wide area because water power has failed; when forest fires are burning in the great Adirondack region, in Maine and other New England States, and throughout almost the entire Northwest, and are barely held from the widest devastation, and the fire has crept under ground—we have a situation full of the deadliest possibilities." At this writing the drought has been broken—almost, if not entirely—by copious rains, and the threat of disaster no longer menaces the people. God still rules and all is well with the world.

* * *

The time is coming, and apparently is near at hand, when every man can have his house lighted with gas, if he wants it. Gas is now being manufactured and liquified and put up in small quantities—as small as one pound, or in quantities sufficient to light a whole village piped and connected with the tank holding it. The gas is distilled from oil and other materials. "The manufacture is carried out upon new and novel lines. The oil is fed into the retort and distilled at a lower temperature than that employed in coal gas manufacture. The by-products are secured, and the gas cleaned and scrubbed in the usual manner. It is then compressed at great pressure in cylinders similar to those employed for the transportation of oxygen, the effect of this pressure being liquefaction of the gases. In Germany several villages are being lighted upon this system. The distributing mains are laid in the usual manner, though small pipes need only be used, and are connected up to a small hut in which the gas cylinders are placed. The only attention required is the changing of the cylinders as they become exhausted. The system is cheap, highly efficient, and free from danger, and even the smallest villages can become possessed of a complete gas distribution plant at a nominal outlay."

* * *

A new source of money supply will probably be opened to the corn raisers of the country. If experiments now being made prove successful, paper mills will soon be making paper out of corn stalks. The *Philadelphia Ledger* says: "Chemists of the Bureau of Forestry and of the Bureau of Plant Industry, of the Department of Agriculture, believe that they have solved the problem of a cheaper paper that will dispense with the use of wood fibre. The new material is the ordinary cornstalk, and officials of the department to-day predicted that when the manufacture of the new kind of papers is started on a large scale it will be at least fifty per cent cheaper than the print paper now made from wood pulp. Dr. H. S. Bristol has carried experiments to the making of paper in five grades. Millions of tons of cornstalks will be available for this new manufacture. At present the stalks are destroyed in enormous quantities to get them out of the way. The chemists have used in their experiments the 'soda cooked' process, which has been found the best for making the finer grades of wood pulp paper. The cornstalks need only two and a half hours of cooking, against the fourteen hours needed to soften the wood pulp. The department will at once take steps to have the manufacture of the new paper undertaken on a larger scale." It will be a great day for farmers when they can feed their hogs on corn and read the news on paper, made from the stalk on which the hog feed was grown. "The world moves."

* * *

It seems almost impossible to enact a law, no matter how careful the lawmakers are, that cannot be circumvented by shrewd and conscienceless men bent on easy ways of getting money out of fools. New York passed a drastic law against race-track gambling, a law that met the approbation of Governor Hughes, but it does not seem to effect the purpose for which it was intended. Certain men during the racing went out into the crowd and personally solicited bets on the horses; they were arrested, and when arraigned before the magistrate they were discharged, the judge declaring that what they did "was not book-making," and therefore not gambling within the meaning of the law. Such decisions remind us of the man who, when charged with stealing, denied it, but confessed to "unlawful taking," and of another man who, being accused of lying, said it was not true, but admitted that he "embezzled the truth." Such distinctions are without difference. Judges who take advantage of a technicality to evade the plain intent of the law are unworthy of the positions they occupy. They are enemies of public morality, and give encouragement to evil-doers. Louisiana passed a law against race-track gambling quite as strenuous as the New York law, but a race-horse promoter, supposed to be backed by "legal advice," proposes a plan for betting at the coming winter races in New Orleans, which he pretends to think is not in conflict with the law. Eminent lawyers and others have publicly expressed the opinion that the proposed plan is in violation of both the letter and spirit of the law. But if some shyster is at the bottom of this scheme it will have to be fought out before the courts. How the judges will decide is as uncertain as the verdict of a petit jury. We shall see what we shall see.

Christian Advocate.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

A SORE NEED FOR DOCTRINAL PREACHING.

BY REV. P. O. LOWREY.

The following extract from an article of Dr. J. B. Gambrell, in the *Baptist Chronicle* of Sept. 10 on "Denominational Evangelism" is full of significance for the point at issue:

"And here is another instance, quite natural, logical and altogether to my liking. A little while back there were five Baptists in the town of Prestonburg, Ky., a place of some 1,500 people. Brother Sledge, one of the evangelists of the Home Board, preached the New Testament doctrine, beginning with sin, and going on to repentance, faith and baptism, following the beaten track of the gospels and Acts. At last account there were 200 converts in the meeting held by Brother Sledge in Prestonburg. One hundred and seventy-four of them had joined the Baptist Church for baptism. Among these were seven lawyers, five judges, one doctor and a number of merchants. In the town was an excellent school building, capable of accommodating six hundred students. This has been secured by the Baptists, and will open this fall with four or five hundred students. The writer, in giving an account of the meeting, said: 'You may ask a Methodist or a Presbyterian if he has been baptized, and he will say, "No, I have been sprinkled."' This was because the evangelist had preached the truth, and these converts were entitled to hear the truth and to be grounded in the truth. Then with the whole question of baptism settled, they are ready for baptism. Indeed, they have begun business, for they are arranging to have a pastor. Six men in the town have agreed to give $100 each for a pastor. They have a Sunday school. They are now ready to go on with the great business they were called into the kingdom to perform. This is exactly like it ought to be. I take it is the business of the New Testament churches and New Testament preachers to reproduce themselves by the truth, and multiply themselves through the preaching of the truth. If it is, let us stick to our business."

Before our Methodist readers pass judgment too hastily upon this method of building up the denominational church they had better re-read their own history, and see that when Methodism was sweeping the world like a cyclone one of the main features of the move was the doctrinal preaching.

Examine Wesley's Sermons, Watson's Institutes, Fletcher's Appeal, etc., and see how there was allowed no ground for the opponent. The writer verily believes the same doctrines preached in the same spirit will produce the same results to-day. These founders of the church were not afraid of crossing people's beliefs, but showed up their sins and inconsistencies in a way that pierced to the heart and conquered them by the multitudes for Methodism and the Lord.

It was no unusual thing for such youths as Joshua Soule to be won by the direct appeal to the doctrinal reason. There were giants in those days, and they were not afraid to speak. What a contrast with our modern Methodist preacher who is afraid of overpersuading people and disturbing their beliefs! Such a policy is suicidal and needs to be changed. Such Calvinistic doctrines and the one apostolic successional church idea as are being preached and believed by multitudes of people in our midst could be exploded by the weakest of our preachers if only they would acquaint themselves with the questions at issue. Or the Publishing House could furnish able tracts that would easily accomplish the work. Or a group of pastors might co-operate in getting a specialist to give a course of lectures in the several pastoral charges. A properly equipped missionary evangelist could be of service to Methodism here, just as was the above evangelist to the Baptists. At any rate, we have kept silent and lost members long enough, and if our doctrines are best for the spiritual life of the world then we should not let these people be led from us to where it is all but impossible to reach them after they have espoused another faith and assumed the attitude of the defensive.

A HOSPITAL NEEDED.

BY REV. Q. A. OATS.

A prominent Methodist physician in talking to this writer recently said: "It was the wish of his heart that the Methodists of Mississippi would erect and equip a first class hospital in the State. That Jackson would be the most suitable place for its location. He would gladly contribute his means and throw all his influence towards its building and support. His best reason was the supreme need of it, and he felt it in his own practice. The Methodist people are able financially; they have sufficient numbers; they have the necessary intelligence; they are human and philanthropic if aroused to the pressing need for such an institution in our own bounds." He spoke of the Baptists' enterprise so near a realization, to be located in Memphis, and thought it worthy of emulation. He felt it rather to the shame of Protestants to rely on the Roman Catholics for such help as we need in this line, here in Mississippi.

It is not my design to oppose the plan now being agitated by some of our philanthropic brethren, viz.: A great central hospital in some far off city, but I doubt its ability to meet the needs of the case, and fear its success.

This great central hospital cannot be so located as to reach more than a limited section of our Church. A patient needing the services of a hospital should be able to reach it in a short time, and with the best facilities for travel. There is no place in the bounds of our Southern Methodism so central and conveniently located that can be reached without days and nights possibly of travel, inconvenient delays, and transfers. This would be true for probably three-fourths of the territory occupied by our Church members. A hospital in New York or San Francisco would be as convenient and as easily reached by the majority of our people as any one city in the South. At best, such an institution would be comparatively local in its benefits, and as a consequence the patronage and support would in like proportion be limited.

It is a lamentable fact that the South, and especially our own State, is wanting in institutions of a humanitarian kind. All honor to those people and places that have done what they could to establish hospitals. They have helped, but the best they have done is to show us our need and to shame us in Mississippi for our lack of interest and our apathy. The need truly is great and should be met.

Such work is legitimately within the sphere of the Church—as much so as schools, orphanages, or other humanitarian institutions. Perhaps there are reasons why the hospital should stand paramount with all such institutions, but should, if choice must be made, take precedence. Immediate relief to the suffering or injured would often save life. This alone must appeal at once to the sensibilities and judgment of everyone as a pressing Christian duty. It is surely Christlike, indeed. This can only be done by an institution properly located in our own State.

Our people are able to build such an institution. There are in round numbers, one hundred thousand Methodists in Mississippi. Fifty cents from each one would thoroughly equip and put in operation such a hospital as would meet our immediate needs. There are doubtless hundreds outside our Church who would gladly contribute to such an enterprise, since it appeals so strongly to self-interest and to all humane feelings. It is probable that people of wealth would gladly contribute large sums to endow such an institution if properly appealed to, and they would stand by it and make it an assured success. They have never been wanting when appealed to for other benevolent enterprises.

It is the opinion of this writer that a hospital properly conducted would soon become self-sustaining by reasonable charges upon those able to pay for its advantages. This opinion is amply supported by the history of other institutions of like kind. In one State where this writer spent some years, many counties have their own hospitals that care for indigent patients, but are open to those who are able to pay, as well. Those county institutions have proven well-nigh self-sustaining on the principle named above. Why then, can we not have an institution meeting the needs of a great State and thousands of people that would be practically self-supporting? It does seem that we only need have our people aroused to an interest in this work, and that they be convinced that it is practicable.

To wisely start such an enterprise, and call attention to it would insure its success.

The two Conferences in the State could formulate a plan and unite in building it. They could put an active, wise man into the field, if need be. Past history proves that he would have an open field and an easy road to success.

"THE BAPTIST DRIFT."

BY REV. ISAAC L. PEEBLES.

"Circuit Rider" called attention to "The Baptist Drift" in a recent issue of the ADVOCATE, and while I wish it understood that he is correct as respects "Drift" in the sense of leaving what is right or floating from the truth, especially in the case of water baptism, but when it comes to falling from grace they are drifting towards the truth. The word "drift" carries with it the idea of moving away from, and also that of moving, or being forced towards, and hence we may with propriety say that the Baptists are drifting away from their own original doctrine on water baptism, but are drifting towards the truth of falling from grace. While many of their laity will not hesitate to say that one can fall from grace, and some think their church believes it, too, let it be remembered that Baptist preachers are declaring it from the pulpit in language like that I heard from one of their preachers, when he said: "I believe a man can fall, and fall so far as not to have one spark of religion left; but I believe he will come back again."

So we see that such a belief and such preaching is a drift from what they formerly believed and preached towards the true Scriptural doctrine, which is the possibility of ones falling completely and never returning—of ones falling forever and forever. If our ministers will make it a rule to preach the doctrine of the possibility of ones falling from grace forever, I really believe that every conscientious minister of any church who has believed and preached the opposite will not only awake to see that the doctrine of falling from grace is the Scriptural doctrine, and also that it is not only unwise to preach that one cannot fall from grace forever, but that it is exceedingly dangerous to preach such folly.

The doctrine that one cannot fall forever is not operative in any department of activity in which free moral agents are engaged, much less in those that involve eternal interests. One cannot fall from grace at all, much less forever, if he believes honestly that he can fall, and that he must not fall; and to keep from falling he must not only believe right, but live right. Falling from grace in the sense the Methodists believe and teach it is a safe doctrine. The doctrine that you cannot fall forever is not only unscriptural, but it is dangerous. Something of its fearful dangerousness is seen when it is remembered that the devil was the first to preach it—and, oh, just see the results! After God told Eve that she and Adam would surely die if they ate the forbidden fruit, the devil said: "Ye shall not surely die." (Gen. iii, 4.) And she and Adam believed the devil, and see what a condition in which it has placed us. The very point likely he made was that they were the children of God, for in Luke it is said: "Adam the son of God." (Luke iii, 38.)

Let us preach the right doctrine, and not be afraid, and God will honor us more and more.

Bolton, Miss.

A PLEA FOR MORE PRESIDING ELDERS AND BETTER SALARIES FOR PASTORS.

BY REV. J. M. ALFORD, OF THE LOUISIANA CONFERENCE.

I have read a number of articles from able writers on the subject of the office of the presiding elder. I have heard the subject discussed by ministers of other churches as well as our own. Of course, those in other churches are opposed to the system, while those in the Methodist Church seem to be divided in their opinion as to the advisability of perpetuating this office. It is generally, if not universally, admitted that in the early history of Methodism this office was a necessity; but that as [illegible] the [illegible] a superfluity [illegible] few. As for myself, I believe [illegible] strong part of the machinery of the Methodist itinerant system. That [illegible] kind of progress [illegible] should be changed [illegible] would deny. But as I see it, it is not [illegible] maintain a "time-honored" [illegible] on to something [illegible] has been tried and found not only to be helpful but indispensable [illegible] strong success with the present [illegible] upon us. I do not believe [illegible] that it is time to superannuate this part of the Church work. I have heard people, even preachers, refer to the presiding elder as a "necessary evil" and the office itself as a "fifth-wheel."

Now, so far from doing away with the office I am in favor of having about twice as many. I believe we should magnify this office. But I believe there is a better way to do this besides *enlarging the districts*, which seems to be the present policy.

As the Church makes progress, with a consequent increase in the number of pastoral charges, why not have a comparative increase in the number of districts?

Now, if this does not stand to reason, does it not prove that the place of the presiding elder in our Church is becoming less important? In the business world, with the advantages of modern improvements and inventions, they are getting things more and more "reduced to a science." To save labor is the problem in our great manufacturing industries. Machinery is now doing the work that muscle used to do. Is it true that in the Church to-day, with so many equipments for organized effort, such as the Epworth League, the improved methods of Sunday School work, the different missionary enterprises among the women as well as the Laymen's Movement, that we can exist and make progress without the help of presiding elders? Will the time ever come when we will lay on the shelf this part of the Methodist machinery? We answer, Yes, if the present policy is pursued. Per capita we have just half the number of presiding elders now that we had a quarter century ago. Indeed, the presiding elder now has more than twice as many members over which he officially presides. What will it be in the next twenty years? Is it true that we shall have the same number of presiding elders then as we had twenty years ago? The number has not been increased in the last twenty-five years. In the Northern Methodist Church they have pursued this same policy until the presiding elder is only a name—has some fifty or sixty pastoral charges, and, of course, cannot get in touch with the rank and file of the Church membership. One of two things is certain: our people are getting just half the benefit that comes to the Church as a result of the work of the presiding elder, or the presiding elder to-day is required to do twice as much work as was required of him two decades ago. In both the Louisiana and the Mississippi Conferences the districts, for the most part, are twice as large as they should be for the presiding elder to meet the demands.

There are about twice as many charges in the districts as there are Sundays in the quarter. That means, of course, that half the number of [illegible] Quarterly Meetings of the year are held [illegible] stations are fortunate [illegible] the presiding elder a Sunday [illegible]. The country circuit with four [illegible] sees their presiding elder once every [illegible] than that half the services [illegible] this representative organ of the Church are [illegible] at a time when laboring [illegible] and when those who [illegible]. Hence [illegible] a Quarterly Conference at [illegible] so far as the good [illegible] rank and file of the Church. Of course, the pastor attends and perhaps two or three faithful stewards and the routine work gone through with, but the Church is not benefitted.

Now the failure on the part of the presiding elder to meet the demands, in getting before all the people, is not his fault, but the fault lies in the present arrangement of the districts. It is presumed that there are four churches on the average charge. Now give us a Sunday for every Quarterly Meeting and the presiding elder will be able to visit every Church at least once during the year at a time when a good congregation can be counted on. If presiding elders are not appreciated now as in former days, it is, no doubt, due to the fact that he is overloaded and expected to do two men's work.

Instead of having just seven districts in the Louisiana Conference, we ought to have eleven. The New Orleans and the Baton Rouge Districts could easily be made into three, each having thirteen appointments. This would give a Sunday to every work, counting one fifth Sunday every three months. A new district could be formed and called the Hammond or Amite City District. Take the three charges now in the Arcadia District that used to be with Shreveport and a new district could be formed down on the Kansas City Southern Road, called the Leesville or Mansfield District, thus dividing the Shreveport District. Then take three or four charges from the northern part of the Alexandria District and make three of the Monroe and Arcadia Districts. Then the Alexandria and Crowley Districts could be made into three, all having thirteen appointments, except two, which would have only twelve. No doubt at the coming Annual Conference there will be at least two new works formed. Thus this Conference could be re-districted so as to enable the presiding elder to have a Sunday for every Conference in the year, and all the people called Methodists see and hear their presiding elder once a year.

But what good would accrue to the Church by the above proposed changes? I believe we would in a measure at least, "return to the old paths." The presiding elder would then be in touch with all the people, and would be able to help his preacher in revival work as in other days. He would be with each pastor more and would be a great help especially to the young preacher. The new man in the work needs help, advice, and sympathy from his elder. Logically, he looks to him and expects counsel. As it is, the presiding elder, however much he would like to render this much needed assistance, is prevented from doing so. He is on the run—in on one train and out on the next—his time is largely spent traveling. I believe it would mean more spiritual power and revival fire if the above suggested changes were made. Furthermore, I believe the presiding elder ought to be a *revivalist!* If he were and had the time to be the evangelist of his own district it would avoid the necessity of sending off for self-constituted evangelists. The pastor cannot be away from his work long enough to hold a meeting of days without injury to his own interests. With the present arrangement the presiding elder's time is almost exclusively taken up with matters of business; hence, he does not get in vital touch and spiritual sympathy with the people. Let me have my presiding elder come on Saturday and hold the business of the Conference. Then on Sunday preach and administer the communion (the undergraduate as a rule cannot do this, hence the people are denied this privilege) and it will be a feast of soul.

But I anticipate two objections to this change. First, it would cut down the salary of the presiding elder, and we cannot hope to command the services of our strongest men without a salary equally as good as the same man would get at the station he could fill. And second, we have not the men to spare from the pastorate. To which we reply: first, that it stands to reason that if the presiding elder were among the people more, and, consequently, gave more service and met the demand, his salary would be raised from time to time. With what is now paid to the presiding elders in the Louisiana Conference we could support eleven and give them a salary of about $1300. It could be safely put at $1500 to begin on. Then, with the size of the districts cut down, there would be a consequent decrease in traveling expenses. Replying to the second anticipated objection, I will say that if the presiding elder could be among his people twice as much as he now is I believe he could, with the pastor, have better revivals and plan better for a greater spiritual awakening all over his district and as a result more young men would consecrate themselves to the ministry. I verily believe God is calling men to the ministry now, all that is needed for his work, but they are not prevailed on to consecrate to this work as in former times. We say there is a dearth of preachers. And why? Why is the demand so much greater than the supply? Do you believe God would prosper Zion and open up the way, make ready the fields for harvest and then not call men into the vineyard? I think he has called and does call men, and it only remains for us to "pray that they may be sent into the field." And not only pray but work to enlist new recruits in this great army for God and the right! Who is in a better position to do this than the presiding elder? But with the present demands made upon him the young life of our Church hardly gets acquainted with him before it is time for him to be moved to another district.

Twenty and twenty-five years ago we had seven districts—hence, seven presiding elders in the Louisiana Conference. Now after all these years of growth and marvelous prosperity we have yet only seven districts! And what is more, one of these (the Baton Rouge district) was until a few years back in the Mississippi Conference. Twenty years ago the Louisiana Conference had 91 pastoral charges and seven districts; now we have 141 pastoral charges and yet just seven districts. Twenty years ago there were 15,775 Southern Methodists in Louisiana and seven districts; now we have 32,581, an increase of 16,806—which is more than double, yet just seven districts! Then there were 80 in the Conference roll, now there are 157, yet the same number of presiding elders. Twenty years ago the money paid to presiding elders in Louisiana was $4,547.87; an average salary of $649.70. Now the same number of presiding elders are paid $14,060, an average salary of $2008.60 each. Twenty years ago the pastors in the Louisiana Conference were paid $38,136.94, an average salary of $428.40. Last year the pastors of the Louisiana Conference were paid $95,165, being an average salary of $674.93. It will be observed that this is just $25.23 more than the average salary of the presiding elder twenty years ago. It is also seen that the salary of the presiding elder has more than thribbled in twenty years while that of the pastor lacks $181.87 of even doubling in the same length of time. Twenty years ago the average salary of the presiding elder was just $221.80 more than that of the pastor. The minutes of last year show that the average salary of the presiding elder was $1,350.80 more than that of the pastor, his co-laborer! Now, why this discrepancy? Understand, I am not censuring the presiding elders for being able to command good salaries. They ought to have it! They have great responsibilities and are required to do the work of two men! And have heavy expenses traveling over such large districts. But the pastors ought to be paid accordingly.

In the Mississippi Conference the amount paid to pastors is $18,454.83 more than is paid in this Conference, yet the presiding elders (the same number) get less than they do in this Conference. There are fifty more pastoral charges in the Louisiana Conference now than there were twenty years ago, yet the same number of presiding elders.

Now the average work pays the presiding elder $100 a year for his services. With the present arrangements of districts he does not get to give but about six days to each charge in the year. The pastor work fifty days for the the same amount. The salary of the presiding elder in our Church has kept pace with the increase in living expenses. But that of the pastor has not. The increase in the salary of the Methodist preacher in the past decade has not by any means been commensurate with the increase in the cost of living. O, why don't the stewards think about this at the first Quarterly Conference? And remind the people of it at the fourth Quarterly Conference? Nor has the increase of the pastor's salary kept pace with that of the salaries of those in the business life. Neither has it kept up with the salaries of ministers of other denominations! I live in a community where the Presbyterian pastor gets a third more than I do (provided all my assessment is paid) and while he serves two churches, I serve five and have from three to four times as many members to look after as he does. Yet, withal, I serve one of the best circuits in the Louisiana Conference. My salary is above the average.

Now, should we count out the high salaried churches in the cities and strike an average salary of the country work, of from four to eight appointments, we would find it to be much lower than $674.93. Now out of this the country pastor must buy a horse and buggy at a big price, pay about $75 a year for horse feed, all the way from ten to fifteen dollars for horse-shoeing and buggy repairs, and sometimes pay for a dead horse as I had to do in Mississippi. My! My! Where does the poor fellow get money to survive on? No wonder some preachers get in debt and have to locate in self-defense!

I would like to hear from others on this subject, especially as to increasing the number of the districts. I wonder what the Editor of the ADVOCATE thinks about it?

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TO THE CLASS OF THE FOURTH YEAR.

MISSISSIPPI CONFERENCE:

Dear Brethren: Will each of you let me know at once:

1. Have you taken the Correspondence Course?
2. If not, will you be ready for examination at Conference?

If you have taken the Correspondence Course, please bring and hand to the Committee your "written sermon" and the certificate from the Correspondence School of your grading. The papers sent by the School to the Committee sometimes do not reach us. Do this by the day before Conference meets.

H. W. FEATHERSTUN,
For the Committee.
Columbus, Miss.

ANNUAL CONFERENCE CALENDAR.

Bishop Morrison will hold the North Mississippi Conference at Water Valley, beginning Dec. 2, and the Mississippi Conference at Yazoo City, beginning Dec. 9.

Bishop Ward will hold the Louisiana Conference at Leesville, La., beginning Dec. 9.

METHODIST CHURCH AND PARSONAGE AT PURVIS, MISS.

Through the generosity of numerous contributors in Mississippi, Louisiana, Tennessee, and elsewhere, the Purvis Methodist Church building, which was totally destroyed by the cyclone of April 24, 1908, has been rebuilt, the first service in the new house of worship having been held Sunday, July 19. The new edifice is almost an exact duplicate of the old one, and is quite handsome in design and execution. It is a frame building 32x50 feet, with a Sunday School room annex 16x26 feet. Elegant oak pews have just been put in, and with the furnishings the church is valued at $3,000.

NEW METHODIST CHURCH AT PURVIS, MISS.

THE NEW PARSONAGE.

The new parsonage, finished a few weeks ago, is a very neat and comfortable six-room cottage, which, with the lot, is valued at $1,500. Thanks to the liberality of the many friends who responded so promptly to the call for aid in rebuilding, there is not a dollar of indebtedness on either church or parsonage. The pastor and congregation are deeply grateful to all who assisted in any way in replacing these indispensable buildings. Many thanks are due the General Board of the Woman's Home Mission Society and the Board of Missions for the generous aid rendered in this great emergency. Without their timely assistance the church and parsonage could not have been replaced without incurring a heavy debt. All of the lumber for the new church was kindly donated by Brother W. S. F. Tatum, of Hattiesburg. The sash and doors were a much-appreciated gift from Enochs Brothers, Jackson, Miss.

Following are the names of the building committee: James Hand, chairman; J. T. Carley, George I. Pylant, Thomas M. Ferguson of Hattiesburg, W. S. F. Tatum of Hattiesburg. The pastor, Rev. M. M. Black, is serving his third year.

A STORM IN OLLA, LA.

Dear Bro. Boswell: In fair, dry weather, Oct. 20, a storm arose in this town and the entire force struck this writer's residence. About 7:30 p. m., a noise was heard at my front gate, and a tramping, roaring sound passed through the hall, and the force was spent on my kitchen table. All quiet, we found about fifty of Olla's nicest people had taken possession, and loaded the kitchen floor and table with meal, flour, rice, sugar, crackers, soda, salt, preserves, greenbacks, silver, etc. A majority of the donors were Baptists, as there are very few Methodists here. This is the second time this year. My appointment is weak in numbers, and has no financial strength, yet these poundings and social gatherings are "oases in the desert." It seems that because I love my Lord so dearly my people love me. "Bless the Lord, O my soul!" God bless you!

H. ARMSTRONG.

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Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

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THE COLLECTIONS FOR MILLSAPS COLLEGE.

I desire the attention of the pastors in the two Mississippi Conferences long enough to say that I am now sending out statements to those who owe subscriptions to the college. I do not ask the pastors to collect these subscriptions, but I invoke their assistance in securing someone to collect them. Also will the pastors please announce to their people on Sunday morning that the unpaid subscription list is on hand, and that it is our request that the friends pay up at once. Brethren, please help me. As your servant I am trying to do your work. I know your hands are busy with other things now, but I do request that you give me your help to the extent of getting someone to collect the subscriptions, and announcing the facts to your people.

Cordially, T. W. Lewis.

Jackson, Miss., Oct. 26, 1908.

LAYMEN ON CONFERENCE BOARDS.

This is Laymen's Day in the Church, and it is a most hopeful mark. In the constitution of all our Conference Boards there is an equal number of preachers and laymen, and the active help of the laymen is needed in all these administrative agencies. It so happens that, with possibly rare exceptions, only those laymen who happen to be Conference Delegates attend the annual meetings of the Boards, and, as far as I know, very little or no effort is ever made to secure their attendance. Perhaps some of them do not even know that they are members. (I speak with particular reference to the Louisiana Conference, because I do not know about the conditions elsewhere.)

If the membership of these brethren means anything, if the preachers want their presence and help, if it is of vital importance that the laymen have a larger share in the work than simply to pay the bills, let us endeavor to secure their attendance. I suggest that the secretary's communicate with each lay member of the respective Boards, urge him to attend the Conference at Leesville, and, if he is not a delegate, notify the Conference host of his intention to be present.

I would like to hear what Brother Benton remarks when he reads this. R. H. Wynn.

ARCADIA DISTRICT MEMORIAL.

The following memorial to the Louisiana Annual Conference, signed by fifteen preachers and laymen, was passed (unanimously, I think) by the Arcadia District Conference during its recent session, and will be presented to the Conference in Leesville for action:

Whereas the present plan of making statistical reports to the Annual Conference fails to present the showing of the individual church on the circuit; and whereas the circuits are changed so frequently that the successive reports of any given circuit do not represent the continuous work of the same group of churches; and whereas the separate report plan would encourage the church that desires to make a good showing, and might stimulate the church that is indifferent; therefore, be it

Resolved, That we petition the Louisiana Annual Conference to instruct the preachers in charge of circuits to make hereafter separate reports for each organized society, and instruct the statistical secretary to prepare the same for publication in the Annual Minutes.

The writer would like to know if there is any objection, economical or otherwise, that is sufficiently weighty to offset the manifest benefit that would result from the adoption of this petition.

This method is followed by at least one of the larger Conferences, and is justified by its results.

For the reasons stated in the above memorial, there is not a single country church, and perhaps not even a single circuit of churches in the Arcadia District, the record of which may be comparatively studied from the Minutes.

It is not just nor encouraging to a faithful congregation that always accomplishes something to have its report lost in a consolidated report of separate congregations that are less efficient, nor, on the other hand, is it right that the do-nothing or do-little church should have its shortcomings unrevealed. R. H. Wynn.

CALVINISM UPROOTED.

BY REV. H. G. ROBERTS.

In Ruston, last winter, the presiding elder of the Monroe District asked the Mission Board for an appropriation for Bastrop and Mission. The Board thought this rather a retrogression, as Bastrop had been on the map so long; but the appeal was made in behalf of a large community of people who were living without a church; but they were holding on to some of the doctrines of the Primitive Baptist and the Campbellite Churches.

The second Sunday in August, re-enforced by old munitions of war, Brother T. S. Randle to do the preaching and Sister Randle to conduct the song and prayer services, I went into the community to hold a meeting. Brother Randle was at his best. As a result of our ten days' work, we received into the Church sixty members, forty of whom were by baptism. Knowing about how much stress had been laid on "immersion" by my fore-runner, I had my mind fully made up to immerse the whole crowd, but only nine requested to go down into the water.

Brother and Sister Randle said it was the greatest meeting they had ever witnessed. There were fully five hundred people on the ground at the closing service. Gray-headed men and women had actually become aroused. Great will be the day when the eyes of the Mission Board become thoroughly opened to such places. Future prospects are bright.

Bastrop, La., Oct. 22, 1908.

AN APPEAL.

Dear Dr. Boswell: Allow me to make an appeal through the Advocate for a most worthy cause. Brother J. D. Newsom occupies a small house in Shuqualak which was purchased and paid for by the Columbus District. The building needs considerable repairs to make it comfortable. There are but two habitable rooms, and a small shed-room they use for a kitchen. The house needs a new roof, and a new floor. If these things are not done, the two old people cannot stay in the house this winter without great suffering. There ought by all means to be another room added. I make this appeal especially to the Columbus District, but others may be willing to help in this good work. The house is deeded to the Church for a superannuate's home.

It will require at least $200 to put the house in a comfortable condition. The people of Shuqualak will help all they can. They have already done more than any other place toward securing the house.

Brother Newsom and his wife are truly worthy. He is now over 80 years old, and is unable to do any work at all, and has not a cent to live on, except his allowance by the Joint Board of Finance of the North Mississippi Conference. He has served the Church faithfully, and it is the least the people ought to expect to do to give him a modest and comfortable house while he lives.

There are no doubt many living who have sat with benefit under his ministry, and many who were converted and brought into the Church by his preaching. Will all these contribute something to help give him a home?

The home will be his while he lives, and then be ready for another veteran of the cross, who would otherwise be homeless. Those contributing can send money to the writer, or to Judge Critz, at Westpoint, Miss. O. A. [illegible].

MINISTERS' EDUCATION AID.

For one or two years the dues of the Ministers' Education Aid Association of the Louisiana Conference have been suspended, or, very irregularly collected, on account of the suspension of Centenary College.

The need of money during the present session will be most urgent, and I hope that every member will come prepared to pay annual dues.

Let us have a full meeting of the Association during the Leesville Conference, and see if our methods need any revision. Would it not be a good plan to reduce the annual dues by one-half, and increase the number of contributors?

R. H. Wynn, Secretary.

CHURCH EXTENSION.

No. 14—Crenshaw, W. J. O'Bryant, $10.
No. 15—Crawford—D. W. Babb, $36.89.
No. 16—Coldwater, V. C. Curtis, $39.

J. R. Bingham, Treasurer.

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"PIPPIN" AND "DUMPLING."

"Mildred," exclaimed Beth, running in from a visit to the barnyard, "I know more about ducks than anyone!" "More than grandmother?" questioned Mildred, a little doubtful, for Grandmother Maitland's success in raising ducklings was a well established accomplishment.

"Yes," nodded Beth., "I think I really do, Mildred, because grandmother says she never discovered that ducks were peacemakers, and that's what I have found out."

"You see," she went on, noticing that Mildred was so much interested in ducks that she put down her new doll. "I was peeping through the fence watching two roosters fight. That is, they made believe fight at first, walking round and round each other, and bristling out their feathers in the funniest way; and then they looked at each other as savage as could be; and just then up waddled those two fat ducks that grandmother calls 'Pippin' and 'Dumpling.' They came right in between the roosters and pushed them right apart. Pippin pecked at one and Dumpling at the other. Then they walked on as grand as could be, and the young roosters bristled up at each other again, and made funny little noises. Well, Dumpling and Pippin began quacking just as if they didn't like it at all, and came right back, and pecked at the roosters so hard that they stopped quarrelling and ran off."

Mildred had listened admirably, and now insisted on hurrying out to the barnyard to see Pippin and Dumpling.

"Do you believe many people know as much as we do about ducks?" asked Beth, as they peered through the fence.

"Not as much as grandmother and we know.
—A. T., in Youth's Companion.

A TRUE STORY.

BY IVA ERNSBERGER, A.B.

Many years ago in Boston two boys gradutesd from the High School. They had what was considered in that day a fine education. They both became salesmen in the lace department of one of the largest stores in Boston at five dollars per week.

One evening as they were about to leave the store, they fell to discussing their prospects.

"I say it's a shame two boys with as much education as we have can't get more than five dollars a week," said Brown. "But," says Smith, "I think this is pretty good for boys, and then we're learning all the while."

"Learning what? Precious little one learns standing behind a lace counter all day long!" growled Brown. Brown soon learned from the department manager what he could learn.

Just then a late customer asked Brown for a certain kind of lace. He looked in two boxes, and turning to the young lady said "I am sorry madame, but we haven't it." Immediately Smith interrupted "Look in that second box on your left." He found exactly what the lady wanted, and made the sale.

The department manager called out in severe tones. "Brown, why don't you know your goods?" The boys had not noticed he was standing around the corner hearing their conversation.

From that time on Smith determined that he would know every piece of lace that came into the store, and where to find it. Further more he discovered many interesting things by examining each piece under a magnifying glass.

The two boys both had a raise in salary at the end of the year, Brown to seven dollars, and Smith to ten dollars. Brown said that showed the favoritism that was constantly going on.

Smith then heard of a chemistry class in a night school conducted by a prominent professor. He decided to attend, working hard at it all his spare time. His attentiveness soon attracted the professor's attention, and he took pains to show Smith a number of chemical tests for lace fibres.

Smith urged his friend Brown to share his interesting studies, but Brown always had a social engagement for that night.

One afternoon a drummer came in the store with a large line of samples. The regular lace buyer was in Europe and the department manager was sent to examine the samples. Smith was so interested, he asked if he might look at them too. The department manager made out a large order. Smith was suspicious the laces were not as represented. He took some samples home, applied his chemical tests and found as he had guessed they were only imitations. He spoke to the manager, and failing to convince him, went to the head of the store. The result was the laces were not ordered. Smith was made department manager at twenty-five dollars a week and soon became expert foreign lace buyer at forty-five hundred dollars per year.

Brown told this to his friends as an example of the injustice that goes on in the world.

Improve your opportunities.—*Meridian Messenger.*

"WHEN HIS WHEELS AIN'T GREASED."

BY CHAS. F. GOSS, D.D.

By dint of long, laborious effort, Little Bill has acquired a reputation for wagon building. The wheels of perambulators and go-carts are at a premium in this vicinity. Four of these, with a board stretched from axle to axle, seems a simple device, and superficial reflection would conclude that all would run about alike. But automobiles do not vary in speed more widely than the little wagons that go coasting down our cement sidewalks.

"I've got it!" Little Bill said one morning at the breakfast table.

"Got what?" I asked, alarmed.

"A scheme for doubling the speed of my wagon."

"Oh! What might it be?"

"Well, you see, I mean to use a round axle, instead of a square one."

"What for?"

"Why, if a wagon goes so fast when the wheels turn on the axle, won't it go twice as fast if the axle turns on the wagon-box?"

"You might try it," I replied.

It is against genius of this phenomenal character that the other manufacturers and racers have to contend, one of whom I met on the streets and asked him if he had ever beaten Little Bill.

"Once in a while," he said.

"How did it happen?" I inquired, surprised.

"Well," he replied, "Bill takes all-fired good care of his rolling stock, but now and then I ketch him when his wheels ain't greased."

I told Little Bill about this, and "improved the occasion."

"Little Bill," said I, "there is a lesson to be learned from this—not only about racing wagons, but about the bigger, longer, harder race you have to run with your rivals in the arena of life. Every one of them will be watching and waiting for that fateful occasion when your 'wheels ain't greased.' That is the way it will be in college. It will be so when you get into business.

"I am not afraid but that you will reach the goal all right, and win as big a prize as any one ought to have, if you only keep your wheels greased! The danger lies at the point where you let the machinery rust or get dry! Let a man get a bilious attack, or a craze for going to the theatres, or playing the slot machines, or let him lose his faith in man, in woman, in God, in life, and the first thing he knows his rival goes past him so fast that he can't see him for dust!

"I've lived quite a while, Little Bill, and I've seen about as clearly as I've ever seen the sun in heaven that the only hope of a successful and useful life is keeping the entire machinery of body, mind and spirit in perfect running order. A little piece of gravel in the ball-bearings or a dry spot on the axle side-tracks you, and you have to watch the procession sweep by while you pause to grease your wheels.

"The dangers of life are mainly at the ebb tide, when the vital forces are low, when the machinery has run down. If we can live so temperately and wisely as always to be at our best, there is little to be feared. So keep your digestion good, keep your soul clean, keep your heart full of hope, keep your purpose strong—keep your wheels greased!"

"I've been a long time meaning to ask you for a dime to get a new oil can; my old one doesn't hold enough for all day Saturday," said Little Bill, when I had finished.—*Sunday School Times.*

Lord, what I want in wealth may I have in sincerity. I care not how mean metal my estate be of, if my soul have the true stamp, really impressed with the unfeigned image of the King of Heaven.—Thomas Fuller.

LAWYERS, ATTENTION!

¶The printing plant of this ADVOCATE is idle about two-thirds of the time. The plant is modern in every particular, and was installed at great cost. Owing to this fact, the publisher is compelled to seek other means of employing the machinery in order to justify its use by our paper. We are making an effort to secure a line of work known as "lawyers' briefs," and appeal to our lawyer-friends to patronize us whenever they have need for a printer.

¶Lawyers living in Mississippi and Louisiana, who find it inconvenient to have "briefs" printed in their home town, are invited to give us a trial. All such work will be "put through over-night," and the work will be delivered by U. S. mail in three to five days, according to the size of "brief." Address us at 512 Camp Street, New Orleans. Long-distance phone, Main 4373.

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CHARLES O. CHALMERS, Publisher.

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LOUISIANA CONFERENCE—Rev. W. W. Drake, Rev. N. E. Joyner, Rev. J. M. Henry.
MISSISSIPPI CONFERENCE—Rev. M. L. Burton, Rev. W. H. Lewis, Rev. C. W. Crisler.
NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

PUBLISHING COMMITTEE MEETING.

By general consent, the Publishing Committee of this ADVOCATE is called to meet at the office, No. 512 Camp Street, on TUESDAY, NOV. 10, 1908, at 11 a.m., instead of at the usual time.

W. W. DRAKE, Secretary.

THE CLOSE OF THE YEAR.

The Conferences in our patronizing territory will soon be in session. The time of one of them is less than a month off. The preachers are busily engaged in winding up. Very few having "cleared the decks" are at ease. The majority are making collections—some of them anxious lest they fall behind. But much can be done inside of four weeks, even by one who has but little more than made a start. The wise preacher long since began, and, if he has not collected in full, he has the amount subscribed, and has only to visit the members and ask for it.

But there are other collectors besides the preachers. The preachers' salaries are to be looked after. About this, the preachers themselves are little concerned, or, if they are, the public will never hear of it. As a rule, they are bold to collect for the benevolences of the Church, but are shy about what is due them. Not many Methodist preachers have we ever known that ventured to say anything in public concerning their own living. We have known a few too timid to say anything on the subject even to the stewards, lest they be accused of "worldly mindedness," or of "preaching for money."

The presumption is that the stewards, having estimated the amount necessary for the pastor's support, and assessed the membership what each one is able and willing to pay, hold themselves in readiness to collect the amount. Indeed, they are a committee appointed and set apart for this purpose. If the preacher suffers, it is because the stewards fail in duty, or because the people will not pay.

Brother Stewards: Many of our preachers, at this time, near the close of the year, find themselves embarrassed because their salaries are unpaid. Who is to blame? Not knowing the facts, we are unable to say in any given case. Of this, though, we are sure: every steward who has failed in his duty must bear his part of the responsibility. And we earnestly exhort every one of you, if you love God and his Church, and desire to see an active and successful ministry, go to work, and redeem your charge from the reproach of being behind. "The laborer is worthy of his hire." Give it to him for the sake of the Master. By giving a few hours every week between now and Conference to your work as stewards, every dollar due the preacher can be collected if the people are willing—and they are always willing when the preacher and the stewards do their duty and work in harmony.

Nothing helps a Church so much as to present a clean balance-sheet at the Fourth Quarterly Meeting, and to authorize the preacher to report "in full" at the Annual Conference. We never saw it fail to inspire both the preachers and the stewards. And sometimes it mightily helps the presiding elder.

How bravely and hopefully would all our preachers enter upon next year's work if the stewards would send them up to Conference paid in full. We should like to see the sight.

NOT YET OUT OF DATE.

The *New York Independent*, liberal in all things except to things Southern, tells its readers that the people of the United States "do not any longer take special pride in the designation 'Protestant.' It was good enough once, but now we call ourselves Christians." It says also that the Roman Catholics "have their equal rights. We do not all of us agree with them, but we do not think of protesting against them, for we no longer need to. There is not a denomination in this country that has the word Protestant in its name which is not trying to get rid of it."

The *Independent* is supposed to represent its own sentiments. In this particular thing we guess it does, but we feel sure it does not represent the evangelical churches of the country. They are as much "Protestant" to-day as they ever were, and rejoice quite as much in their freedom from the yoke of Rome as at any time in the past. If there is a Protestant body in the United States that does not to-day protest as strongly against the errors and superstition and arrogance and intolerance of the Church of Rome as it did centuries ago, we do not know what body it is. We know there are some in the Protestant Episcopal Church who have made efforts to change their name. A small handful of these are Romanists at heart. The majority of them are not, and desire to change their names not so much because they are ashamed of it, but because they claim that the term "Protestant" implies that they came after the Roman Catholics. As to the Methodist Protestant Church, now considering overtures for union with other bodies, it is a slander to say it is "trying to get rid" of the word "Protestant" in its name. If that Church is not prouder of the word "Protestant" in its name to-day than ever in its history, we are much mistaken. It has helped them in all their struggles against Episcopal Methodism, and now that Episcopal Methodists (the Northern branch) are seeking union with them, they proudly boast that after more than seventy-five years of separation, the Episcopal Methodists have come around to their position, and some of them, perhaps a majority, are willing, for the sake of union, to accept Episcopacy as they find it in the Methodist Episcopal Church. It is modified and handicapped about enough to do them no harm. But not one of these Methodist Protestants is ashamed of his name, or trying to get rid of it.

How absurd to say that "we no longer need to 'protest' against Romanism"! On what ground can such a declaration be made? Only one thing, as far as we can see, could induce Protestants to cease protesting against Romanism, viz.: A change of attitude of Rome towards Protestantism. But it is the boast of Romanists that Rome never changes. Rome is tolerant of Protestants because she cannot help herself; but she is no more tolerant of Protestantism to-day than when she had the power to imprison and otherwise persecute those who dared to dispute her authority. Rome is at this moment the greatest enemy of Protestantism in the world, and the greatest enemy of our public school system in the United States.

If the *Independent* is right in saying that we have need no longer to protest against Rome, then we had as well abandon our churches and go at once into the "bosom of the mother," and let her control, not only our teaching, but our consciences as well. We need no longer build any houses of worship for the free expression of our devotion and convictions, but let Rome dictate where and how we shall worship God. "We no longer need to protest" against Romanism. Indeed! yet, less than two months since, there gathered in London representatives from all parts of the world to take part in a Eucharistic Congress, the principal object of which was to adore the bread and wine used in the holy communion, supposing that by the act of consecration the bread and wine are changed into the body and blood of our Lord. The bread was elevated in the presence of the people, and carried in procession, and the people fell down before it and worshipped. The *Independent* would have us no longer protest against such idolatry. Nor would it allow us further to protest against the worship of the Virgin Mary.

We believe and let believe. We have no disposition to persecute anybody for opinion's sake. We would have all enjoy the fullest liberty of conscience, but so long as Romanism anathematizes Protestantism, and holds Protestants to be heretics, worthy of eternal fire, we must be allowed to protest. And this will we do, God being our helper.

A BASELESS INSINUATION.

In a recent issue of *Zion's Herald* is a short notice of the *Southern Methodist Review*, which notice is devoted principally to Bishop Galloway's "Judicial Estimate of Jefferson Davis." The Bishop's article, says the *Herald*, "is pitched in so high a key of unstinted eulogy as to take away the breath of the Northern reader, and cause him to doubt the 'judicial' character of the estimate. 'His extraordinary gifts, radiant virtues, brilliant genius rank him among the greatest men of the centuries,' says the Bishop. His nobility, his patriotism, his piety, his absolute sincerity, integrity, honesty, are duly, or unduly, lauded; his 'passionate devotion to the great Republic,' his attachment to the Union, his unshaken faith in the perfect justice of his cause, his courtesy, his deep religious devotion, his tenderness, his bravery, together with everything else that can be imagined of goodness and greatness are spread upon these pages. He was 'a prince of Christian chivalry,' 'willing martyr to our sacred cause,' etc. The 'so-called horrors of Andersonville' are sneered at and denied as 'an insult to intelligence and blasphemy against truth.' The rebels were right at all points, the Union defenders were all wrong. There was not 'the slightest preparation for war' on the part of the South. It is the most amazing article we have read for many a day, and will open the eyes of many as to the spirit which still animates the South."

What does the *Herald* mean by "the spirit which still animates the South?" The editor can mean nothing less than that the leading men in the South are still animated by the spirit of hatred for the Union. The only basis for this judgment, so far as Bishop Galloway is concerned, is found in his "unstinted eulogy" of Jefferson Davis. Of all leading men in Southern Methodism, Bishop Galloway would be among the last to be charged and tried for disloyalty to the Union, or of cherishing unfriendly feelings towards the North. No man among us has more frequently mingled with Northern society, or done any more to establish fraternal relations between the two sections. Indeed, so fraternal has he been, that on a public platform, it was proposed to "marry" through him the Northern and Southern Churches. No man in the South has been so severely and basely criticised as Bishop Galloway for sympathizing with efforts to educate the negroes—one of the pet projects of Northern Methodism for more than forty years. Yet, as a representative Southern man he is held up before New England Methodists, as still cherishing feelings of dislike for the Union, simply because he gives what he believes to be a true estimate of a Southern leader. We are tempted almost to say that the insinuation is base as well as baseless.

It is singular that the editor of *Zion's Herald* occupying the position he does, is not able to allow a Southern man to eulogize one of his own section without charging him with sectional animosity. Suppose Dr. Parkhurst should write A Judicial Estimate of Abraham Lincoln, what ground would the editor of this paper have to say "it will open the eyes of many as to the spirit which still animates the North." What would our readers think? There was a time when the man down South who looked upon Abraham Lincoln as anything but a cut-throat and barbarian, was an exception. To-day the man who does not regard him as a great man—moved in all his actions by the purest of motives, is an exception, and looked upon as incapable of estimating men at their true worth.

Dr. Parkhurst is at perfect liberty to place any estimate on Jefferson Davis that he pleases, but he has no right to discount the loyalty of Southern people.

An article appeared in the *Baptist Record* of Jackson, Miss., Sept. 17, 1908, on "Election and Predestination," by "Elder Odd." It is by all odds the oddest thing we ever read on the subject. Those who deal in literary *curios* would do well to send 5 cents in stamps to Brother Bailey and get a copy of the paper.

PERSONALS.

Rev. H. G. Davis, of Monroe, La., we have been informed, will transfer at the close of the year to the Mississippi Conference.

Rev. W. G. Harbin is engaged this week in a meeting with Rev. H. B. Thomason, at Boyce, La. The meeting had just been started when he wrote.

Rev. H. C. Murphy, of Port Vincent, La., brings us under obligation to him for a good list (12) of renewals and new subscribers. Thus the paper continues to grow.

Rev. T. M. Bradley, of Alligator Circuit, North Mississippi, renews his subscription to the ADVOCATE and sends with it half a score of new subscribers. We thank him for this kindly remembering the paper. He is doing well on his charge, and will make a full report at Conference.

Mr. David See Bachman was married Oct. 27 to Miss Mamie Martin Diggs, of Acona, Miss. They begin the new life by subscribing for their church paper—the right way to begin. We congratulate our young brother on his good fortune. May happiness and prosperity attend the newly-married couple!

The work at Haynesville, La., under charge of Rev. W. F. Woodward, is alive and aggressive and prosperous. A brother competent to judge, says: "If the charge continues to develop as it has during the past few months, Haynesville will be one of the best stations in north Louisiana within a few years."

Rev. J. W. Raper informs us of the death of a veteran, the father of Rev. L. M. Lipscomb, presiding elder of the Columbus District. He passed away at his home, Noxapater, Miss., Oct. 26, in his eighty-seventh year, in the triumph of a living faith. We know how to sympathise with our bereaved brother. May he find the consolations of the gospel!

Dr. Sawyer reports a successful Sunday spent with Rev. F. N. Sweeney. He preached at Denham Springs, Live Oak and Alford's Chapel, and at each point spoke to large congregations, and good collections for missions were had. He says that Brother Sweeney is in high favor with his people, and has bright prospects for a good financial and spiritual report at Leesville in December.

Dr. W. C. Black, presiding elder of the Meridian District, sends us a duplicate of the note he forwarded last week, which was so blurred by the post-mark. He says: "On Sunday, Oct. 25, I organized a church and also a Sunday school at Bodga, a station on the Mobile and Ohio Railroad, four miles south of Scooba. This church will take its place as one of the regular appointments on a contiguous charge."

We have never made a practice of printing the good words we receive concerning the ADVOCATE—only a few we have made public. It is a matter of great satisfaction to us to be able to say that during the present year we have received more good words than in any year of our management, and more during the last week than in any other week. For all these we are profoundly grateful.

Rev. Amos Kendall has been appointed to Prairie Circuit, made vacant by the death of our dear brother, Rev. R. G. Porter. We have known Brother Kendall as station preacher and presiding elder for more than fifty years. If he ever traveled a circuit, we do not remember it. He writes that he is "enjoying the outing." We presume Sister Kendall, as of old, goes with him on his rounds. Healthy and happy old folks they are—among the best friends this editor and his family ever had.

Rev. R. W. Tucker is closing his fourth year on the Baton Rouge District. Saturday and Sunday last he held Quarterly meeting at Hammond. He preached two fine sermons—the one on Sunday evening being a special plea in behalf of the support of the ministry. It was a strong plea and secured the attention of a large congregation. He baptized six infants. The pastor, Rev. R. T. Walton, is doing a good work, and Hammond is looking up.

Rev. J. E. Wray, of First Church, was sharply criticised in one of the morning papers for venturing to say in his pulpit that he understood a certain club in this city was a boys' club, and had heard from many sources that in this club was an open bar, and that games of chance for money was a constant practice, and added: "From my point of view, a boys' or young men's club that sells intoxicating liquors and allows gambling is a nuisance and a curse to our great city." From our point of view, we are unable to see that Brother Wray went out of his way, or was unduly severe in what he said. It seems to us he went after the club in a straight line, and said nothing too much.

JOINT MISSIONARY MEETING.

There will be a joint meeting of the Woman's Home and Foreign Mission Societies of the Seashore District at Biloxi, Miss., Nov. 5 to 8, 1908. Auxiliaries will please elect delegates at once and send names to Mrs. L. S. Jackson, Biloxi, Miss. All pastors of the S. S. District are cordially invited.

MRS. S. S. FERGUSON,
Dist. Sec'y W. F. M. S.
MRS. E. H. CARAWAY,
Dist. Sec'y W. H. M. S.

TO THE PASTOR.

If you will send in the names of the postoffices on your charge, we will send you a list of the subscribers on your work. You will find this a great help in securing renewals and new subscriptions. Put the ADVOCATE in the homes of your people, and you will have an assistant, unfailing in its visits, and doing you good all the time.

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BIBLES

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the Obituary. That will save trouble all around.

On Oct. 16, 1908, the death angel visited the home of Brother and Sister R. H. Day and claimed their infant daughter, VERNA SEE, for his own. There is a little high chair vacant in their home, the sweet little voice is hushed and stilled. There is an aching void in these fond parent's hearts that never can be filled. One little sister, "Bernice," is left to play alone, to cheer these parents' hearts, and to be a sunbeam in the home. Verna See was only one year, six months and twelve days old when God saw that it was best to nip the little bud here and to transplant it to bloom in Paradise. She is not dead, but has gone to live with God, and with her little brother, who preceded her only a few months, to enjoy the ecstasies of heaven. May the consoling grace of God constrain the bereaved ones, and help them to meet their little darling in heaven. Their pastor.

J. O. WARE.

On Oct. 8, 1908, God came for the soul of our Sister, Mrs. JEANNETTE KIRKWOOD. She had been suffering for sometime, and her release was welcomed by her. She was over seventy-four years old and had been a member of the Church for quite a while. She passed away at the home of her son. Her last words, or some of them, were for her children not to grieve, but rejoice, for the Lord would bring her peace. She had been suffering very much for a long while, yet she bore her pain as becometh a soldier of the Lord Jesus. She died the death of those who are safe in the arms of Jesus. Verily, she is asleep in Jesus. It is a blessing to know that those we know here, who are ready to answer the summons of the Most High, do not dread the crossing of the river. The gospel of Christ, is our only comfort in time of sorrow. We laid her to rest on Oct. 10, where she awaits the sounding of the trump.

J. C. CHAMBERS, Pastor.

MRS. ETHEL OTT (nee Nesom), was born near Live Oak, Livingston Parish, Louisiana, March 23, 1886, and died Sept. 15, 1908. Sister Ott joined the Church in early childhood. She was married to Mr. Ott the 8th day of Dec. 1907, to whom was born a precious little babe that followed her to the land of rest just four weeks later. Sister Ott seemed impressed several weeks before she was taken sick that she would not live long, and mentioned it to her husband, and pointed out the place where she wanted to be buried. She was only sick a few days, and just before she passed away, she took her husband by the hand and said, "I am going to Jesus," and asked him to meet her in heaven. She then called her mother, brothers and sisters and bid them good-bye and took her departure into the sweet beyond. She leaves a husband, mother, three brothers, one of whom is Rev. Jno. Nesom of the Louisiana Conference, and four sisters to mourn her departure. May He who does all things well, comfort them in their time of sorrow.

F. N. SWEENEY.

Death, who invades the sacred precincts of prince and peasant alike, has shrouded in the mantle of sorrow the home of Col. and Mrs. W. B. Irby by plucking its fairest flower, EDWIN WRIGHT IRBY, a youth of twelve, born July 29, 1896. While years of usefulness were beautifully stretching out with promise, young Edwin's spirit heavenward winged its flight Oct. 10, 1908, driven to quit its bodily haunts by diphtheria. Tho' suffering most excruciating pains, he bore it patiently without murmuring. He remembered his Creator in the days of his youth and his merry heart made a cheerful countenance. Bright, cheery and fond, he made all happy. So sweet and loving, to know him was to love him. O bereft father, mother, brother and sister, be ye comforted! Mourn not as those without hope, the Holy Comforter is come "to comfort all that mourn" in Zion. "The Lord shall be thine everlasting light and the days of thy mourning shall be ended." Earth's loss is heaven's gain. Another jewel is added to the treasure above. Edwin is gone, but not forgotten. All whose lives he touched were sweetened. He lives in sacred memory. J. R. BRIGHT.

M. M. KING, so long known throughout Union County, and so long identified with the best interests of the town of New Albany and vicinity, died at his home Sept. 28, 1908, at about the age of 64 years. In the death of Brother King we have lost one of our best citizens. He was remarkably industrious, and by close attention to business and good management, had built up the present extensive business of the "King Hardware and Lumber Company." He was public-spirited, obliging and kind as a neighbor and especially helpful to those in need. Though heavily taxed with business cares, his interest in home and love for his family never in the least abated. No sacrifice of his personal comfort or business interest was too great to be made for the promotion of their happiness. It was beautiful to see how tender and affectionate he was to his crippled wife. I never knew a more loving father. If one of his children was sick in a distant land, regardless of expense or time, he would hasten to their bedside and stay by them until restored to health. In early life Brother King embraced religion and connected himself with the Methodist Church. He loved his Church, and faithfully filled most of the official positions, being in the office of steward about twenty-five years. He was a leading spirit in building the present beautiful temple of worship at Union Hill. How we will miss him as we go there to worship now! But his death was triumphant and we expect to meet him again, "in the sweet by and by."

A. W. LANGLEY.

SISTER ELLIS, the wife of our faithful and beloved Brother, Rev. D. G. W. Ellis, one of our superannuates, has passed into the visible presence of Almighty God. She can see him now just as he is. How inexpressibly delighted she must be to see God as he is. To see him in his majesty and great glory and to know fully what the Psalmist meant when he said of him, "He is clothed with majesty." Psa. xc. 1. Sister Ellis was born near Ellaville, Ga., Mar. 11, 1829. She joined the Methodist Church in her early girlhood and became quite devoted to it. On Nov. 28, 1850, in her 22d year, she was married as Miss R. S. Rainey to Brother W. P. Frasier. After his death she was married to Brother John R. Baggett, on Sept. 13, 1881, and subsequent to his death, she was joined in holy wedlock, Nov. 13, 1901, to Brother Ellis who survives her. She was among the first acquaintances formed by the undersigned when he came an orphan boy from Georgia to this State in 1869. The familiar name by which she was then known, especially to children and young people, was "Aunt Becky Frasier," and we all loved her much. Her husband and the guardian of the writer of this, having united in farming and merchantile interests, it was my pleasure to be associated with her frequently, and also to enjoy the free hospitality of her and her husband. In my imagination, I can see her movements in the domestic circle and hear those bland words that gave so much satisfaction to my young orphan heart that hungered for kindness. She called me her boy and how that fact relieved that fearful feeling of desertion that one has when he concludes that "no one cares for me." After Aunt Becky married Brother Baggett, I became her pastor while in charge of the First Methodist Church at Hattiesburg; and how it delighted her for her boy to become her pastor. My heart swells with grief while I write these things; remembering she is gone, not to return until the judgment. On meeting her after her marriage to our beloved Brother Ellis, she declared her great happiness in having realized her ardent desire to be the wife of a Methodist preacher. Her home was always a home for the ministry. She esteemed no other class of men as highly as she did God's ambassadors for whom she was always ready to sacrifice her own pleasure and comfort. Those of them who have shared her hospitality will not likely forget her. During her last illness, I visited her, and although her mind had become flighty in its eightieth year of activity, yet she immediately recognized me when I spoke to her and it was my pleasure and profit to talk with her about her departure from this world and to pray with her. She expressed herself as being quite happy in Christ and ready to meet him. It was not long after that visit till I heard of her death (Oct. 2, 1908), which ended a long and varied life—a life acquainted with many of the incidents and irregularities of an earthly existence. Her uncertain existence has settled and molded into that which is certain and eternal.

"Nothing is there to come, and nothing past,
But an eternal Now does always last."

May God's richest blessings rest upon Brother Ellis and his children that they may be ready always to meet God in perfect peace.

ISAAC L. PEEBLES.

MENTORUM CIRCUIT.

Dear Advocate: As I have not seen anything in the Advocate from Mentorum this year, will write to let the Church know what the Lord is doing for us. This is a large Circuit—five churches and several side appointments—what was once called the Black Creek Mission. If Brother Lewis, the pastor of fifty years ago, had been with us this year in our meetings he would change his mind in regard to thinking that the pastor has always to send off for help to hold a revival meeting; for we have had several revivals with the help of our local brethren who did the preaching in power and demonstration of the Spirit. I have five such preachers on this work, which is a great help to a beginner like the writer; and when it comes to preaching or exhorting, they have no regard for how they excel him. These, with many others, are true to the Church and to the Master.

We have had gracious revivals all around, with the help of these brethren, Brothers Chapman, Griffin and Howse; the Spirit being manifested in saving and sanctifying power; penitents coming to the altar and crying out to God until they were saved and made to shout the praise of God; such pleading, praying and shouting, till all was a great outburst and commotion, service after service. Many have been converted or reclaimed and forty-five have united with the Church.

To God be all the praise. May he keep us all low at his feet and use us for the salvation of this world from sin. Let us look on the fields and pray the Lord of the harvest to send forth laborers into his harvest.

Yours in his service,

R. T. PICKETT.

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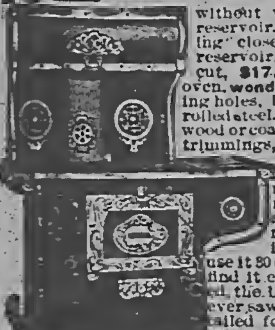

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By Rev. H. Whitehead.

PRAYER MEETING TOPIC.

November 8. The Spirit-Enriched Life. John vii. 37-44; Col. ii. 1-5.

This is a day when you may hear men make very extravagant claims as to the riches received from the Spirit. Recently a man in New Orleans claimed to have the gift of tongues. This writer has heard men claim that they could not sin. But, on the other hand, there is a spiritual poverty that is more alarming than [illegible] extravagant claims.

1. A man cannot be spiritually rich without spiritual knowledge.

The treasures of the King are freely offered to all his children, but only those will take them who realize what is being offered. In the [illegible] country three men [illegible] prospecting [illegible]. Discouraged, they abandoned the mine. After their rights [illegible] to [illegible] one else, [illegible] the abandoned mine, and [illegible] a [illegible] of dynamite. The first blast opened up one of the richest silver mines ever found in that country. The first men owned this wealth, but lost it because they did not know their possession. In your spiritual life you can only lay hold on the known treasure. Many Christians are weak and put their Lord to shame [illegible] because they do not listen to the voice of the Spirit.

2. It is in the province of the Spirit to lead us into the knowledge of our inheritance.

Flesh and blood has never yet found out God, but the Holy Spirit will guide you into all truth. He will make plain to you the foundations of grace, and reveal to you your relation to the eternal. The Spirit will lighten every page of your Bible as you study it, and will furnish the key to every experience of your soul. A man who is worth millions may never hold in his own hands but a very few dollars, all told, of his wealth. But he is rich in that he has the right and the knowledge of his possession. So, by the help of the Spirit, a man realizes his eternal treasure, unfailing and abiding.

3. The Holy Spirit actually enriches the soul to-day.

Not what you have, but what you are constitutes your real worth. This is profoundly true in all lives without exception. Men strive for riches that they may have peace and joy, but the Spirit plants peace and joy in the heart without regard to poverty or riches. He changes the disposition until the very face shines with a new light and beauty. Many a poor boy would rejoice to be adopted into a home of wealth, but you and I are adopted by the Spirit into the family of the King, and made heirs of God and joint-heirs with Jesus Christ. Our Father in heaven has placed in our hands checks upon the bank of promise, and if we have faith to sign our prayers with the name of Jesus there is scarce limit to the things which will be done for us. But we read that the Spirit maketh intercession for us with groanings which cannot be uttered. He is ever present to reveal the Christ to us. The Spirit will [illegible] still in each of us the mind of the Master, if we will permit. He is ready to establish in righteousness now, and at last to bring you into the unquestioned possession of riches incorruptible and undefiled, and that fadeth not away.

Over fifty lives have been lost in the oil fields as a result of the poisonous gases flowing from the big hole in the ground at Tampico, in Mexico. The Mexican Government has called upon the most prominent scientists in Mexico to investigate the situation.

BE SURE TO READ THIS.

[illegible] History of Methodism [illegible]
[illegible] Within the Mississippi
Conference of the Methodist
[illegible] Church South. Written
[illegible]
[illegible] By Rev. [illegible]
Jones [illegible]

[illegible] in two [illegible] gives [illegible] where [illegible] a graphic account of the [illegible] of Methodism in the South [illegible] first [illegible] years of its growth and development in Mississippi [illegible] other notables [illegible]

[illegible] addition to the [illegible] of our Church and [illegible] many [illegible] and patronized by the Methodists of Mississippi and Louisiana, bearing in mind [illegible] the time included in this [illegible] the Mississippi Conference [illegible] both States. [illegible] from the arrival of Tobias Gibson, the first [illegible] in Mississippi, in [illegible] of the Conference [illegible] the first bishop to visit Mississippi, [illegible]. Volume II [illegible] from the beginning [illegible] pages respectively [illegible]. The mechanical work has been done by our Publishing House, Nashville, Tenn., and is first class, making handsome volumes of [illegible] strong cloth binding. Price, $1.50 per volume, postpaid. With usual discount [illegible].

It goes without saying that this valuable [illegible] should soon be in every Methodist home and read by all [illegible].

To this end, having been requested by the Publishing Committee to promote the sale of the work in the two Conferences, I earnestly ask the co-operation and assistance of all the preachers and people. Let us do what we can before the Conferences meet, or [illegible] during their sittings let us distribute a great many copies among the laity. [illegible] Any preacher who will [illegible] to Conference or send beforehand cash orders for four copies at [illegible], will receive a copy gratis. Mail orders will be promptly filled. Let them come rapidly and many.

Good terms given to preachers or others who will engage in the sale of the book locally. I am requested to call attention to the privilege of share holders receiving amount of paid up stock in books. Those interested will please notify me, or Rev. L. A. B. Jones, Magnolia, Miss., and those who may want to get their books at a Conference will please notify me in due time as to number of copies wanted.

G. W. BACHMAN, Colporter.
Winona, Miss., Oct. 23, 1908.

BINNSVILLE, MISS.

[illegible] I am glad that while [illegible] reports of a good [illegible] people at Binnsville [illegible] God has graciously blessed us here this month, beginning [illegible] on the first Sunday and [illegible] second. We had Brother J. A. Wells with us to do the preaching, and he did us a lot of good. I [illegible] heard a man preach more [illegible] pray more faithfully [illegible] souls than he. Our Church has [illegible] strengthened by his coming [illegible]. May God's richest [illegible] on him and his [illegible].

R. A. ALLUMS.

John [illegible], the labor leader, and [illegible] the London Government [illegible] down upon his head the [illegible] of the laborites when in the British House of Commons he intimated that [illegible] many disadvantages [illegible] which the British unemployed labored as compared to the unemployed in America was that the Britons drank more than Americans.

T. W. O. C.

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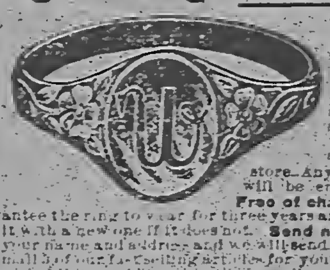

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Sunday School

By W. B. Campbell.

LESSON FOR NOV. 8, 1908.

Subject: "David Grieves for Absalom." II Samuel xviii. 24-33.

Golden Text: "A foolish son is a grief to his father." Prov. xvii. 25.

The king of Israel and the commander-in-chief of his army understood each other well, indeed; and whatever error there was in bringing Absolom back to Jerusalem from his banishment, each had his share. They could not know how the king's son had spent the time while he was with the king of the Geshurites; there were none there to encourage Absalom in his loyalty to his king or his duty as a son to his father. It was Joab's mistake when he interceded for Absalom's return from exile, and he must have seen his error when he joined the majority in leaving the king's son to himself. In the two years that followed Absalom was not idle, for he gave indication that he had been spending the time in planning the carrying out of most selfish and ambitious schemes. The time had come now when he must emerge from seclusion so that he might have more liberty of action. He did not wish to appear as openly violating the king's command, so he must get the king's consent to present himself at court again. In a strange and entirely original manner he almost compelled the aid of Joab in effecting a reconciliation with king David.

Absalom must have studied well the condition of affairs as then existing in the kingdom, and found that his father's hold on the hearts of the people was not as strong as in former years. So he went about trying to gain for himself the place in the estimation of the people which had been nearly lost by his father. He would look up any that had a cause of complaint, and tell them what he would do for them if he had the official power.

Absalom also gathered about him a retinue of chariots and horses and men, in imitation of the princes of the nations around and about his father's dominion. His great personal beauty was a strong factor in his favor. He thus actually stole the hearts of the people. Not only in Jerusalem was the conspiracy taking form, for Absalom had sent his emissaries through all the tribes, keeping his adherents informed as to the progress of the revolt.

David and Joab must have known of the danger that threatened the affairs of state; yet they remained inactive. David's love for his son made him hope that something would prevent open hostilities. It is a most pitiable sight to see a kind and loving father submitting to indignity and cruelty from an undutiful son. Had he received orders, Joab, with his army, could have crushed the rebellion in its incipiency. No such commands were given; on the contrary, David was overwhelmed with fear, and could only say: "Arise and let us flee!" Where now was the bravery with which the shepherd had delivered his father's sheep from the lion and the bear? Where the bold courage that cast aside the king's armor, meeting Goliath of Gath with only shepherd's bag and sling? That was the bravery of conscious innocence. There was no stain of sin on that young heart. It was long after that, that conscience had made a coward of the king of Israel.

It was a sad sight to see the great warrior-king leave his capital city in abject fear. David did not want to fight his son. He would not fight him; he knew his extremity was God's opportunity; so, turning away from even the thought of force of arms, he resorted to prayer. David knew, from his own feeling toward Absalom, that God would yet give him "the garment of praise for the spirit of heaviness."

The ark of the covenant was carried along with the king and the people, and they passed over the brook Kidron toward the way of the wilderness. The hastily formed procession halted, and Zadok, with the Levites, set down the ark. Then David showed his trust in God, as he told them: "Carry back the ark into the city; if I find favor in the eyes of the Lord, he will bring me again and show me both it and his habitation," meaning the place of worship.

See the humility as the king bowed to God's will, saying: "Behold, here am I; let Him do to me as seemeth good unto Him!"

They took the ark back, and David went up the Mount Olivet, weeping as he went, and crying unto God in prayer.

Absalom entered Jerusalem and established himself as king. He at once organized an army and placed Amasa as commander-in-chief. The king also began to prepare for open hostilities; he found himself surrounded by a force strong enough to separate and make three divisions, Joab, Abishai and Ittai leading one each of the three.

The two opposing forces, advancing, met in the wood of Ephraim, a wild part of the country northeast of Jerusalem, and east of the Jordan. Absalom was himself in command, and opposing him was the fierce old warrior Joab. There could have been but one result, and it was predetermined at the hand of God: defeat for Absalom. His forces were soon in full retreat, and as they fled through the thickly-wooded grove, many became entangled and were slain. Through this wood Absalom endeavored to make his escape; his haste made him forget his danger, and in an unguarded moment he was caught by an overspreading limb of a tree, his hair getting entangled in such a manner that he could not extricate himself in a hurry, and the mule on which he rode went from under him, leaving him suspended by the hair of his head. Joab came upon him, and, with three darts, thrust them through the body of King David's rebellious son.

The battle was over, David's forces were victorious, and the couriers ran with the news to inform the king. The war of rebellion was at an end; shouts of triumph echoed over the hills of Judea; but at what a cost was this victory! David heard of no victory; he only heard of the death of his son, and he turned away, his very life going out in the wail of his broken heart: "O Absalom, my son! My son, Absalom! Would God I had died for thee, O Absalom, my son, my son!"

Let us sadly turn this page in the history of David, remembering that then and always, "whom the Lord loveth, he chasteneth," and if we can attain to the sweet submission to God's will, as was shown by King David, it would be a lesson well worth all our study and meditation. It seems that deepest sorrow leads us closest to God. Be consoled, then, O grief-stricken soul, knowing that Jesus was comforted by angels; and the same ministering spirits are sent to all the heirs of salvation.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Marriages.

On Oct. 19, 1908, at the residence of the bride's parents, in Claiborne Parish, La., Mr. SAM BEARD and Miss CORA JAMES, Rev. W. Wootton officiating.

On Oct. 21, 1908, by Rev. W. Wootton, at the residence of the bride's parents, at Arcadia, La., Dr. J. N. JONES, of Bryceland, La., and Miss L. ELLIS, of Arcadia, La.

At the residence of the bride's parents, Norris, Miss., on Oct. 18, 1908, by Rev. H. Mellard, Mr. J. W. HARVEY of Memphis, Tenn., and Miss LIZZIE CROUT.

At the residence of the bride's parents, Morton, Miss., Oct. 21, 1908, by Rev. H. Mellard, Mr. GEO. W. CHAMBERS of Meridian, Miss., and Miss GUSSIE LEE LIVINGSTON, of Morton, Miss.

At the residence of the bride's father, near Benson, La., on the 28th of October, 1908, Mr. W. H. FARMER, of Mansfield, La., to Miss JENNIE SEBASTIAN, Rev. W. A. Betts officiating.

Sept. 23, 1908, at Derma, Miss., by Rev. Jas. T. McCafferty, Mr. LON JONES, of Moorehead, Miss. to Miss IVY BROCK, of Derma.

Oct. 15, 1908, at the residence of the bride's parents in Philadelphia, Miss., by Rev. R. T. Nolen, Mr. W. T. COLE and Miss SALLIE FULTON.

TETTERINE

for skin diseases is unequaled. Ask any one who has tried Tetterine or try it yourself. It will cure any case of Tetter, Eczema, Ringworm, Pimples, or other skin disease. A trial will prove it. One who has tried says:

"Buckingham, Fla., March 30.—J. T. Shuptrine Co., Dear Sirs: I send you 25 cents for a cake of Tetterine Soap. If it is as good as your Tetterine Ointment it must be fine. I have had an itching on my leg for ten years and 2 boxes cured me. Yours truly,

A. G. McLEOD."

50c at your druggist's or by mail on receipt of price.

Shuptrine Co., Savannah, Ga.

Cures Constipation Without Medicine

For the Benefit of Our Readers, We are Pleased to Publish Prof. Midgley's Wonderful, Clean, Straight Talk on How You Can Cure Constipation Without Pills Or Medicines.

I can and do cure the worst cases of chronic constipation—cure them to stay cured, and restore the patient to a state of health and happiness such as they had never known before. I can cure constipation, no matter how bad it is. I can show you how to cure yourself right in your own home without the use of drugs. Constipation is cured for all time when cured my way.

"You simply can't cure Constipation with Pills, Powders or Portions. Force is Folly. I Tell You How to Cure Yourself Permanently at Home by the 'Midgley Way' without Medicines."

Don't delay a moment. It matters not how many doctors have tinkered on your case, or how many pill propositions have discouraged you, my past record of success is sufficient to quickly prove that I can do what I claim. Fill out free coupon herewith and mail to-day.

MOST DISEASES CAUSED BY CONSTIPATION, SEWAGE OF THE BRAIN.

"It goes to the brain naturally, and to every part of the body, every organ being fed on this polluted blood, or sewerage. It goes to your face in the form of piple-poison, and breaks out on the skin. It goes to your head and gives you headache and dizziness, it goes to your brain and makes you drowsy, it weakens the stomach and causes dyspepsia and bad breath, it goes to the liver and causes billiousness, it goes to the kidneys and eventually gives rise to Bright's Disease, it goes to the heart and makes it thump, it goes to the eyes and they lose their lustre, it makes your nerves flabby and weak and out-o'-sorts, and this is the advance agent of all kinds of disease, which you couldn't get at all if there was pure, rich, red blood flowing in your veins and your whole body was in prime condition."

FREE COUPON.

Fill in your name and address on dotted lines below and mail to Prof. T. H. Midgley, 2040 Midgley Block, Kalamazoo, Mich., and by return mail he will send you free his 60-page illustrated book, showing the simple way of curing constipation permanently without medicine. Write plainly.

Name ....

Street ....

City .... State ....

I try to increase the power God has given me to see the best in everything and every one, and make that best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.—Helen Keller.

W. H. M. S.

VICKSBURG DISTRICT MEETING, W. H. M. S.

The following are the subjects to be discussed at the District Meeting of the W. H. M. S. of Vicksburg District, which will convene at Rolling Fork Nov. 10, 1908, at 7 p.m., and continue through the 11th and 12th:

"Upon What, or Who, Does the Success of the District Meeting Depend?"

"Who is the Most Important Officer of an Auxiliary?" (general discussion.)

"The Duty of an Auxiliary to the Young People."

"Extension of Work," or "How to Grow." (General discussion.)

"The W. H. M. S.: Its Past, Present and Future."

"The Brigade; Its Past, Present and Future."

"What the Baby Roll Amounts to."

"Resolved, That our work among the foreigners is more important than our work among our own people." (For debate and general discussion.)

Resolved, That the connectional work is more important than the local work of an Auxiliary." (For debate and general discussion.

"Our Needs." (General discussion.)

"Our Gifts." (General discussion.)

I trust that all who read the above will pray for the work and the workers.

MRS. J. W. CAMPBELL,
District Secretary.

JOINT MISSIONARY MEETING.

A joint meeting of the Woman's Home and Foreign Mission Societies of the Seashore District will be held in Biloxi, Miss., Nov. 5 to 8, 1908.

Programme.

Thursday, Nov. 5, 7:30 P.M.—Devotional Services, Rev. H. Van Hook; Welcome Address; Response; Address by Rev. M. L. Burton; Consecration Service, Mrs. M. E. Joyce.

Home Mission Day, Friday, Nov. 6.

9 a.m.—Devotional Exercises, Rev. W. T. Griffin; Roll Call and Reports of Auxiliaries; "Deaconess Work," General Discussion; "Our Literature," General Discussion; "How Can I Enlarge My Auxiliary?" General Discussion; "Parsonages and Supplies," General Discussion.

Afternoon session—Devotional; "The Model Corresponding Secretary," General Discussion; "How Does the Woman's Home Mission Society Help the Pastor?" General Discussion; "The Woman's Home Mission Society a Means of Spiritual Development," General Discussion; "Juvenile Work," General Discussion. Devotional, Rev. H. Van Hook.

Evening Service, 7:30 O'Clock—Devotional Exercises, Rev. J. M. Morse; paper, "Educational Work of Woman's Home Mission Society." Recitation. Paper, "Tithing, or the Lord's Tenth." Address by Mrs. B. F. Lewis, Conference Corresponding Secretary of the W. H. M. S.

Foreign Mission Day.

Saturday Morning, Nov. 7.—Devotional Exercises; Roll Call; Reports; Paper and Discussion, "How to Keep in Close Touch with District Secretaries;" Paper and Discussion, "Honorary Membership as a Means of Increasing Interest and Finances;" Paper and General Discussion, "What Shall We Do With Our Children in Missionary Societies?" Paper, "Our Week of Prayer as a Spiritual Force."

Saturday Afternoon — Devotional Service; Paper, "Benefits Derived from the Mission Study Class;" Discussion, "Missionary Literature;" General discussion of "Our Financial Problem;" Paper, "Our Buds and Blossoms;" Closing Service.

Saturday Night — Devotional Service; Short Talk by Brother Ellis; Paper, "Our Medical Work in China;" Recitation; Paper, "Our Mission Schools; Their Work and Progress;" Collection.

Sunday, Nov. 8, 11 a.m. — Annual Sermon.

Afternoon Service, 2:30 O'Clock—Devotional Exercises; Programme by Juvenile Societies; Love Feast, conducted by Mrs. W. B. Lewis.

Evening Service, 7:30 O'Clock — Devotional Exercises; Reports of District Secretaries; Home Mission Paper, "Rescue Work, and How Extra One Dollar is Used;" Paper, "Our Foreign Mission Work." Address by Mrs. T. B. Holloman, Conference President of the Woman's Home Mission Society. Address by Rev. H. M. Ellis, Conference Missionary Secretary.

THE GOSPEL IN JAPAN.

Japan needs a large body of thoroughly trained, spirit-filled, consecrated native preachers. They have a few such men, but the fields are white, and the laborers are few. In Japan, as elsewhere, the day has passed when the untrained men can meet the needs of the work.

The Japanese Mission held a delightful session, with Bishop Ward in the chair. Our mission and the Japanese Methodist Church are working in perfect accord. Bishop Honda attended the session of the Mission.

While in Japan, Bishop Ward visited all our stations but one, and preached in every place. In nearly every instance there were seekers at the close of the service.

The organization of the Japanese Methodist Church has not ended our work in Japan; it has simply enlarged the possibilities of our service. With discretion, grace, and consecration, we may be used by the Spirit to do a great work in helping the Japanese to help themselves.

One of our missionaries writes:

"Japan is the strategic field in the whole mission world. Within the last forty years see what has been done in this nation. Feudalism has been abolished and an absolute monarchy set up, then later constitutional government established. A great army and navy has been created and two ancient nations defeated in war, China and Russia. The map of the Far East has been changed greatly to Japan's advantage; a national system of modern schools and colleges organized; religious liberty for all made a part of the Constitution—these and much else. Southern Manchuria, Korea and Formosa are completely subject to the Japanese, and their example and constant contact with China will exert a tremendous influence upon the education, commerce and government of that ancient people. For many years Japan is to exert a powerful influence upon all the peoples of the Far East, including China.

"And Japan is at this very hour in a serious condition and needs help. Besides an ever-burdening war debt of over two hundred million, yea, with taxes levied to the breaking point, commercial and industrial failures frequent and many of the people put to it to live, there is stealing and fraud, pressing in, and suicides to an alarming extent.

"With all their patriotism, martial heroism, secular education and aggressive enterprise, there is no nation more in need than Japan to-day. Needing what? The healing power of Christ."

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. L. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, corner Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Gretna, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5226 St. Charles Ave.; phone, Uptown 128.

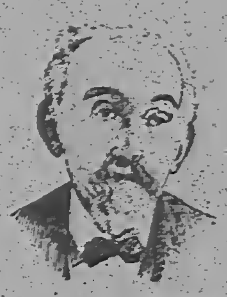
Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Anne St., opposite Jackson Square.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

R. F. Harrell, pastor, Mary Werlein Mission; also secretary Y. M. C. A., 815 St. Charles.

A Minister's Indigestion.

Rev. Fletcher of Tennessee Suggests a Remedy Based on Personal Experience—You Can Get It Free.



Rev. A. J. Fletcher

There is nothing that is so much sought after as a remedy for stomach trouble, and hence you will be interested to know how the Rev. A. J. Fletcher of Rutherford, Tenn., whose picture we present herewith, cured his indigestion. To use his own words, he says in part:

"I received the sample bottle of Dr. Caldwell's Syrup Pepsin that I asked you to send me, and I made no mistake in ordering it. I have been troubled with dyspepsia and indigestion more or less for about sixty years, and have taken many remedies, but Dr. Caldwell's Syrup Pepsin has done me more good than anything else. I am 79."

Dr. Caldwell's Syrup Pepsin has been sold in drug stores for 20 years. The price is only 50 cents or $1 a bottle. It is especially adapted to the uses of babies, children, women and old folks. Its purity is vouched to the Government, and results from its use are guaranteed. If you have never tried it send name and address for a free trial bottle, which will be cheerfully sent to your home prepaid. If there is any medical advice that you want, or anything about your condition that you don't understand, write the doctor. Address your letter, Dr. W. B. Caldwell, 668 Caldwell Bldg., Monticello, Ill.

It is reported that a policy is being pursued on the Panama Canal of reducing the forces. Those in charge are sure that they can finish the Canal easily by 1915, and word is being passed along that there is no hurry. We do not know how true this may be, but most Americans would like to see the Canal finished ahead of time.

Christmas Post Cards

Eight finest silk embossed Christmas Post Cards, new and lovely designs, in exquisitely beautiful colors, our big post card Bulletin and trial subscription to popular magazine, all for 10 cts. to pay mailing expense. 24 cards, all different, and one year's subscription, 25 cts. Your own cards and subscription free if you send us orders for 2 friends. Household, 854 Jackson St., Topeka, Kansas.

A vast amount of explaining has been done by different men who have been involved in the Standard Oil letters recently made public. It is vastly better not to have so much to explain. It takes a great amount of explaining to convince the public that a man who receives for his public service $5000 and for his private services $30,000 will not do the most for the biggest fee.

Trappers==Fur Traders

Ship your Furs direct to the World's largest Fur market, where prices are always highest. Write for our latest Price List, giving highest prices for Furs and Pelts of all kinds from all sections. It's FREE.

Myers-Boyd Commission Co.,
St. Louis, Mo.

The secret of life is not to do what one likes, but to try to like that which one has to do, and one does like it—in time.—Dinah Muloch Craik.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Adams, at Adams	Nov. 7, 8
Summit, at Summit	Nov. 8, 9
Topisaw, at Sartinville	Nov. 14, 15
Gallman, at Gallman	Nov. 21, 22
Pearl River, at Byrd's Chapel	Wed. Nov. 25
Monticello, at [illegible]	Nov. 28, 29
Wesson	Wed. Dec. 2,
Tylertown, at Waterhole	Dec. 5, 6

GEO. H. THOMPSON, P. E.

Jackson District—Fourth Round.
(In Part.)

Florence, at Richland, at 11	
Braxton, at Mendenhall	Nov. 7, 8
Pinola, at Rexford	Nov. 9,
Benton	Nov. 13,
Eden, at Pleasant Hill	Nov. 14, 15
Terry, at Byram	Nov. 21, 22
Mount Olive	Nov. 28, 29
Madison	Dec. 1,
Flora	Dec. 4,
Yazoo City	Dec. 5, 6
Lintonia, at Bethany	Dec. 6, 7

The pastors will please call attention to Questions 14, 16 and 23, in order that written reports may be presented in answer to each.

A. F. WATKINS, P. E.

Vicksburg Dist.—Fourth Round.

Oak Ridge, at O. R.	Nov. 7, 8
Rolling Fork, at R. F.	Nov. 13,
Anguilla, at A.	Nov. 14, 15
Meyersville	Nov. 18,
Satartia, at Mt. Olive	Nov. 21, 22
Bolton, at Bolton	Nov. 24,
Harriston, at Lorman	Nov. 28, 29
Vicksburg, at C. St.	Dec. 3,
Rocky Spgs., at Oak R.	Dec. 5, 6
Port Gibson	Dec. 6, 7

G. H. GALLOWAY, P. E.

Newton Dist.—Fourth Round.

Hebron, at Hebron	Nov. 6,
Laurel	Nov. 7, 8
Fifth Avenue	Nov. 7,
Harpersville, at ——	Nov. 11,
Decatur, at Decatur	Nov. 13,
Neshoba, at ——	Nov. 14, 15
Philadelphia	Nov. 15, 16
Indian Mission, at Philadelphia	Nov. 16,
Edenburg, at ——	Nov. 19,
Walnut Grove, at ——	Nov. 20,
Carthage, at ——	Nov. 21, 22
Rose Hill, at ——	Nov. 28, 29
Newton	Dec. 5, 6

JAS. M. WEEMS, P. E.

Seashore Dist.—Fourth Round.

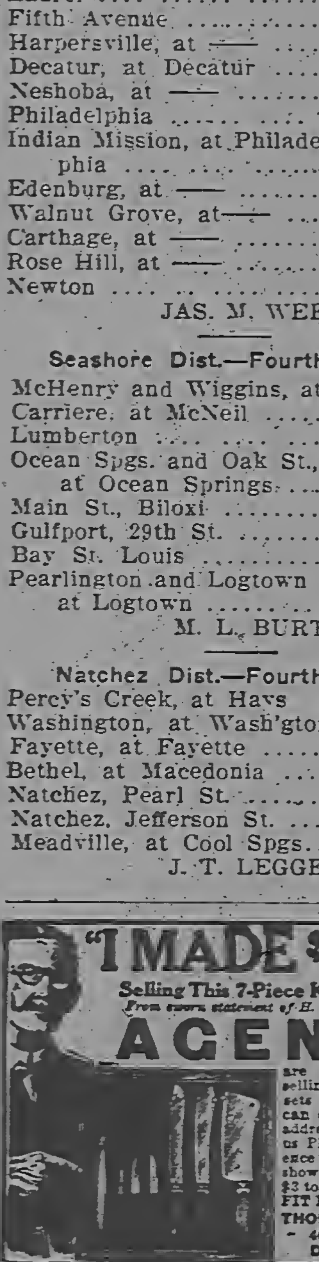
McHenry and Wiggins, at Carriere, at McNeil	Nov. 6,
Lumberton	Nov. 7, 8
Ocean Spgs. and Oak St., at Ocean Springs	Nov. 10,
Main St., Biloxi	Nov. 11,
Gulfport, 29th St.	Nov. 13,
Bay St. Louis	Nov. 14, 15
Pearlington and Logtown at Logtown	Nov. 16

M. L. BURTON, P. E.

Natchez Dist.—Fourth Round.

Percy's Creek, at Hays	
Washington, at Wash'gton	Nov. 7, 8
Fayette, at Fayette	Nov. 15, 16
Bethel, at Macedonia	Nov. 21, 22
Natchez, Pearl St.	Nov. 28, 29
Natchez, Jefferson St.	Nov. 29, 30
Meadville, at Cool Spgs	Dec. 5, 6

J. T. LEGGETT, P. E.



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Selling This 7-Piece Kitchen Set"
From sworn statement of H. S. CUNNINGHAM.
AGENTS
are coining money—selling from 50 to 500 sets per week. You can do it. Send your address today and let us PROVE IT. Experience unnecessary. We show you how to make $3 to $10 a day. OUTFIT FREE to workers.
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466 Home Bldg.
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BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

THE DALEVILLE CIRCUIT.

Dear Dr. Boswell: I write to let you hear from me. I am closing out my second year on the Daleville Circuit with fairly good results. There are five appointments on this Charge. The time will soon come when I will have to go up to Conference and give an account of my stewardship and again receive my marching orders for another year. A kinder and a more appreciative people I never served than the people of the Daleville Charge. My board of stewards have looked well after the pastor and his family.

I have held six meetings on the Charge this year. I was assisted in these meetings by Brothers H. L. Norton of Shubuta; E. L. Alford of South Side, Meridian; B. W. Lewis of Buckatunna, and I. L. Peebles of Bolton.

The pastor held the meeting at Linwood without any ministerial aid. The meetings were all good; the preaching done by the brethren helping me was good. As a result of this meeting the Church was greatly revived and the membership increased by additions, by certificate and on profession of faith, twenty. I think that I will be able to make an average report at Conference. I want to have the work in as good condition as possible, at least as good as I found it. I don't think that the preacher that may be read out for Daleville need to feel like he is afflicted, for I feel that if he will do his duty, the Daleville people will not let him suffer.

I am doing what I can to put the Advocate in every home that I can. I think that it is a great help to the pastor for his people to take and read the Church papers. I hope to be able to write more soon.

C. C. GRIFFIN, P. C.

BERNICE, LA.

Our Conference year is coming to a close, and will soon be in the past, with our successes and failures recorded; and with all our mistakes which can never be corrected. Our work on Bernice Charge hasn't been all sunshine, but in many respects has been very pleasant and profitable. The Lord has blessed us beyond what we deserve, for which we are thankful. We shall never regret our coming to the Louisiana Conference, though our stay may be short. Our acquaintance with the brethren we have met has been very pleasant, and our associations and work together with our presiding elder, Brother Carter, has been a blessing and profitable to me.

We have been blessed in reading the Advocate, and wish all a very successful winding up of our year's work.

J. P. McDONALD.

SALTILLO, MISS.

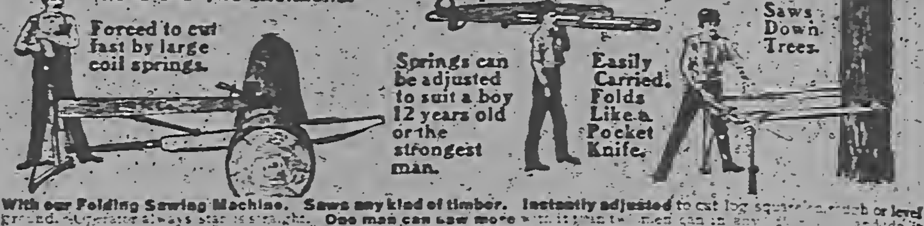
Dear Dr. Boswell: This Conference year is rapidly coming to a close. We have had the best year of our life. Rev. W. D. Bass held two of our meetings with great results. At Moorville there were 125 conversions and fifty-four added to our Church. We paid Brother Bass $185, and he made a donation to our parsonage. Our people say they want him again next year.

We have had on my charge 315 conversions. We want to begin building on the parsonage at Moorville in a few days and also a new church house at Moorville. We hope to have them ready for the new preacher next year.

We hope to bring everything up in full at Conference. Respectfully,

J. W. CUMMINGS.

Brazil has a lively revolution in one of its provinces, and the insurgents have developed considerable strength, and captured several points.



9 CORDS IN 10 HOURS BY ONE MAN
RUNS EASY; NO BACKACHE.
Forced to cut fast by large coil springs.
Springs can be adjusted to suit a boy 12 years old or the strongest man.
Easily Carried. Folds Like a Pocket Knife.
Saws Down Trees.
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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Covington	Nov. 8
Carrollton	a.m. Nov. 15
Epworth	p.m. Nov. 15
Plaquemine	Nov. 22
Second Church	a.m. Nov. 29
Rayne Memorial	p.m. Nov. 29

F. N. PARKER, P. E.

Shreveport Dist.—Fourth Round.

La Chute, at La Chute	Nov. 7, 8
Wesley, at Wesley	Nov. 13, 14
Coushatta, at Coushatta	Nov. 14, 15
Mooringsport	Nov. 18, 19
Ida, at Dixie	Nov. 21, 22
Texas Avenue	Nov. 23,
Greenwood	Nov. 25,
Noel's Tab.	Nov. 26,
Hornbeck, at Holly	Nov. 28, 29
Bon Ami, at Carson	Nov. 29,
De Ridder	Nov. 30,
Leesville	Dec. 1,
Zwolle	Dec. 5, 6
Mansfield	Dec. 6, 7
Shreveport, First Church	Dec. 7,

"He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." II Cor. ix, 6-7.

T. J. WARLICK, P. E.

Baton Rouge Dist.—Fourth Round.

Mt. Hermon, at Mt. H.	Nov. 7, 8
Kentwood	7:30 p.m. Nov. 8,
St. Helena, at Greensburg, at 11 a.m.	Nov. 9,
East Feliciana, at Gilead, at 11 a.m.	Nov. 10,
Melville, at Cottonwood	Nov. 14, 15
New Roads	Nov. 21, 22
Port Vincent, at New River	11 a.m. Nov. 28,
Baton Rouge, 1st Church	Nov. 29, 30
Baton Rouge, 2d Church	Nov. 29, 30
Live Oak, at Palmetto	Dec. 5, 6

R. W. TUCKER, P. E.

Alexandria Dist.—Fourth Round.

Pollock	Nov. 7, 8
Columbia	Nov. 9,
Boeuf River	Nov. 10,
Natchitoches	Nov. 15,
Glenmora	Nov. 17,
Dry Creek, Hopewell	Nov. 19,
Colfax	Nov. 21, 22
Bunkie	Nov. 27,
Simmsport	Nov. 28, 29
Opelousas	Nov. 30,
Pineville	Dec. 2,
Boyce	Dec. 6,
Alexandria	Dec. 7,

N. E. JOYNER, P. E.

Arcadia District—Fourth Round.

Jonesboro, at Dodson	Nov. 7, 8
Winnfield	Nov. 15, 16
Ruston	Nov. 16,
Bernice, at Ala.	Nov. 18,
Lisbon, at Arizona	Nov. 21, 22
Cotton Valley, at P. Valley	Nov. 25,
Ringgold, at Andrew's	Nov. 27,
Lanesville, at E'ville	Nov. 28, 29
Minden	Nov. 29, 30

The attention of the preachers is called to paragraph 134, Discipline of 1906, so they will be prepared to answer question 19.

BRISCOE CARTER, P. E.

Monroe District—Fourth Round.

Florence	Nov. 7, 8
Harrisonburg	Nov. 8, 9
Mangham, at Girod	Nov. 14, 15
Tallulah, at Delhi	Nov. 15, 16
Waterproof	Nov. 21, 22
Lake Providence	Nov. 28, 29
West Monroe	Dec. 1,
Downsville, at Douglas	Dec. 5, 6
Monroe	Dec. 7,

J. E. DENSON, P. E.

Crowley Dist.—Fourth Round.

Sulphur	Nov. 7, 8
Patterson	Nov. 14, 15
Morgan City	Nov. 14, 15
French Mission	Nov. 16, 18
Grand Chenier	Nov. 20, 22
Lake Arthur	Nov. 23,
St. Martinville	Nov. 25,
Prudhomme	Nov. 27,
Crowley	Nov. 27,
Gueydan	Nov. 28,
Eunice	Nov. 28, 29
Jennings	Nov. 30,
New Iberia	Dec. 1,
Jeanerette	Dec. 2,
Lake Charles	Dec. 3,

J. M. HENRY, P. E.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—Fourth Round.

Inverness, at Inverness	Nov. 7, 8
Moorehead, at Doddsville	Nov. 8, 9
North Carrollton, at Longview	Nov. 12,
Minter City, at Minter	Nov. 14, 15
Tomnolen, at ——	Nov. 19,
Mars Hill, at Hopewell	Nov. 20,
Slate Springs, at ——	Nov. 21, 22
Vance	Nov. 28, 29

E. S. LEWIS, P. E.

Durant District—Fourth Round.

Vaiden	Nov. 6,
West	Nov. 7, 8
Kosciusko Ct.	Nov. 12,
Ebenezer	Nov. 14, 15
Lexington	Nov. 16,
Black Hawk	Nov. 21, 22
Sidon and Tchula	Nov. 28, 29

S. M. THAMES, P. E.

Corinth Dist.—Fourth Round.

New Albany Ct., at Union Hill	Nov. 7,
New Albany Station	Nov. 8, 9
Mooreville and S., at Allen's Chapel	Nov. 10,
Mantachie Ct., at M.	Nov. 11,
Myrtle Ct., at Pleasant G.	Nov. 14, 15
Blue Spgs. Ct., at Belden	Nov. 16,
Jonesboro Ct., at ——	Nov. 21, 22
Rainey and F. Ct., at ——	Nov. 22, 23
Wheeler Ct., at Shady Gr.	Nov. 28, 29

BEN P. JACO, P. E.

Aberdeen Dist.—Fourth Round.

Fulten	Nov. 7, 8
Smithville, at S.	Nov. 8, 9
Nettleton C.	Nov. 14,
Amory and Nettleton, at A.	Nov. 15, 16
Bounds, at Pine Ridge	Nov. 20,
Pittsboro, at Calhoun City	Nov. 21, 22
Vardaman, at Ellzey	Nov. 22, 23
Aberdeen Ct., at Pleasant G	Nov. 26,
Okolona Ct., at Tranquil	Nov. 28, 29

J. H. MITCHEL, P. E.

Greenville Dist.—Fourth Round.

Lyon, at Lula	a.m. Nov. 8,
Tunica, at Tunica	p.m. Nov. 8,
Robinsonville, at R.	Nov. 10,
Friar's Point	Nov. 11, 12
Jonestown, at Belen	Nov. 12, 13
Cleveland	a.m. Nov. 15,
Cleveland Ct.	p.m. Nov. 15,
Delta Mission	Nov. 19,
Rosedale	Nov. 22, 23
Glen Allan	Nov. 25,
Shaw, at Shaw	Nov. 28, 29

R. A. MEEK, P. E.

Columbus Dist.—Fourth Round.

[illegible] Caledonia	Nov. 7, 8
[illegible]	Nov. 14, 15
[illegible]	Nov. 21, 22
Cedar [illegible]	Nov. 28, 29

L. M. LIPSCOMB, P. E.

Sardis Dist.—Fourth Round.

[illegible]	Nov. 7, 8
[illegible]	Nov. 10,
Batesville	Nov. 11,
[illegible]	Nov. 14, 15
[illegible]	Nov. 17,
[illegible]	Nov. 19,
Longtown	Nov. 21, 22
[illegible]	Nov. 28, 29

W. M. YOUNG, P. E.

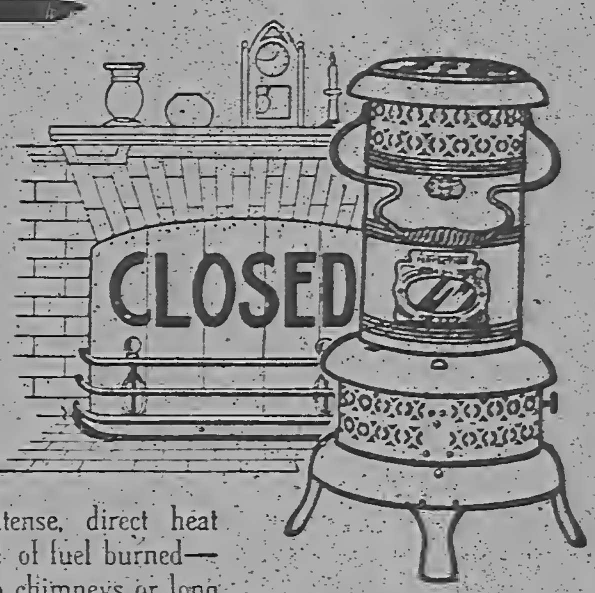
Oxford Dist.—Fourth Round.

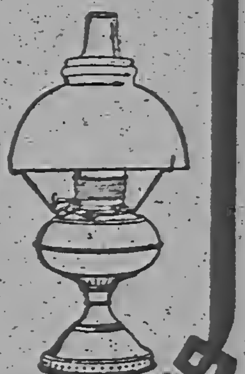
Randolph Ct., at Hunter's Chapel	Nov. 5,
Toccapola Ct., at Toccapola	Nov. 7, 8
Paris Ct., at Kingdom	Nov. 10,
[illegible]	Nov. 1[illegible]
[illegible]	Nov. 14, 15
[illegible]	Nov. 1[illegible]
[illegible] at Early [illegible]	Nov. 19,
Red Banks Ct., at Victoria	Nov. 20,
[illegible]	Nov. 21, 22
[illegible]	Nov. 24,
[illegible] Ct., at Asbury	Nov. 25,
[illegible]	Nov. 26,

[illegible] W. S. [illegible] will meet the [illegible] district at Holly Spgs. [illegible] Oct. 22.

J. E. CUNNINGHAM, P. E.

[illegible] Prince Henry of Prussia and three other persons, and was in the air for a good portion of the day.





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A MEMORIAL AT THE ORPHANAGE.

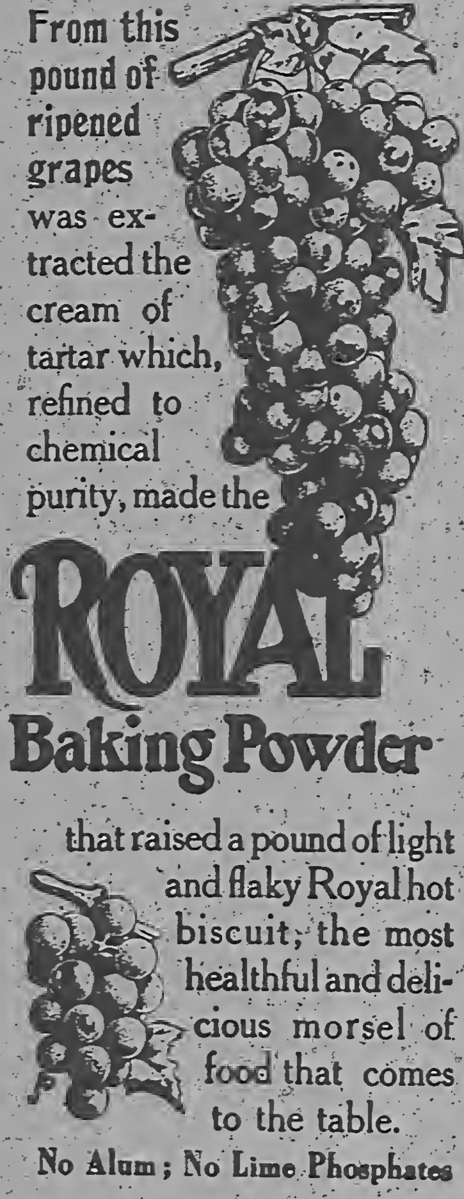
BY C. C. WIER.

I have been reflecting upon some of the things I have seen that have impressed me most as I have been over Louisiana. I recall very distinctly being in Mansfield, and upon inquiring why the bell was tolling at the Episcopal Church, I was informed that it was a memorial church, and that every evening, at the close of each day, the bell was tolled as a token of respect to the dead. One of our prominent bankers has built a brick church near the grave of his only son and has the church yard beautifully kept and a janitor looks after the grave and the church property. Truly, this is a beautiful tribute to his dead boy.

In the Sunday School auditorium of Rayne Memorial Church over the door of one of the class rooms, I observed "Dorothy Wilmot room." Her father secured the privilege of naming the room for her while she is still living. Thinking of these things and how tenderly we should hold our living and our dead, I have asked the Orphans' Home Board for the privilege of giving our Home a more distinctive memorial feature—just here I will again describe our Home. It is on the cottage plan under one roof, each cottage has a bath room and a reading room. Now, I have been wondering if I could not find a group of nine families to agree to name the eight little dormitories and the chapel. How beautiful it would be to have a fine picture of some loved one in the little reading room looking down on the children and over the door the name you should select for that particular little dormitory. It will be a tribute of respect and love. I also will have some memorial windows that the Board will allow taken by friends. This will be an opportunity for you to do good to God's little ones and at the same time pay a tender tribute to the name of a dear one. Should you wish to look further into this memorial feature write me and I will gladly call on you.

P. S.—Dr. Stuart L. White will equip the hospital in the Home in honor of his father, Rev. T. B. White.

Bunkie, La.


From this pound of ripened grapes was extracted the cream of tartar which, refined to chemical purity, made the
ROYAL
Baking Powder
that raised a pound of light and flaky Royal hot biscuit, the most healthful and delicious morsel of food that comes to the table.
No Alum; No Lime Phosphates

WAR-TIME PRICES.

A party of young people was camping in New England so far up that they felt almost over the "Canady line." The right kind of camping dishes had been brought; but one day somebody hooked a very big bass, and then it was remembered that if it was baked and served in all its comely fairness, there was no platter to put it on.

Two of the company walked six miles to the store, to see what could be done in the way of china.

They found the store, very small and very much obscured by dusty windows. An old man, who was apparently the owner, was sitting on the platform without, reading a yellowed newspaper, crumpled and torn. He looked as if the surrounding dearth of salable goods might exactly suit him. They passed him, and he followed them into the store.

"Have you a platter?" they asked.

"Platter?"

"Yes, just a common white platter. Nothing stylish."

He took off one pair of spectacles and put them in his pocket. Then he extracted another pair from a corresponding pocket on the other side and fitted them to his nose.

"Yes," he conceded, with a certain mild tolerance of trade, "I guess I can fit ye out."

He vanished down the stairs at the back of the store, and presently reappeared, bearing with some pride a good-sized white platter.

"Wrap it up, and we'll take it along. How much is it?"

He frowned over his laborious manipulation of paper and string.

"A dollar and a half," said he.

"A dollar and a half! That white platter! Oh, come! we wanted something cheap."

The old man paused in his fitting of paper about the oval.

"I ain't got a thing that's cheaper," he said, mildly. "This is the only platter there is in stock."

"Well, can't you take off something?"

He turned the platter over and in an earnest pondering scrutinized the back.

"It don't seem as if I could," he mused. "That's jest what that platter cost me the second year o' the war."—*The Youth's Companion.*

SOME SIGNS OF GENTLE FOLKS.

Thomas Wentworth Higginson said: "Shut me up in a dark room with a mixed multitude, and I can pick out the gentle folks by their voices."

In the compass of every voice there are three registers—the middle, or throat; the lower, or chest; and the upper, or head, register. The use of the middle pitch for talking is very desirable, but the voice should be trained to slide up and down, varying with emotions, low when the mood inclines toward seriousness, and higher when it becomes tinged with excitement. An interesting speaker constantly changes his pitch, but with ease and skill, and the greater range one has the more certain he is to get and retain the pleased attention of listeners. Our high-pitched, strident voices are sharply criticised, and it is quite within our power to change them.

When we see a girl who laughs and talks loudly in public places we put a severe strain upon our charity and judgment not to think her vulgar.

What can be more cruel to a sensible soul than to be conscious that you are wondering "how it happened?" A noted cripple once said that he always gauged his friends by the degree in which they reminded him of his deformity. A well-bred lady or gentleman will never apparently notice any defect or deformity in another, or remind him even indirectly of his misfortune; but they will try to make him forget it.

Never to notice or speak of that which can possibly give pain or embarrassment to another is the test of good breeding. We often see people in the cars and on the streets stare at the deformities, physical defects, and deficiencies of unfortunates in a manner which almost brings tears to our eyes.—*Selected.*

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CHRISTIAN ADVOCATE

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REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, NOV. 12, 1908.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 55—No. 45.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2755.

Glances at the World.

If anything can prove the deep depravity of the human race, as well as the inefficiency of police officers, it is the fact that young girls are systematically sought after and provided for evil purposes. In some instances they are kidnaped, in others they are betrayed and entrapped by deceivers, and bought and sold like cattle, though not in the open. The "white-slave traffic" is recognized as an actual fact. That it is carried on without the knowledge of the guardians of the people, is hardly believable. We would not say that all policemen are cognizant of the facts and could locate the trafficers, but certainly some of them know, and pay no attention to the evil, else protect the evil-doers in their nefarious work. It is doubtless true that hundreds of girls of legal age abandon themselves to lives of shame of their own accord, but hundreds more are lured into the life while under age, and might be saved from the procurors, if all policemen were thoroughly honest and kept their eyes open. These things are sad to contemplate. How to remedy the evil is one of the problems of our social life. Who can solve it?

* * *

Col. E. W. Carmack, ex-United States Senator, and editor of the *Tennessean*, a daily paper of Nashville, was instantly killed on one of the principal streets of Nashville, Tenn., late in the afternoon of Nov. 9. His slayer is a young man of the same city, who, at the time, was accompanied by his father. The difficulty between the men grew out of articles written at various times by Mr. Carmack concerning the part played in Tennessee politics by the elder Cooper. Mr. Carmack, for a year or more, has been the leader of the prohibition movement in Tennessee, the anti forces being drilled and led by what Mr. Carmack called the "Democratic ring." Mr. Carmack has been untiring and unsparing in his fight against the ring, having attributed his defeat for re-election to the Senate and his nomination for Governor to the influence of the whisky party in the State. His race for the Senate was before the question of state-wide prohibition was fairly before the people. But he was on the side of temperance. All the facts as to the fatal encounter will not be known until the trial before the courts. But it is safe to say at this writing that Mr. Carmack is the first Tennessee martyr to the cause of prohibition.

* * *

The concensus of opinion among physicians is that consumption is not hereditary, but one of the preventable diseases, and that when one is attacked the victim may be relieved, if not entirely cured. In accordance with these convictions a National Anti-Tuberculosis League has been formed in the cities. One has just been organized in New Orleans. A house has been secured and put in readiness for the treatment of patients—those in an advanced stage, as well as those who have been but recently attacked. The clinic, largely charitable, we take it, was formally opened on Monday, Nov. 2, Dr. E. L. McGehee, President of the Louisiana Anti-Tuberculosis League, being master of ceremonies. Dr. McGehee, one of the leading physicians of the city, is always ready in every good word and work, and will prove an efficient helper, as well as leader, in making the fight against "the white plague." The Doctor organized a branch of the League at Hammond, in this State, on the evening of Oct. 30, and we dare say is ready to organize branches at other points where it may be deemed advisable. This League is worthy of the consideration of all intelligent and benevolent citizens.

* * *

If the college teams are playing "reformed football" there will be found plenty of persons praying for a return to the old way. In our boyhood we never heard of men being killed, or suffering broken bones on the football-ground. Now it seems that in the game there is less effort to display skill than to exhibit brute force, and surgeons are at hand expecting serious accidents. The *Pittsburg Gazette-Times* says: "Reformed football so-called is being played this year, and if the casualties continue to occur as frequently as they have in the last couple of weeks, there will be a widespread demand for a return to the old style of game from all except young hospital surgeons seeking practice. Retired veterans say that never in their experience have there been so many serious injuries to players so early in the season." And the strangest thing in connection with this brutal sport is the fact that institutions of learning, owned and controlled by Christian churches, not only tolerate, but encourage match games—allowing their students to go hundreds of miles—involving the loss of much time and money, to engage in a contest. And we have heard of teams traveling all day Sunday in returning home. The intercollegiate games cost far more than they are worth.

* * *

The subject of forest protection is attracting much attention. It has not been drawn in that direction any too soon—indeed not soon enough. If, one hundred years ago, our fathers had paid attention to the forests, and saved them from destruction, the face of our country to-day would present a different, and a far better appearance. We know large bodies of land—much of it in a fine state of cultivation for many years—that have been ruined—absolutely covered with sand, simply because the timber has all been taken from the surrounding hills. Our Government has undertaken the work of forest preservation and the reclamation of forests. It will encourage and aid the people in the work as far as possible. There is established a "Forest Service," and those in charge stand ready to give out all necessary information. Japan seems to have been the first, if not the only country, to give the matter the attention it deserves. There the government controls the forests, and has carefully guarded them for the past 1200 years. There the matter is reduced to a science. During all these years the people of Japan have been planting forests with a success that has been a little short of marvelous. Under careful management, the Japanese forests yield very high financial returns. This high yield is only made possible by the close utilization of every bit of the tree so that scarcely a twig is wasted, and by the improvement of the growth of their forests by carefully conducted thinning and tending. The woods are first thinned at the age of thirteen years, and then every five years after that up to the time of the final harvest, at 120 years."

* * *

We went to press too early last week to give the result of the election for president. A week after the event to say that Mr. Taft was elected, will not be news to any of our readers. We note the result now, principally, to call attention to the fact that Mr. Taft will be our president—the president of all the people, made up of members of all the parties. Never were partisans more active in presenting their claims—the leaders of the minor parties who had no hope of success whatever, as well as the two great parties, one of which was bound to triumph. Never perhaps, in the history of the country, were the rank and file of the Democratic party more certain of victory than during the closing weeks of the canvass. Never were people more completely disappointed. In this, the third race of Mr. Bryan, he was as badly beaten as he ever was—if anything, more so, especially in the East, which section of the country generally determines the election. Even New York City went for Mr. Taft, which four years ago was against Mr. Roosevelt. But, notwithstanding the great disappointment of the Democrats, like good and loyal citizens they have accepted the verdict of the people, and settled down to quiet life. The most remarkable thing in connection with the election is the small figure cut by the minor parties. Their votes did not count enough to command public attention. It will be some time yet before it is known to the public how many votes they cast. Nor is it known in which direction the body of the labor vote was cast—perhaps it never will be, for outside of the vote for the Socialist Party, and the Socialist Labor Party, it would be hard, if not impossible, to determine, whether Mr. Taft or Mr. Bryan received the greater number. Only this is certain: Mr. Gompers did not control the Federation of Labor, the votes of which, both the leading parties coveted. It is perhaps well that the Federation, as such, did not commit itself to politics. Let us hope that Mr. Taft, who takes the reins the fourth of next March will make a good president. For this let us all pray as we are commanded, and as good citizens let us render due obedience to "the powers that be." They are ordained of God.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

NARROWNESS OF JESUS.

BY REV. THEO. COPELAND.

To discuss this subject at any length, except from the viewpoint of negation, or denial, is an utter impossibility. We might as well discourse upon the littleness of the majestic ocean, which rolls its unresting billows across every zone, and bathes all the islands and continents in its purifying waters. We might as well pour contempt on the infinite sky whose burning suns and blazing constellations adorn the upper deep, marching in boundless perspective along their appointed paths.

The charge of narrowness was never thrust upon Jesus by his contemporaries. On the contrary, the leaders of religious thought in his time complained of his liberal practice and teachings. "This man," they murmured, "receiveth sinners and eateth with them." On another occasion they all said, complainingly, that he had gone in to lodge with a man that was a sinner.

Christ's interpretation of the Mosaic law was anything but narrow. The sermon on the Mount clearly reveals his attitude toward the law and the prophets, which he came not to destroy, but to fulfill. He frequently widened the application of the moral code, and lifted it to higher level than it had ever held in the conceptions of the great religious teachers of the world.

The theology of subsequent times has lifted no voice of accusation against Jesus because of his narrowness. For 2000 years the genius of history has unfolded to our wondering gaze the splendid triumphs of the cross, and proved beyond any reasonable doubt that the scheme of recovering grace was intended to reach as far as the curse of sin is found.

It is true that Jesus said on one occasion, "I am not sent, but to the lost sheep of the house of Israel." This remark, however, had reference to his *personal ministry*. As a man, Jesus was subject, for the most part, to human limitations. It was necessary, therefore, that there should be some limits to his personal ministry; and it was proper that these limits should be at the circumference of the circle of Israel. What might have been gained *extensively* would have been lost *intensively*. It was of primary importance that he should make sure of a foothold on which he might plant his moral machinery for moving the world. He was about to commit the renovation of the planet to the hands of a few chosen men, and he must discipline and equip them for an enterprise that would tax all their energies and finally cost their lives. Jesus is the *universal man*, and the *universal Savior*. Not a poet, not a philosopher, not a scientist, but all these in one. He was a man growing out of the depths of our nature. Humanity, on the surface, is broken into nationalities and individualities. But go down a little way, and you come to a place where differences give place to resemblances; force your way down and you soon arrive at the region of *human unities*, where every man is like every other man. So Jesus Christ emerges from the profoundest depths of our nature, from the region of *unities*. No Greek, no Jew, no Roman is he; but *man*, and the Savior of *all men*. In his kingdom there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all.

The whole Bible is replete with this pregnant thought. "How submile the conception," says a modern writer, "as we find it flaming around the lips of the prophets of God, who saw in the distance the mountain of the Lord's house exalted above the mountains and established above the hills; the New Jerusalem coming down, as a bride adorned for her husband; earth uplifted toward heaven; the smoke of its every cottage rising like the smoke of an altar; peace brooding on its oceans; righteousness running in its streams; the very bells of its horses bearing "Holiness to the Lord." In the Hebrew prophets we find it closing every vista, irradiating every gloom; lying, like a bright western heaven at the termination of every prophet's day; coloring the gorgeous page of Isaiah; gleaming through the willows where Jeremiah hung his harp; glaring on the wild eye of Ezekiel who turns from his wheels to show the waters of the sanctuary; mingling with the stern denunciations of Micah; tinging with golden edges the dreams of Daniel; and casting transient rays of transcendent beauty amid the obscure and troubled tragedy of the Apocalypse."

At Pentecost Peter preached, "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." In the house of Cornelius the same apostle said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness is accepted with him."

The apostle of the Gentiles, catching the echo of the great commission, carried the gospel from Jerusalem to Antioch, from Antioch to Ephesus, from Ephesus to Rome. Like his ascended Lord, his vision was world-wide, and his energies knew no abatement till in the Roman prison just before his execution he wrote his son Timothy, "I am now ready to be offered, and the time of my departure is at hand."

"The evangelization of the *whole world* in this generation" is emblazoned on the battle-flag of God's militant hosts, looking for and hastening to the time when the kingdom of this world shall become the kingdom of our Lord and of his Christ."

St. Louis, Mo.

DR. HAMILL AND THE REVIEW.

BY DR. J. A. PARKER.

Mr. Editor: The old saw about fraud and honest exchange may apply in matters of opinion as in commerce.

In your notice of the contents of our *Review*, in the ADVOCATE of the 2nd. inst. you criticise Dr. Hamill's opinion of what Methodism should be, according to his view of it. I wish to call your attention to what seems to me to be an historical inaccuracy in some statements in the editorial alluded to, especially in your contrast of the features of the polity of the Japanese Church with the Haynes case or the cause of the O'Kelly secession.

The faction leading in the last-named controversy proposed to take all rights or prerogatives from the Bishops in the matter of presiding elder appointments, whereas the Japanese polity gives indefinite latitude to the presiding officer. If he wants six presiding elders the Conference nominates twelve men, and if from the twelve he cannot get what he wants, the Conference must select twice as many as are wanted; and so on till the Bishop is satisfied. No such option was extended the Bishop under the O'Kelly proposition, which demanded that the Conference *elect* all the presiding elders, leaving the Bishop no choice whatever.

To my mind, the Japanese plan is but little, if at all, different in its ultimate results from the American method, because if the presiding Bishop wished "to lord over God's heritage," he could keep calling for nominees till he secured the men of his choice. As to the Haynes case, to which you liken the Japanese method in connection with the presiding eldership, it had no connection with that question,* but grew out of the appointment of a trial committee. In this case, the Haynes (or Kelly side of the case) was sustained by the College of Bishops.

As to the bearing of the Third Restrictive Rule on the Japanese polity, as seems to be desired by Dr. Hamill, I cannot see how the question of tenure can effect that rule. In the strict Episcopalian sense, it was not the purpose of the convention of 1784 to organize an Episcopal Church, but rather to organize a Church having "an Episcopal form of Government."—Such is the language the historian put in the mouths of the members of that convention.**

This "Episcopal form" was given in the person, or persons, of "a General Itinerant Superintendency," and nothing was said about Bishops in the resolution passed by the convention defining the nature of the government of the Church just about to be organized. Nor was there any mention of the period of occupancy in the resolution adopted later in the Third Restrictive Rule.

If Bishops were elected, for a year, or a term of years, I cannot see how the Restrictive Rule would be voided or its intentions be caused to miscarry. It is a well-known fact that, from Wesley to McKendree, the title "Bishop" was ignored, while Asbury refused to accept such official title.

It is not treason to discuss these grave questions of Church polity. Wonderful advance has been made in the governmental structure of Methodism during your lifetime and mine, and the end is not yet.

The present ecclesiastical polity of all organization must keep up with the advance of thought and natural requirements, or be left behind the advancing hosts. From six months as the tenure of a pastor we passed to twelve months—from one year to two—from two to four—and we will go still further with the pastoral term no doubt.

The "High Church" idea of the "General Itinerant Superintendency" of the Methodist Episcopal Church was never heard of till 1844, and was then introduced by the Southern Delegates as an incident in the case of Bishop Andrew, and no one can prove that the dogma insisted on by the minority was ever heard of before; nor that it would then have been introduced but for the defense of an innocent and helpless man.

The attempt to change the name of the Church in, I believe, 1866—which failed of adoption—was in furtherence of the high Church idea of the Episcopacy. The name adopted in 1784 was opposed to the idea that the Episcopacy is a co-ordinate branch of the Church government. First of all was the emphasis of the facts, that the organization to be perfected, was for the "*Methodist*" as separate and distinct from the Anglican Church, and "*Episcopal*," related to the *form* and not the *fact* of its government. The words of the resolution adopted by the organizing assembly proves the correctness of this theory, viz.: "Believing the Episcopal form the more scriptural," etc. Mr. Wesley was never elected to the Episcopacy, yet he claimed to be as much a "Bishop" as his Lordship of Canterbury." How much more of a Bishop was Coke, Asbury, Andrew or McTyeire." The Episcopacy is an office, and when we attempt to endow that office with the sanctity of a ministerial order, we are on dangerous ground. St. Paul says it is an "office," and "he that desireth it desireth a good thing." It may be set down as a rule, that any deliberative body which has power to make an office and fill that office, has also a right and power to dispose of the office and its incumbent at pleasure—within constitutional limits. As to the "office," the constitution protects it and its nature, but not the incumbent. Older men as you and this writer may not live to see it, but sooner or later our present method of choosing and employing men as Bishops and presiding elders is bound to undergo an extensive change. In the past we have been most fortunate in selecting men for the Episcopacy. One apostate, and one or two inefficients, is quite enough; but for such showing, covering a period of one hundred and twenty-four years, is a favorable showing for human judgment.

If ever the time and the man comes, when a Bishop chooses presiding elders to help in partisan schemes or selfish acts, then there will be a change without violation of the Third Restrictive Rule.

Simmesport, La.

*We are well aware of the fact as stated by Dr. Parker, and when we mentioned his name in the connection we did not have the Haynes-Kelly case in mind. We had in mind B. F. Haynes' course as editor of the *Tennessee Methodist* in contending for the election of Bishops for a limited term of years; and, if we are not mistaken, for an elective presiding eldership.

**"The American Minutes, (published a few months after the Baltimore General Conference) declared that, 'following the counsels of Mr. John Wesley, who *recommended the* Episcopal mode of Church government,' the Conference had formed 'an Episcopal Church.'"—Stevens' History of the Methodist Episcopal Church, Vol. ii., page 190.

The General Conference alluded to was the Christmas Conference of 1874, which organized the Church, under the direction of Thomas Coke, who had been set apart "for the Episcopal Office" by Mr. Wesley, who, "having delivered him (Dr. Coke) letters of [illegible] [illegible] Asbury was [illegible] for the [illegible] Episcopal Office [illegible] it appears that the Episcopacy [illegible] antedated the organization of the Church [illegible] called a [illegible] Church [illegible] at the [illegible] of a bare [illegible].

It is probably true that [illegible] Dr. [illegible] the "High Church" idea of [illegible] it was during the General [illegible] but the law was [illegible] tained. It was the [illegible] Dr. [illegible] action. He was sustained by his [illegible] McKendree, and the stand taken by them resulted in suspending for four years the operation of the law making presiding elders elective, and finally in repealing the law altogether, after which Dr. Soule was again elected Bishop and was ordained.

THE CHURCH AND THE TOBACCO HABIT.

BY REV. B. G. LOWREY.

There have been three events within the last three years in Louisiana that mark stages in the overthrow of the tobacco habit. (1.) The faculty and student-body of the Southwest Louisiana Industrial Institute at Lafayette some two years ago brought their tobacco together and publicly made a bonfire of it, because it hindered the cultivation of the highest type of intellectual and social manhood. (2.) Just this year the State University at Baton Rouge put the ban on cigarette-smoking among the students of that institution. (3.) The last session of the Louisiana Legislature passed a law making it a crime to give or sell tobacco or cigarette papers in any form to minors.

This is all encouraging, and only has one regretable phase, i. e., the men of the world have been wiser in their generation than the children of light; the State has led the Church. The followers of Jesus Christ are chewing and smoking, and the worldly scientists who appeal to nothing higher than the intellect are outlawing the same repulsive habit. What a picture! This seems to be one case where civilization is following the State school and the Legislature rather than the gospel, reversing the things that ought to be.

Why is such the case? As mortifying as the confession is, the blame lies primarily with our pastors. Their example and influence would put an end to the tobacco-using habit among our people in twelve months, but we seem determined to have the issue forced on us by the laity and the world. Our Methodist Church members are now tired of and are fast becoming intolerant of a tobacco-using ministry. Just recently a Methodist steward who would [illegible] without [illegible] a cigar [illegible] the writer [illegible] with [illegible] tobacco question. I had already [illegible] preacher. That [illegible] that went up from the women of the [illegible] Conference along with the others of lesser importance [illegible] the last session of our General Conference shows what has already been decreed by our church membership with reference to tobacco-using among our preachers.

There is no choice left in the matter if we would hold the respect of the world. We know of at least one place now in Louisiana where the M. [illegible] Church [illegible] abstaining [illegible] law passed [illegible] that [illegible] years [illegible] getting [illegible] Southern Meth[illegible] Methodist Episcopal [illegible] [illegible] tobacco [illegible] which was [illegible] both our [illegible] often, as the advice is not taken by many of our preachers who still come into our homes chewing and smoking, thus nullifying the teachings of our parents to their children at this point. As a Church, we need to take positive ground. Why not begin by requiring those who would be our spiritual guides to "practice abstinence" from the use of tobacco? What say the members of the coming session of our Annual Conference, to some move looking to this end?

MISSISSIPPI METHODIST HISTORY.

BY PROF. R. S. RICKETTS.

Many readers of the ADVOCATE will be interested to know that the First and Second Volumes of "Methodism in Mississippi," by Rev. John G. Jones, have recently been issued from the press of our Publishing House at Nashville. The author of this book was at infinite pains to collect the material for it, and Mississippi Methodists are his debtors for a mass of information that will be more and more appreciated as the years go by.

It is not an easy task for one to write the history of his own times. Aside from the personal element involved, especially when the writer was himself prominent as an actor in the events he relates, it is extremely difficult to keep the con[illegible] and fix the relative importance of the events themselves. The writer of such a history [illegible] wisely confine himself to a mere statement of facts. Some events must be viewed in the perspective to have full historic value, and some facts, particularly those relating to persons, need to be kept in cold storage a while before they assume their proper proportions. Notwithstanding these limitations, however, the history as far as completed is well worth reading, both for the facts it records and for the inspiration it may furnish for a farther study of the men and the times of which it treats.

It is only a little while since Mississippians [illegible] to realize that their State has a history. In the making of this history and in developing the character of the ante-bellum Mississippian, no influence was more potent than that of the Methodist Church. It may be that the first Protestant religious service held in the country which now constitutes the State of Mississippi was conducted by a Baptist-Congregational minister. But it is certainly a fact that the first organized movement for the evangelization of what was then called "the Natchez Country" was set on foot by the Methodist Church. Mississippi became a territory in March, 1798. On January 1, 1799, the South Carolina Conference met at Charleston, and at that Conference Tobias Gib-

[illegible]

The [illegible] the History [illegible] treat [illegible] the work [illegible]

[illegible] at the [illegible] of Methodism in Mississippi and Louisiana. [illegible] establish here [illegible] itself upon a European [illegible] more than a century [illegible] In [illegible] chapters [illegible] author contributes some valuable aid to the study of this subject.

No more complex or difficult conditions confronted the Church of Christ anywhere in America than Protestantism encountered in Mississippi territory. Indeed, the historian and sociologist, no less than the writer of romance, will find in these conditions and in the outcome of the struggle a field of research rich in material that has yet been hardly touched. Gayarre, Cable and others have prospected here and there, but the mine itself has not yet been opened. In recent American romantic literature praise has been given to the Jesuit missionaries who from time to time exiled themselves in order to evangelize the Indian tribes of eastern Canada and the country lying about the great lakes. Of equal value to romance as well as to history are the lives of those pioneer itinerants who came, under circumstances no less trying, to preach the gospel in the territory of Mississippi. We owe it to ourselves and to those who follow us that the part our Church played in the winning of the southwest should not be forgotten or underestimated. We cannot afford to let "Possum Jone" represent the Protestant ministry of the time, even in fiction.

The reader of these volumes, despite their profusion of detail, will come upon some thrilling scenes and incidents, and will make or renew acquaintance with some notable characters, for there were giants in those days. It is worth while to know something of Tobias Gibson, the first Methodist missionary to this country. No less interesting will be the account given of Elisha Bowman's mission to New Orleans in 1807 and its result; of Learner Blackman, the chaplain of Old Hickory's Army in the expedition against the Indians in 1813; of William Winans, the chief organizer of our Church work in Mississippi, the great preacher who in logical power was often compared not unfavorably with John C. Calhoun; of Lewis Hobbs, the "weeping prophet;" of Lorenzo Dow, the meteor of American Methodism, and Peggy Dow, his wife; of John C. Burruss, the accomplished scholar and gentleman; of B. M. Drake, clarum et venerabile nomen; of Thomas Griffin, the "son of thunder;" of Richmond Nolley, who was frozen to death as he knelt alone and lost in the swamps of Louisiana, and of dear old Uncle Tomy Clinton, whose small body held a right royal soul and who preserved through all the dangers and privations of a pioneer preacher's life a heart like that of a little child. And there are others, laymen and preachers, whose lives and characters, no less interesting, will be more fully brought out in Volume Three, now in press.

[illegible] while there are giving some [illegible] errors [illegible] what [illegible] the tradition of the fathers.

SOMETHING NEW.

I have just come into possession of a bit of information that I thought might be interesting to some of the ADVOCATE readers, and to yourself as well, Doctor. I quote the following from the editorial page of *The Watchman* of Oct. 21, Atlanta, Ga.:

"A few years ago a little band of Congregational Methodists were ridiculed for their arguments in favor of a democratic or congregational form of government in Methodism, in keeping with Scriptural ideals and American principles. But this little flock is rapidly taking its place among the great religious forces of the world, and its influence is being felt strongly in the older bodies. In fact, so rapid has been its advancement for the past few months, it has attracted favorable notice from the leaders of Episcopal Methodism, *who are seriously considering the question of coming into the Congregational Methodist Church.* * * * That the Episcopacy, like European monarchy, is trembling before its impending doom, which it can no longer ignore, is a clearly patent fact."

Did you know that, Doctor? I have been under the impression all these years that the most reliable and the most stable thing in all this civilized land was Methodism, and now to my utter astonishment I learn [illegible] that it is tottering [illegible] almost to its fall.

But the greatest surprise of it all is that the "leaders in Episcopal Methodism" are right on the verge of dumping over into this little congregational corner. Now, Doctor, we look upon you as being among the leaders of Methodism, and I am anxious to know when you contemplate deserting us. When is this great Methodist landslide going to take place, any how?

Seriously now, how can a man who even pretends to be any sort of a Christian, to say nothing of being a preacher and a leader of his flock, as is the editor of the *Watchman*, publish such false and groundless statements in a religious paper?

Surely, if a modern "Ananias Club" was formed, and qualified subjects enlisted, its members they could safely claim a sufficient clerical membership to fill the office of chaplain.

W. W. GRAVES.

Rose Hill, Miss.

AN APPEAL.

To the Ministers of the Louisiana Conference:

Dear Brethren: Press the claim for Conference Claimants, and, if possible, bring up the assessment in full. This is imperative this year as the rent from Bynum Farm will fall far below what was appropriated from that source last year. Unless there is an urgent appeal and persistent effort to collect the assessment the meager appropriations paid our worthy veterans and the widows and orphans of those who died on the firing line, will have to be reduced very largely.

COFFEE TALKS.

No. 1.

Seasoning.

You would not eat unseasoned food would you? It takes salt to give zest to what is eaten. And so coffee too may be seasoned, all its good qualities and flavor brought out. The Dutch of Holland had the secret of seasoning coffee for more than a hundred years. The French and the French-speaking people of New Orleans now have it. That is why French coffee and New Orleans coffee are famous the world over. That is why

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is so rich, refreshing and satisfying. It is a coffee of the highest grade with just enough of the French seasoning to make it perfect. When you once taste it, the other kind will be about as satisfactory to you as unsalted food.

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The amounts last year were like pittances given an object of charity, when it should be like the [illegible] salary paid to the retired from [illegible]. Let us move away from supporting these claimants as objects of charity and urge their cause upon the Church, to be supported as all other ministers are [illegible] A living is due them just as the effective [illegible] a living.

Dear brethren, let one and all determine to bring in a full assessment, so we may not fall [illegible] last year [illegible]

S. S. KEENER,

Pres. Bd. Finance, La. Conf.

Morgan City, La., Nov. 4, 1908.

REVIVAL AT LOUISIANA AVENUE.

Rev. H. R. Singleton and Mr. E. N. Nibergall assisted the pastor in the revival services at the Louisiana Avenue Church, New Orleans. The meeting lasted for ten days. All of the services were well attended and a most splendid work was done in the way of reviving the Church membership, and in awakening a larger interest in Church life and Church work.

The people were delighted with the gospel preaching of Brother Singleton. His sermons were of a high order. Because of his pleasing manner, and the influence of his earnest appeals [illegible] Christ's service he very much endeared himself to the people. The singing of Brother Nibergall added greatly to the success of the meeting. He knows how to sing and get other people to sing.

The meeting has closed, but we believe that the influence of it shall last for a long while in the lives of those who joined the Church during the meeting and in the lives of the many who [illegible]

W. W. H[illegible]

In the measure in which thou seekest to do thy duty shall thou know what is in thee. But what is thy duty? The demand of the present hour.—*Goethe.*

W. F. M. S.

FINE REPORT FROM BROOKHAVEN DISTRICT.

Mrs. Lillie H. Wimberly, District Secretary of the Brookhaven District, sends us a fine report of work accomplished on her District. We hope the Secretaries of the other Districts will follow her good example and let us hear of the progress they are making. Our ADVOCATE column was undertaken for the purpose of reporting the good news from our missionary workers at home as well as in the foreign fields.

CLARA B. DRAKE.

Dear Sister Drake: Since I was elected District Secretary in March, I have done what I could for the work. I have written seventy-nine letters and twenty-six postals to our pastors and workers. I have visited the auxiliaries of Brookhaven, Hazlehurst and Crystal Springs and one Church where there is no auxiliary. I talked to the congregation, but the ladies were not ready at that time to organize.

We had a good meeting at Brookhaven. Miss Anderson was with me and all the ladies were delighted to see and hear our returned missionary and to learn more about China.

We had quite an enthusiastic time at Hazlehurst; thirty-five were present and we secured five new names for our roll. We also had the privilege of having our Conference President with us and this added greatly to our profit. I tried to tell them some things about our Board Meeting, which I had enjoyed attending, and they were very cordial in their treatment of their new District Secretary.

At Crystal Springs, the summer rain interfered somewhat with our meeting; but I believe it was enjoyed by all who were present.

Sept. 22 and 23 we had our District Conference in connection with the Home Mission Society at Silver Creek. We had a good meeting with thirty delegates, our presiding elder and six pastors, besides Brother Williams from our Orphans' Home. Brother Williams gave us a splendid talk, and I think it will bear fruit for the Orphanage.

Brother Bradley, the pastor, preached the first night; Brother Sullivan, of McComb City, the second, and Brother Thompson, the third. All of these brethren gave us splendid sermons, much enjoyed, which will prove profitable to us.

We had some very fine papers read, notably one by Sister Galloway, of Magnolia, on Tithing.

While there, I had promises from the ladies of Silver Creek and Columbia to try to organize at once W. F. M. auxiliaries. Brother Bradley promised to help the ladies of Silver Creek. Our meeting was much enjoyed and I hope will prove beneficial to our work.

We meet next year, by invitation, at Columbia.

LILLIE H. WIMBERLY.

CHURCH EXTENSION.

No. 20—J. J. Garner, Corinth Circuit, $23.
No. 21—Jno. A. Biffle, Delta Mission, $6.
No. 22—C. P. Moss, Batesville, $39.

Brethren are rallying to Brother Stubbs. The number of receipts is sixty per cent. ahead of last year this date. Thanks!

J. R. BINGHAM, Treasurer.

Carrollton, Miss.

W. H. M. S.

DISTRICT MEETING.

The District Meeting of the Woman's Home Mission Society of Jackson District will convene at Mount Olive on Tuesday, Nov. 17, 1908, at 8 p.m., and continue through the 18th and 19th. It is earnestly desired that every auxiliary in the district be represented. Please send names of delegates and visitors to Mrs. J. R. Ellis, Mount Olive, Miss., on or before the 10th of November. MRS. J. E. L. FERGUSON,
District Secretary.

NOTE FROM REV. P. D. HARDIN.

I have been transferred to the West Texas Conference and stationed at West End, San Antonio. Rev. J. W. McLaurin will be in charge here until Conference. Any communications in regard to the approaching Conference session should be addressed to him, or to Mr. N. A. Mott, chairman of the Entertainment Committee. I leave the work well in hand, and the Conference will be entertained royally. It is the trial of my life to leave my dear friends and brethren of Mississippi, but I think it is best. God is leading, and I follow gladly. Will all who read this offer a prayer for me and mine? God bless you, my dear brethren.

PAUL D. HARDIN.

Yazoo City, Miss.

FROM FAYETTE, MISS.

Dear Dr. Boswell: Since my letter appeared in the ADVOCATE last week, we have received $10 from Rev. J. A. B. Jones on the building fund for Bell Grove Church. This makes a total of $87, received from all outside sources for this purpose. The church is now completed and paid for. It will have to be painted, which we expect to do before Conference. The building will be formally dedicated on the fourth Sunday in this month (November) at 11 a.m. All former pastors are hereby cordially invited to be present.

D. SCARBOROUGH, P. C.

A MISSION ROMANCE.

"Is it worth our while to hold the meeting to-night, do you think?" asked a Londoner of his friend, one raw December night in 1856.

"Perhaps not," answered the other; "but I do not like to shirk my work, and as it was announced, some one might come."

"Come on, then," said the first speaker. "I suppose we can stand it."

That night was as black as ink, and the rain poured in torrents, but the meeting of the English Missionary Society for the Propagation of the Gospel was held, in spite of the elements, in a bright-lighted chapel in Convent Garden. A gentlemen passing by took refuge from the storm, and made up half the audience that listened to a powerful plea for the North American Indians in British Columbia.

"Work thrown away!" grumbled the Londoner, as they made their way back to Regent Square.

"Who knows?" replied the missionary. "It was God's Word and we are told that it shall not fall on the ground unheeded."

Was it work thrown away?

The passer-by, who stopped in by accident, tossed on his couch all night, thinking of the horrors of heathenism, all of which he had heard that night for the first time. In a month he had sold out his business, and was on his way to mission work among the British Columbian Indians, under the auspices of the Church Missionary Society.

About thirty-five years afterward we found him, surrounded by "his children," as he loves to call them, the center and head of the model mission station of the northwest coast, an Arcadian village of civilized Indians. It is the romance of missions.

The missionary referred to is William Duncan, missionary to the Metlakhatla Indians.—*Selected.*

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—*John Tauler.*

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Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.
Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.
Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.
Seventh—The Library, which is fuller and better adapted than that of most girls schools of the South.
Eighth—Strong Christian Influence dominating all instruction.
Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.
Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.
Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.
Twelfth—We place but two girls in a room, while most schools put from two to six.
Thirteenth—We require our teachers to continue study: Two are in Europe, two in Chicago, others at other schools in North and East.
Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

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INCORPORATED.

[illegible]

[illegible] adopted by the Conference.

There are two ways in which it is possible to adhere to the requirement of the petition [illegible] that these additional statistical reports which in no way change the present method of Statistical Tables for the Pastoral Charges. The first plan is to have statistical space for each society in a pastoral charge in which to report the various items corresponding to the space for the itemized reports for the pastor's reports in each presiding elder's district. In the last issue of the Minutes there are 138 Charges reporting. Of this number, 41 are Stations, the reports from which would be unnecessary to duplicate in the new tables. There are 399 societies in the Conference. This would mean that there would be 358 individual churches reporting, and for which three sets of tables will have to be added to the Minutes besides the one set we now already have. The additional cost for these tables will be approximately $225. The Statistical Tables are the most costly feature in the publication of the Minutes, and the tables in the last issue of the Minutes cost about $100. The above estimate of the additional cost is based on the tables at a cost of $75 per set.

The other way in which we might meet the requirement of the petition is by reducing the reports to the more important items: Church Membership, Value of House of Worship, Indebtedness, Expended on Church Property, Insurance Carried, Premiums Paid, Loss Collected, Senior League Members, Junior League Members, Total League Members, Total Raised by Leagues, Sunday School Scholars, Officers and Teachers, Total Raised by Sunday School, Members Woman's Foreign Mission Society, Amount Raised, Members Woman's Home Mission Society, Amount Raised, Amount Paid Presiding Elders, Amount Paid Preacher in Charge, Amount Paid Conference Collections, Amount Paid Other Objects not Elsewhere Reported, Total Amount Raised by Church. Thus reducing the items to about twenty-three, for which columns will be provided. This will about double the statistical matter for publication in the Minutes, and will cost approximately $100 additional.

How are we to meet this additional cost? If we proceed by placing an additional assessment on the Conference, it will mean that our assessment for Minutes will be about $700 in order to raise the amount necessary to meet the cost in the first instance, and about $550 to meet the [illegible]

[illegible]

In this connection, I would like to suggest that the brethren endeavor to bring up their collection for the Minutes. The cost for publication is ever on the increase. Paper is higher, type costs more, and the bids for the work are constantly becoming higher; it is difficult to secure advertisements, and we are almost wholly dependent on the assessments to meet the cost of publication. This is a hard year, but the assessment for each charge is small. Make it in full, if possible.

CAPTAIN JOHN H. TUCKER.

A TRIBUTE OF LOVE.

In the psalm of life, how like some inexpressibly sweet strain is an association with some friend or loved one—such was that part of our life interwoven with that of Mr. Tucker, who died in September, 1908.

Mr. Tucker was reared near Byhalia, and the fine old colonial mansion known as his home was a fountain-head for royal entertainment and truly Southern hospitality; he was a graduate of Oxford University, a valiant soldier in the Confederacy, and a splendid citizen of Marshall County. His integrity of soul, love of truth and justice, devotion to home and country and intellectual endowment made a deep impression on his associates. He married Miss Kate Doolan, of Kentucky, who beautified his life and home with her rare talent, her unceasing energy, her singu- [illegible]

[illegible] She [illegible] with her sympathy and prayers, [illegible] which [illegible] emanating from the hearts of the grateful [illegible] flowers that adorned the casket of [illegible] her noble spirit. And may the [illegible] of him who has so tenderly [illegible] "Let not your heart be troubled" [illegible] with her [illegible]

Two Friends.

Byhalia, Miss.

It is always a mistake to plan a single detail of another's life; the more entirely one [illegible] this, the safer is the relationship.—*Edward Howard Griggs.*

ANNUAL CONFERENCE CALENDAR.

Bishop Morrison will hold the North Mississippi Conference at Water Valley, beginning Dec. 2, and the Mississippi Conference at Yazoo City, beginning Dec. 9.

Bishop Ward will hold the Louisiana Conference at Leesville, La., beginning Dec. 9.

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FOR INKY FINGERS.

A girl I know has made a wonderful discovery, which she thinks all other schoolboys and schoolgirls should know, too.

"It's so needful, mamma," she says. "All boys and girls get ink on their fingers, you know."

"Surely they do, and on their clothes as well," said her mother.

"I can't get the spots out of my clothes, but I'm sorry when they get there," responded the girl. "I try very hard not to. But I can get the ink spots off my fingers. See!"

She dipped her fingers into water, and while they were wet, she took a match out of the match safe and rubbed the sulphur end well over her ink spots. One after another the spots disappeared, leaving a row of white fingers where had been a row of inky black ones.

"There," said the girl after she had finished. "Isn't that good? I read that in a housekeeping paper, and I never knew they were any good before. I clean my fingers that way every morning now; its just splendid!"

So some other boys and girls might try Alice's cure for inky fingers.—*Harper's Round Table.*

TWO PERFORMING SEALS.

Toby's greatest trick was to sit in a chair and play the banjo. He would have a little cap on his head, a pair of spectacles on his funny little nose, and a large piece of music on the music stand. Then he would play the "Sea Lions' Polka"—that is to say, the band in the orchestra would really play the tune, but one of the seal's flippers would be tied to the banjo strings and these strings Toby would pull for all he was worth. The harder and quicker he pulled, the bigger was the piece of fish he would get at the end of his performance. Whether he realized this I cannot say, but he probably did, judging from his actions; he certainly knew when his trainer was pleased with him and did his very best. This giving or refusing of fish is the only way in which seals and sea lions can be punished, except perhaps a light touch from a cane, and even that has to be given carefully. A blow—sometimes even a light one—will bruise the thick layer of fat or "blubber" with which their bodies are covered; and these bruises have been known to eventually cause the animal's death.

But since seeing Toby, I have seen a sea lion that does even more wonderful things than Toby did. This is Wilmer, in the Barnum and Bailey Circus, the only sea lion in the world that can ride horseback. It is truly marvelous to see this animal climb up a ladder and mount his horse just as easily as though it were natural to him. And not only mount it, but keep his seat without the slightest danger of falling off or even slipping from the saddle.

Round and round the ring he goes in an easy canter, and when his trainer, Captain Winston, who spent years to accomplish this, throws him a large ball he catches it, balances it on his nose, and still continues his ride, poising himself and the ball in the most wonderful manner. Only once have I seen him drop the ball, and that was when the horse stumbled a little, which naturally caused him to lose his balance.—*Ellen Velvin, in Wild Animal Celebrities.*

LITTLE BOY WHO TRIED TO BE BRAVE.

One night the cow was lost. She was a big cow, too; and that is why it seems strange she was hard to find. All day the good old bossy had wondered up and down the lane, part of the time eating grass, part of the time resting by the fence. No one saw her go away; yet at five o'clock she was not to be found.

If the cow had possessed wings, she might have escaped into the air without being seen. Such a thing would have been possible if the little boy, and every one else in the village had been looking [illegible] toward the sky; but the cow had no wings [illegible] four strong feet, on which she [illegible] down the road past many a neighbor's [illegible]. It was dark when the biggest [illegible] on the edge of Peter Brown's woods.

The little boy held the lantern while [illegible] next to the biggest brother did the milking. There were three of these big brothers, and that night they were all going to the debating society at the Four Corners. The [illegible] most made them late. The boys had to hurry so fast they scarcely had time [illegible] good-by, and not one [illegible] baby.

It was her bedtime, and the little boy was [illegible] ing off her shoes and stockings when mother exclaimed: "Why, we forgot all about sending Baby Evans' milk!"

Little boy straightway looked solemn. Baby Evans had been ill, and was a wee, delicate infant: all skin and bones. The doctor said she mustn't be neglected for an hour.

"I wonder," mother continued, "I wonder if we have a brave little man in the house who will take the milk?"

Little boy swallowed hard, but he said: "Yes, mother, I will go!"

It was three blocks from the little boy's home to Mrs. Evans' corner; but there was a vacant house to be passed, and you must remember it was dark.

"I will put up all the curtains," said mother, "and baby and I will sit by the window and watch for you."

So the little boy started with the milk. He really felt brave before he left his mother; but the minute he passed his own gate and walked forth under the dark trees he was dreadfully scared. Three blocks to go, and the little boy was alone on the street at night for the first time. Oh, he was afraid! Every sound and every shadow made him jump; yet Baby Evans must have her milk, and mother had called him her brave little man!

The boy tried to be brave. He lifted his head and thought he heard a little child sobbing, and there, sure enough, was Jimmy Baker, sitting on the edge of the sidewalk.

"What, what's the matter?" asked the little boy.

"Fraid—fraid to—to go home in the dark!"

"Why, come along with me! I'll take care of you!" offered the little boy, taking Jimmy's small wet hand. The hand was wet with tears. Jimmy was only four and a half years old, and it was dark.

"Why, a tiny chap like you ought to be in bed by this time," suggested little boy, in grown-up tones. "How did you happen to be out so late?"

"I—I stayed over to—to John's to supper," Jimmy explained. "My—my m-mother said I could—an' after supper, John's mother went away and told me to go straight home, so my mother wouldn't worry; but—boo-hoo-o! John and I played on the horse blocks until all at once it was dark."

"Well, there, there, don't cry!" comforted little boy. "You see I found you, and so you are all right. I'm going to be six years old my next birthday, and you may come to my party."

Next thing little boy knew he and Jimmy had passed the vacant house. They did it without knowing it. This made little boy feel so brave he told Jimmy he would go all the way home with him. Jimmy lived in the house next to Mrs. Evans' cottage.

"You dear boy!" exclaimed Mrs. Evans. "I don't know what I would have done if you hadn't brought the milk. I wondered why it didn't come, but I'm alone with baby, so could neither go over to your house nor send any one. She is unusually fretful to-night. You tell your mother she should be proud of her brave boy."

When Jimmy's mother knew that her only [illegible] little boy [illegible] Jimmy's [illegible] brave [illegible] man.

[illegible]

[illegible] far at least [illegible] "Gold Coast" like that which domiciles a certain luxurious set at Harvard.

Syracuse University has by far the greatest registration in its history—about 1,400 in the College proper—(more students in liberal arts than in any other two universities in the State). The Smith College of Applied Science shares in the general gain. The figures justify Dr. Day's habit of optimism concerning the development of this great institution.

Dr. Harris wires from Evanston that Northwestern University has a "largely increased entering class. Attendance greatest in history. Probable university gain, 300." We may give to the winds the fear that Chicago might not be large enough to accommodate two successful universities.

Dr. Welch has to use the word "increase" three times to report the gains at Ohio Wesleyan. There are more freshmen by 30, more new matriculates by 10, more re-enrollment by 60. This is healthy growth.

Dr. Huntington from Boston University in a city that accommodates half a dozen colleges, tells the same tale of entering classes in three departments greater than last year.

About 140 freshmen are registered at Dickinson. The Woman's College of Baltimore opens with full classrooms. Illinois Woman's College at Jacksonville has thirty students more than last year. Beyond the Mississippi, as far as we have learned, the tide flows in the same direction.—*Selected.*

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Rev. J. W. Boswell, D.D., has been re-elected editor of this paper. The Publishing Committee passed resolutions commendatory of the work of the editor and the business manager. Rev. H. Whitehead will continue to act as assistant editor for another year. A report from the Publishing Committee will appear next week. The Publishing Committee met in the ADVOCATE Office Nov. 10th, with all present except Dr. Sullivan, who met with an accident several weeks ago, and was unable to leave his home.

CORRUPTING THE WORD OF GOD.

St. Paul said: "We are not of them which corrupt the Word of God." The word "corrupt," we are told in the original, signifies "to huckster." By huckster we understand one who peddles goods, particularly perishable goods, from house to house. As first used it was not altogether an honorable designation, but applied to one who was disposed to cheat his customers. He would adulterate his wines with water, and resort to tricks in pursuing his trade. St. Paul's meaning, therefore, is evident. He was not among those who resorted to tricks in preaching the gospel, or adulterated the Word to make it popular or palatable to the depraved tastes of men.

There must have been some men in St. Paul's day who were guilty of the sin of gospel huckstering—men of whom he was ashamed. There are plenty such men to-day. We dislike to say so, but truth compels it, if we characterize them at all. Among them we place that class of men who resort to all sorts of tricks to get a hearing, and when they secure it, fail to deliver "the whole counsel of God." Of these men it may be said they preach the truth, but fall short of preaching all the truth. To illustrate: We once attended a long series of services conducted by a man of talent and great reputation. He was a forcible man, and very successful after his style. He belonged to an orthodox Church, and, as far as we know, he was sound in his creed. But during the time we attended his meetings he never once mentioned the essential principles of the gospel. He dealt in glittering generalities—was always attractive, but his converts were not grounded in the truth. He was a gospel huckster. If he did not adulterate the Word, he kept back part of the truth. Such men are unfaithful to their Lord.

There is some excuse for the man who preaches his creed, even though in some particulars it may be erroneous, provided he honestly believes it is scriptural. We can respect such a man because he has convictions and dares maintain them. But the man who pretends to plant himself on sound doctrine, and travels from place to place "making gain of godliness," or who for the sake of counting converts will shade the conditions of salvation, or lower the plane of Christian living in order to be popular with those "who have a name to live while they are dead," is unworthy of confidence or respect. All such are "false apostles"—really "no apostles at all," but "deceitful workers"—pretending to be "workmen" for the Lord, while really seeking their own gain.

It is astounding in view of the solemnity of the work, the responsibility one assumes when he enters the ministry, and the awful judgment to which he is tending, that a man will so far forget himself and his calling as to get down to the level of a gospel huckster for the sake of worldly gain. But as long as Satan is able to "transform himself into an angel of light" we may expect him to tempt and deceive and ruin all who will listen to his seductive suggestions.

If every Church would abide the instruction of St. John fewer gospel hucksters would trouble us. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

UNEMPLOYED OLD AGE.

The greatest misfortune that can befall a popular preacher is to grow gray and face an "unemployed old age." Not that age is dishonorable, or in anywise wrong in itself, but because in the estimation of the people a gray-haired preacher is unfitted for popular churches. The people fix a "dead-line," a kind of movable one—in some cases fixing it at about fifty, in others at about fifty-five—never in any case allowing a man to get beyond sixty. We do not miss the truth far when we say that a man, bright and useful at forty, and in demand by many churches, is neither in demand nor wholly acceptable when he reaches fifty-five, the period when he is capable of his best work. If there is an exception it will be found in the fact that the man is preserved physically as well as mentally. It is possible that his personal appearance will count for more than his mental equipment. People will forgive a young man for being ugly if he is smart. But an ugly old man will not be tolerated.

It is noticeable that men who reach high places never "take the back track," or go around the circle twice, but that, long before they have spent their force, begin to take lower seats, and for no other reason than because they have committed the "unpardonable sin of growing old." The result is some quit the pastorate and go into other fields; some lose their energy, and some get sour and disagreeable. There is no good reason why any man should do any one of these things. The high places may not be open to him as of old, but there are plenty of other places where he would be acceptable and useful. Why should a good man, desirous of saving souls and building up the Church decline to serve a small town, or a good country charge, or, what amounts to the same thing, complain that he is undervalued when appointed to a work of what he is pleased to term "a lower grade" than he has been accustomed to receiving? Old preachers identified with independent or congregational churches, and dependent on a special call, have reason to feel that they are neglected or not properly appreciated when no call comes to them. "Unemployed old age" to one in good health who has led an active life is well calculated to produce melancholy. We could scarcely blame him for complaining. But there need be no dread of "unemployed old age" in our Methodist itinerancy so long as a man is in good health and efficient. Scores of men among us are active and doing good work who are far beyond the dead-line in age. The majority of these men are only up to the average in point of talent, and have never filled anything in the way of an appointment above an average station or circuit. But they have been contented and happy and useful—and they are still so, notwithstanding the grade of appointments they now receive is not as high as it was in their stronger days.

High grade men, who for twenty-five or thirty years have been in demand for rich and popular churches, now being no longer sought after by reason of age, ought to esteem it both an honor and a privilege to hold their places in the ranks, and to go where souls are as precious as in the cities, and where the gospel is not only as much needed but as much appreciated. They should comfort themselves with the reflection that, in addition to age and experience, they bring to these smaller charges a profound knowledge of the Holy Scriptures and a burning zeal for souls. And if they are live men, as they invariably profess to be, the people will be glad and rejoice at their coming.

METHODISTS IN THE WORLD.

A friend has forwarded us a pamphlet with the title, "The Presbyterian Church," by Rev. John W. Primrose, D.D. The pamphlet is issued by the Presbyterian Committee of Publication, Richmond, Va. Dr. Primrose, in giving the statistics of "the leading Protestant Churches throughout the world," sets them forth in the following order:

Presbyterians	8,804,546
Methodists	5,840,311
Baptists	3,313,026

Are the above figures correct? Our friend would like to know. We have no disposition to dispute Dr. Primrose's figures. He may have sources of information with which we are unacquainted. But the new Werner Edition of Encyclopedia Britannica gives the number of Presbyterians for 1890 as 27,043 ministers, and 4,705,210 communicants. Our Baptist brethren can speak for themselves, though we feel sure they are underestimated. As to Methodists, according to sources of information at hand, viz.: Dr. Ivey's Methodist Hand-Book, and the Minutes of Annual Conferences of the Methodist Episcopal Church, South, the figures are as follows, including preachers, traveling and local, and lay-members:

Methodist Episcopal (North)	3,336,408
Methodist Episcopal Church, South	1,725,497
Other Methodists in the United States	1,930,251
Methodists in Europe and elsewhere	1,470,540
Total throughout the world	8,477,696

The difference between Dr. Primrose's figures and the official figures of the various bodies of Methodists is 2,628,385. He got his information from the wrong source, else from "away back yonder."

GIVING DOWN IN GEORGIA.

The Methodists and Baptists of Georgia are a giving people. They grow constantly in the grace of liberality.

For the last fiscal year the 237,000 Georgia Baptists gave to Home and Foreign Missions $101,266. The 193,000 Southern Methodists gave to Home and Foreign Missions, including Church Extension, which is Home Mission work, $108,371. Besides this, the women of the two Georgia Conferences gave to the foreign work $37,070. The women of the Home Mission Society of Georgia doubtless did quite as much as their sisters, but their work is not reported separately in the Minutes. What the Baptist women of Georgia are doing, we do not know. We should be glad to be informed.

It is not true that the churches have ceased to be courteous to strangers, or to regard the poor. A certain preacher, desiring to test this matter for himself, disguised as a poor man in old, threadbare clothes, and visited nine congregations. In eight of these congregations he was greeted as cordially as one could desire. In one only was there lack of courtesy. In that one the pastor was extremely cold.

PERSONALS.

A note from Rev. G. W. Hively requests his address changed from Hermitage, Ark., to Hachita, N. M., from which we infer he has transferred to the New Mexico Conference.

Rev. James Porter, Arkabutla, Miss., never forgets the ADVOCATE. He has rendered it service off and on during the year, and tells us that he has "more subscriptions promised," which he hopes to send soon.

We thank our good friend and Sister, Mrs. E. C. Sullivan, the helpmeet of her husband in church work, for kind words in regard to our ADVOCATE. We are happy to be assured that our feeble efforts are appreciated.

Our Louisiana Missionary Evangelist finds that, while on many works the prospects for good Conference collections are brightening, yet the salaries of the presiding elders and pastors are nearly everywhere very much behind.

Our office was honored last week by a visit from Rev. W. J. Callahan, of the "Southern Methodist Mission," Hiroshima, Japan. He was en route to Georgia, where he will meet the South Georgia Conference, of which he is a member.

Dr. T. C. Wier has sent us an account of the dedication of the Prairie Church, Prairie, Miss., the Church built by our glorified Brother Porter, which he regarded as the "crowning work of his life." The account will appear in our next issue.

Our friend and brother, Dr. R. W. Jones, of Laurel, Miss., has been elected President and Bishop Galloway Vice-President of the Department of Archives and History of Mississippi. Dr. Jones succeeds the late General Stephen D. Lee.

Rev. Dr. W. E. C. Hunnicutt is evidently renewing his youth—doing the work of pastor at Edwards, (Mississippi Conference) part of which work is looking after the interests of the ADVOCATE. He sends us a long list of subscribers with the money. We thank him very much.

A note from Rev. John A. Randolph, Chaplain, writing for himself and his family from faraway Montana, says: "We are all grieved by the death of our beloved [illegible] We [illegible] him for his own sake [illegible] sified by the high regard [illegible] daughter, Mrs. [illegible]

Sister J. D. [illegible] Washington [illegible] desires to [illegible] North Mississippi Conference [illegible] change of residence [illegible] receive several [illegible] she "greatly missed [illegible] constant reading [illegible] regularly from this [illegible]

We had the pleasure [illegible] ing in our office Dr. [illegible] Chunky, Miss., a great [illegible] a lover of our Advocate [illegible] the town. The Dr. was in the city with his little child who is under treatment at one of the private infirmaries. He reported the little one as rapidly improving, which we were glad to hear. We thank him for [illegible] in his round of calls.

We learn from a reliable source that Rev. J. B. Williams [illegible] the Grand Cane Charge. [illegible] are all with him in his efforts [illegible] cause of the Master. Dr. Sawyer [illegible] preaching three sermons last Sunday [illegible] sixteen miles to and back from Chester, an [illegible] appointment, and addressing very large congregations morning and night at Grand Cane. The results were gratifying, and Brother Williams will be able to report a large increase in the Conference Collections over last year.

Rev. D. E. Kelly, of [illegible] Chunky, Miss., sent us a few days since a club of forty-four subscribers. This is the largest [illegible] that has been sent in at any one time this year. We have been expecting something of the kind, for this harmonizes with something Brother Kelly has done in the past. We wrote Brother Kelly some days ago to tell our readers how he succeeds in securing subscribers. Instead of giving us the methods of his work, he simply illustrates by a long list. He succeeds by "main strength and awkwardness," or, "being crafty, he catches with guile." No matter so he strings the fish.

The *Army and Navy Register*, published at Washington, D. C., in its issue of Oct. 17, had the following editorial note: "Chaplain John A. Randolph, Sixth Infantry, on duty at Fort William Henry Harrison, Montana, will be promoted to the grade of Major in his corps. It has been decided by the War Department that the record of Chaplain Randolph possesses the conspicuous characteristics which are by statute made a qualification of promotion in the corps of chaplains." This bit of information will be gladly received in the North Mississippi Conference to which Brother Randolph belongs, and where he has many warm friends.

Rev. A. G. Shankle, of Ruston, informs us of the serious illness, and perhaps the end, of R. M. Blocker, once a member of the Louisiana Conference. In his letter, written Nov. 7, he says the unfortunate man "will hardly live another twenty-four hours." He also makes an appeal in behalf of Mrs. Blocker and her three small children, who are utterly destitute—in absolute need. Brother Shankle is soliciting for their welfare. Any contributions in their behalf may be safely sent to Rev. A. G. Shankle, who will see that the gifts are properly bestowed. "The case is a sad one." Mrs. Blocker is a member of our Church at Ruston.

Rev. H. H. Smith, of Ashland, Va., a member of the Virginia Conference, has devised a Filing Case, especially for the classification and preservation of matter for scrap use. The case consists of three large wallets 5x8½ inches, each wallet having thirty-five pockets—will hold several thousand clippings, all properly indexed. There are also twelve pockets not indexed to be used as the preacher may desire. Such a filing case will be a great help to the preacher who desires to [illegible] systematize his work, and have such material [illegible] at hand. All he has to do is to make a [illegible] clipping [illegible] a paragraph or an illustration [illegible] put it away in the proper pocket for [illegible] reference.

[illegible] death of Mr. E. H. Keller, of New Orleans, [illegible] one of [illegible] citizens, but the [illegible] consistent [illegible] when a [illegible] a liv[illegible] perseverance and close ap[illegible] great [illegible] of New [illegible] his obliga[illegible] Methodist Episco[illegible] and for many years was an ardent supporter. He was liberal with his means, and was known as a philanthropist. Every worthy object of a public character had his encouragement and help. The world, perhaps, will never know the extent of his charities. Honor to his memory!

The Rev. W. J. Dawson, one of the noted preachers of London, is at this time conducting a series of meetings at Rayne Memorial Church in this city. He will continue the services until the 22d of this month. Dr. Dawson is a man of great reputation, and has been remarkably successful in his work. Though past middle life, he has but lately entered the field as an evangelist. Heretofore he has been known as a poet, critic, essayist, writer of fiction, and great preacher. We had the pleasure of hearing him last Monday evening. The sermon was short, sparkling, evangelical, and evinced great concern for the souls of men. To his credit, be it said, he was neither cranky nor sensational, and, with all his learning, there was nothing like pedantry in his speech. May many jewels be added to his crown in this great city.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JAMES VIVIAN, son of Robt. and Allie Harris, was born Sept. 4, 1905, and OAKLEY WARD, son of Thomas and Nancy [illegible], was born Sept. 14, 1907, and both of these little boys leaped, April 30, 1908, from the arms of fathers and mothers to him who said: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Fathers and mothers, brothers and sisters, look through your tears to the little beckoning hands, but hark! Jesus said, "I go to prepare a place for you." So dry your tears, and make haste to get ready for the time of the meeting with little J. V. and O. W., is nearer to-day than when they left. May God help each one to be ready, and may his Holy Spirit comfort the bereaved hearts. W. R. JONES.

Mr. HEZEKIAH W. BARLOW was born March 13, 1859, and departed this life, July 8, 1908; aged 49 years, three months and twenty-six days. He leaves a wife and four children, father, mother, brothers and sister, and a host of friends to mourn their loss. Brother "Hez" joined the M. E. Church, South, when quite a young man and was honored with the office of a steward which he filled faithfully for nine years. The last time that he met us at the house of God we gave opportunity for voluntary prayers and he was the first to lead. He was a man with a word for everybody; one could not stay with him and have "blue Monday." His death was very sudden; God called and he is gone. Loved ones weep not, but be ready for the coming of the Lord.

M. R. JONES, P. C.

Mrs. MARGARET AINSWORTH was born Oct. 14, 1841, and departed this life, May 23, 1908. She joined the M. E. Church, South in early life, and seemed to have lived a consistent life till it ended here below, and we think Aunt Margaret is to-day where the weary ones are at rest. I visited her sometime before her decease, and talked with her about her soul's welfare and she seemed to be hopeful of reaching the land of rest. Her husband and two children preceded her to the great waiting room, where we too, shall soon repair to await the judgment. She leaves seven children and a host of friends to mourn their loss. Dear ones, weep not as those who have no hope, for "Those who sleep in Jesus will God bring with him when he comes." We sympathize with you in your loss, but hope it is her gain. May the Lord bless and comfort your hearts.

M. R. JONES, P. C.

Brother QUIN P. DESKIN was born Aug. 26, 1841; joined the M. E. Church, South, when young and was ever an active and true member; serving in the capacity of Sunday School superintendent, class-leader, and steward; occupying always the front seat at Church. He was a true man, gentle and tender-hearted. He was married to Miss Sallie McDougle on March 19 1868; they lived devotedly together for several years till the death angel called her home. He was married the second time to Miss Pierce, July 19, 1883, who made him a true wife until his death. I was with Brother Deskin in a meeting at his home Church some two weeks before he died and heard him say often that he was ready, that he had "a ticket clear through to the glory world." Oh, how we miss him. The Lord raise up some young man to take his place in the Church. He leaves two children, a wife, and a host of friends to mourn their loss. On Aug. 26, 1908, this being his 67th birthday, while visiting the sick of his community, he was struck by the death angel, went to sleep in Jesus, and waked up in glory.

HIS PASTOR.

LONGTOWN, MISS.

Dear Dr. Boswell: I haven't had time to give you figures on our work of this year, so will now avail myself of the present opportunity and do so. We closed our last protracted service some two weeks ago and I am glad to say that every service we had was a revival service and not just a protracted meeting. We have had 253 conversions, with 132 accessions to the Longtown Charge churches; we have had displays of the old-time religion up here. I never saw God's power so forcibly felt as it was in these meetings. Old-time shouts were an everyday occurrence; this performance took place with Methodists and Baptists too. We have a religion up here that is good enough for all, and all participate in it, and everybody that has the genuine article don't keep it hid under the bushel measure; they go on the principle that they want to let their lights so shine as to illuminate the pathway for their sinner-friend that is out in darkness.

We have seven Sunday Schools, all of which are doing good work, one of them has 104 scholars. We have five W. H. M. Societies, one of which has some eighty members, also have two Foreign Societies; all these societies are doing fine work.

With the valuable help of Revs. R. H. B. Gladney, J. W. McGee, R. M. Evans, W. M. Young, W. J. O'Bryant, J. W. Hall and another dear old Brother whose name was Eruhardt from North Carolina, great good was accomplished in this section. I want to say too, that just before the beginning of our meetings that I had the privilege and pleasure of having had the valuable services of Mr. Thos. B. King, of Memphis, who is the great Layman Movement man. Brother King is a great man and he is very valuable to any preacher. I would advise everyone that can possibly have him with them to do so, he is certainly full of the Spirit and where God's Spirit is there is power.

I am, fraternally,

W. V. SHEARER, P. C.

Oct. 29, 1908.

RESOLUTIONS OF APPRECIATION.

Whereas, according to the rules of our Discipline the labors of Brother D. W. Babb, our beloved pastor, are coming to a close in our circuit, and whereas he has been so faithful these four years in the performance of each and every duty devolving upon a pastor, from that requiring his utmost strength to perform to that of a kind word spoken, and whereas his wife has been a model for, and an inspiration to all who are trying to build Christian homes; be it resolved by the Quarterly Conference of Crawford Circuit:

First—That we part with Brother Babb and his wife in sorrow, and pray God's blessings upon them both.

Second—That we, by these resolutions show our appreciation for this great work in our circuit.

Third—If Brother Babb is ever returned to our work we will gladly receive him.

Fourth—That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication.

Signed:

JAS. A. WATSON,
R. B. HARDY,
J. M. LEDBETTER,
GUS. MIRACK.

FROM AMORY, MISS.

Dear Dr. Boswell: The labors of this pastor have been considerably increased since the early summer. The pastor of the Smithville Circuit gave up the work, and Brother Mitchell, our presiding elder, requested me to take two of the churches—Smithville and Antioch—preaching in the afternoons, after preaching at Amory at 11 a. m. So on the first and second Sundays I drive nine miles to Smithville and preach at 3 o'clock, return and preach at Amory at 7 o'clock. On the third Sunday at 3 o'clock I preach at Antioch. We might call this rather strenuous for a parson, but I have rather enjoyed it among old friends who had patience and love for me in the beginning of my ministry.

I drove out to fill an appointment at Antioch last Saturday morning, quite a congregation met me and brought dinner, and we had preaching again at 3 o'clock, making a strong pull to mend up the finances for this year, and I think Smithville and Antioch will pay all claims.

I am winding up my third year at Amory and Nettleton, and I trust we have been able to do some good. They have been years of pleasure, at least, to the pastor. Our congregations are well organized and at work. Leagues and Sunday Schools are endeavoring to give proper direction to the young life of the Church. The Harrison Band is a Juvenile Missionary Society, led by that faithful, good woman, Sister R. M. Harrison, who has been their leader for years. Doubtless she has accomplished much good. Mrs. Shipman looks after the League work at Amory and Mrs. John P. Wiygul at Nettleton, and have under their influence quite a large number of fine young men and women. Brother I. E. Roberts has been faithful for years as the leader of our Sunday School at Nettleton, which, by the way, is one of the best I ever saw. Brother J. M. May has pushed our Sunday School at Amory until he is calling for more room. We hope after the election and the financial "lid" is lifted, we will be able to serve his call.

We are glad to say the pastor of this splendid charge has no financial troubles; four times a year he receives a check for three hundred dollars and his Conference assessments promptly met. Taking everything in consideration, I do not know of a more delightful pastoral charge.

Two of our superannuates live in Amory, K. M. Harrison and J. B. Stone. The health of these dear brethren is not good. Brother Stone is just back from Texas, where he went to visit his daughter, but tells me he was quite sick while there, but he was able to be with us here Sunday morning, and close the service with one of his characteristic prayers. He seems to get mighty close to the Lord when he prays. Brother Harrison has been doing some strong preaching the past spring and summer, but of late has been suffering some and not able to be out all the time. This grand old man is greatly beloved here, and for the past five Sundays he has been able to meet Mrs. Shipman and the young Leaguers and they are always glad to hear his spiritual talks. John A. Lowe lives at Nettleton. He had located some years ago because of ill-health, but has been able to do some preaching this year, and, indeed, a great preacher is he. There is a sorrow that fills his heart and that of his splendid good wife, that he cannot give his entire time to the work of the ministry. It should be the prayers of the entire Church that the health of this useful man may be restored. He is the pastor's friend, and has a large vision of things.

Hope to see you at Conference.

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Sunday School

By W. B. Campbell.

LESSON FOR NOV. 15, 1908.

Subject: "The Lord our Shepherd." Psalm xxiii.

Golden Text: "The Lord is my Shepherd; I shall not want." Psalm xxiii, 1.

We do not know at what exact time in the life of David that he was moved to write this Psalm; but the tone of the composition speaks as of one who is relating a blessed religious experience. It hath pleased the Spirit to permit each writer of the many books of sacred Scripture to color his work with a shade of individuality, for the reason, perhaps, that it be better adapted to the human understanding. It seems in David's writing: for who would tell us of our Heavenly Father as a keeper of sheep but the one who from his earliest youth had kept his earthly father's sheep? Perhaps, that reflections of David's later life is given us, as looking back over a most eventful career, he sees the loving care of the God of heaven all ~~the~~ way from the days of innocent childhood ~~and~~ youth through the days when "There was but a step between him and death." His heart was lifted up, his spirit was as a sheep of the heavenly flock, peacefully grazing beside the still waters of the river of life, and the loving shepherd was "The God of all comfort."

The shepherds of David's time were men of character, for their avocation was regarded as honorable. Their constant care of helpless creatures was an appeal to their tenderness: they went before the flock and called them to follow, calling each by name. The progress was slow for there were often some that were not able to keep up; some weak, tender lamb, that the shepherd would take up in his arms, and bear over the rough places. Sometimes the whole flock would stop, for some wandering sheep had strayed away, and the shepherd must go and bring again that one sheep they all loved. David meant all this, and even more than can here be told, when he told the disconsolate millions that "The Lord is our shepherd." It has ever been among the children of men in the struggle for existence, that the [illegible]

[illegible] Shepherd. He [illegible] such luxuriant pastures [illegible] Sorrow and [illegible] the surface [illegible] abiding peace. Even though [illegible]

Now [illegible] is in the [illegible] the Shepherd for his [illegible] want [illegible] hands [illegible] a parking [illegible]

Though I walk [illegible] the shadow of d[illegible] would fear follow were it not that the Shepherd was there with his rod and [illegible]

[illegible]

Now consider these wonderful things [illegible] what is the sum? What more can be said? The shepherd's care and work [illegible] complete. Far more than we can ask or think, as his bountiful gifts [illegible] the sweet singer of Israel tell this as he neared the end of his holy meditation, [illegible] cup runneth over. "Surely goodness and mercy shall follow me all the days of my life." Surely, after having been led all the way by such a shepherd—after he hath done so much to lead me in the paths of righteousness, I cannot stray. Can we ever cause the shepherd to pleadingly ask, "Will ye also go away?" O, Simon Peter, we join with thee as thou didst say, "Lord, to whom shall we go? Thou alone hast the words of eternal life."

Looking backward over the journey of life's pathway, our hearts fill with thanksgiving; our eyes are dimmed with the tears of unworthiness; David's words help to utter the thought that fills our soul. "O that men would praise the Lord for his goodness and for his wonderful works to the children of men."

Then let us so live as to dwell in the house of the Lord forever, being first to live acceptably in his tabernacle on earth, without blame, with love unfeigned among his sheep that are called by his name, and afterwards to go [illegible] with hands [illegible]

Our great Shepherd will [illegible] any promise [illegible] will [illegible] their trust in him. The days [illegible] sometimes [illegible] rugged [illegible] was no [illegible] the [illegible] until [illegible] and [illegible] the [illegible] of his [illegible] Eternal S[illegible] his [illegible] our Savior takes [illegible] calls himself the Good Shepherd. He said [illegible]

RESOLUTIONS FROM FRANKLINTON, LA.

[illegible] Baton Rouge District of the M. E. Church, South [illegible]

[illegible] in the Quarterly Conference of Franklinton [illegible] Baton Rouge District [illegible] M. E. Church, South [illegible] Church at [illegible]

W. L. DOBSON,
Sec'y Quarterly Conference.

[illegible]

Whereas, [illegible] Quarterly Conference of the [illegible] Baton Rouge [illegible] M. E. Church [illegible] R. W. Tucker [illegible] during the last four years [illegible] therefore be it

Resolved, That this Conference hereby extends to Brother Tucker its [illegible] for the good work [illegible] in the four years he [illegible] be it further

Resolved, That in whatever sphere [illegible] our prayers [illegible] and that we wish [illegible] work he is doing [illegible] and happiness for [illegible]

[illegible] the Quarterly Conference of Franklinton [illegible] Baton Rouge District [illegible] Church at [illegible]

W. L. DOBSON,
Quarterly Conference.

[illegible]

GRATEFUL THANKS

[illegible] a letter of grateful [illegible] Mrs. Fannie Rogers, [illegible] for the good [illegible] done me. One day, I [illegible] ill of a sudden and [illegible] death had struck me. [illegible] it was frozen and [illegible] they were burning. [illegible] getting worse and [illegible] temporary [illegible] and [illegible] bad [illegible] I suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

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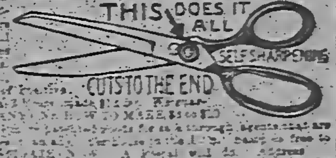

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THE LOUISIANA CONFERENCE JOINT INSTITUTES.

Nothwithstanding the inactivity of the committee appointed by the 1st session of our Annual Conference to represent the Sunday School. Epworth League, Missionary, Educational and Woman's Boards in arranging and holding joint institutes, to better acquaint our people with their several lines of work in the Conference bounds this year, we still believe the plan is feasible and capable of unlimited good.

The newness of the enterprise and the limited time in which the committee had in working it out, may account for their not having done anything visible up to date.

But wouldn't it be better to have first-class Institutes at such centers as Shreveport, Monroe, Alexandria, Baton Rouge, Lake Charles and New Orleans, representing all these Boards at once than to have an excuse for a Missionary Institute here, or Sunday School Institute there, and of an Epworth League Institute yonder, etc., through each of these departments of Church work? Every member of the Church needs to be instructed in all of these lines of Christian activity. On such occasions the several Boards could hold annual mid-year meetings, the presiding elders could call preachers' meetings in the same connection, and all could take their special courses in first-class Institutes. Such joint meetings would evidently have some advantages over single Board Institutes.

1. Better teachers could be secured. We have fine specialists throughout the Church who could be engaged for a month for our Conference and be sent from place to place until multitudes of our Methodists could be instructed and inspired by their thoroughly wroughtout messages. Think of what a blessing it would be to have our people gathered together for instruction and have a Bishop, a missionary secretary or returned missionary, a great educator, a down-town pastor, a Dr. Hamill, a Miss Belle Bennett, an Epworth League secretary, and other such characters besides our own Conference workers, clerical and lay, young and old. And yet this is easily practical by arranging the Institutes in succession and having the teachers go directly from one to the other, but the co-operation of all the Boards and workers in each of the Districts would be necessary to accomplish this end.

II. To have Institutes under all these Boards takes too much time and costs too much money. Beginning with the District Preacher's Meeting, then having District Home and Foreign Mission Society Conferences, and the whole scheme of Institutes would cost a great deal of time and money. But to to appoint a certain month in the year—say June for Institute work, and let every agency of the Church turn its attention and all make their plans that way, it would seem that any Christian worker or progressive Church member might spare the time and money necessary to ride up to the center of their respective Districts on a cheap railroad rate and board at actual cost and meet the leading Christian workers of their Church. It would belittle the intelligence and consecration of our Church members to expect anything less of them—after we have shown them that we have something worth going to.

III. The enthusiasm created would not be the least of the blessings of such a gathering. The hap-hazard, lifeless, planless, meaningless gatherings of some dozen or so Christians who expect nothing and try to get nothing out of some of our District Conferences or Institutes may be changed into something progressive and fraught with great possibilities. Suppose we were to have great teachers and great themes well planned, and zealous workers not a few to inspire them, all right in our own section of the State, at our very doors, and think of the college quartets, the elocutionists, the lecturers, the recreation and the social intercourse! All this would be of easy access and highly desirable under a well managed joint institute, including the representatives of our colleges, our organized Sunday School classes, and the literary and social departments of our Epworth Leagues. Why die of dry rot when there is life everywhere?

Who should compose the committee in charge of the Joint Institute programmes? Last Conference we acted without a plan and the committee was chosen hurriedly. (a.) Let the several Boards, including both the Women's, appoint one member of the joint committee. (b.) The presiding elders might be ex-officio members. (c.) Let this committee choose an executive committee of three to take the lead and act in the interim of a regular committee meeting. We have two Vanderbilt professors, an assistant Epworth League Secretary, two college presidents and other capable men in our Conference who could arrange a programme of the highest order so there would be no trouble at this point.

How could such an enterprise be financed.

In the first place, the expense of employing teachers, lecturers, etc, from our own people would not be heavy, and in the next place, if we give the people something good they will be willing to pay for it. (1.) The several Boards might make appropriations where they have funds. (2.) An initiation fee or collection from those in attendance might meet the need. (3.- The town where the Institute is held would doubtless help. This expense met, let the committee secure the cheapest possible board for those in attendance. Where there is a college, camp ground, or Chautauqua grounds, the regular mess-hall might be used and board secured at a nominal cost.

For instance, just as Centenary closes her session in Shreveport, the Institute could convene and the same cooks and butler be retained for another week and all our Methodist and wouldbe Church workers be invited to assemble for a course in Bible-study, missions, Sunday School and Epworth League methods. That such is practical, is in evidence in the success of the Vanderbilt and Southwestern University Theological Summer Institutes. The only thing remaining is to do it, and to do it, the first necessary thing is to get at it.

If the Baptists find it of great advantage to use the fifth Sunday in such work, and the teachers, the doctors, the farmers, and the rest must have series of Institutes to attain their highest development, should not we gather our people together with as much regularity and under as favorable circumstances and develop them to be "workmen that need not to be ashamed?" What say you, brethren?

P. O. LOWREY.

Many, La.

The greatest of the apostles, Paul, knew the difference between the pedantry that parades other men's imaginings or abstractions and the personal experience that was recited with all the clearness of certain knowledge and with all the enthusiasm of a genuine convert rejoicing in his first love as a disciple. Sound learning and good common sense never interfere with each other.—Southern Churchman.

A friend whom you have been gaining during your life you ought not to be displeased with in a moment. A stone is many years becoming a ruby; take care that you do not destroy it in an instant against another stone.—Saadi.

Marriages.

Oct. 28, 1908, in Lake, Miss., by Rev. C. McDonald, Mr. A. E. COTTEN and Miss BEULAH L. STREET.

Oct. 27, 1908, in the Methodist Church, Acona, Miss., by Rev. G. W. Bachman, father of the groom, Mr. DAVID SEE BACHMAN, of Winona, Miss., to Miss MANIE DIGGS, daughter of Mrs. Bettie Diggs.

OBITUARIES

May 7, 1908, at the home of Mr. Crow in Louisville, Miss., by Rev. J. W. Raper. Mr. W. A. CORLEY and Mrs. LOU COLEMAN.

Nov. 4, 1908, at the Methodist parsonage, in Louisville, Miss., by Rev. J. W. Raper, assisted by Rev. T. J. Hopper, Mr. H. C. SHEPHERD and Miss EARNIE BERTHA RAPER, daughter of Rev. J. W. Raper, of the North Mississippi Conference.

LOUISIANA CONFERENCE.

At Leesville, Dec. 9, 1908.

SCHEDULE OF TRAIN CONNECTIONS.

Members of the Louisiana Conference coming over the V., S. & P. will Leave Shreveport at 11:50 a.m., arriving in Leesville at 4 p.m.; or leaving Shreveport at 11:50 p.m. will arrive here at 4:38 a.m.

Those coming over T. & P. and connecting lines should come to Mansfield on the early morning train, taking K. C. S. at 12:24 p.m.

Those coming via Alexandria over the Watkins Road to Oakdale, take train from there at 9 a.m., reaching De Ridder in time for No. 2 on K. C. S., reaching here at 12:22 p.m.

Or they can go on to Lake Charles and come up on the night train, which leaves Lake Charles at 11:19 p.m., reaching here at 2:52 a.m.

Those over the S. P. should try to connect with No. 2, leaving Lake Charles at 9:22 a.m., arriving here at 12:24 p.m. Or they may come on night train spoken of above.

A new train has been put on, leaving Shreveport at 6:40 p.m., passing Mansfield at 8:07 p.m., reaching Leesville at 11 p.m. This train will not be of service to those coming by Lake Charles or De Ridder.

Ample provision will be made for the entertainment of all the preachers, lay delegates and lay committeemen. The latter invitation is an indorsement of Brother Winn's suggestion of this week.

Presiding elders will please send names of preachers coming up for trial, delegates and committeemen from their respective districts.

Preachers who would like their wives to accompany them will please let me know at once.

Brethren, if possible come on the trains that reach here during the day, for, as you know, it is not convenient to the Reception Committee, nor to your hostess to have you arrive at night.

Let everybody come in good spirits, scattering joy and sunshine in the homes where you are entertained, that the inmates may take knowledge that you have been with Christ; that your influence may be wholesome for his cause.

The editor is also invited to come, and bring anyone he may wish with him.

W. H. BENTON, P. C.

Leesville, La.

NOTICE.

Will the presiding elders and preachers-in-charge of the Louisiana Conference please call attention of the applicants for Admission on Trial, to the recent changes in the requisite for examination, which will take effect this year. The Committee will expect a thorough preparation for written examination.

PAUL M. BROWN,
Chairman Com.

MISSISSIPPI CONFERENCE.

CLASS OF THE FOURTH YEAR.

Dear Brethren: Will each of you let me know at once:

1. Have you taken the Correspondence Course?

2. If not, will you be ready for examination at Conference?

If you have taken the Correspondence Course, please bring and hand to the Committee your "written sermon," and the certificate from the Correspondence School of your grading. The papers sent by the School to the Committee sometimes do not reach us. Do this by the day before Conference meets.

H. W. FEATHERSTUN,
For the Committee.

Columbus, Miss.

NORTH MISSISSIPPI CONFERENCE.

NOTICE.

To the Pastors and Sunday School Superintendents of North Mississippi Conference:

Please send me your Children's Day money right away, so I can get my report ready. Respectfully,

W. O. HARRIS,
Treas. S. S. Board.

Rome, Miss., Nov. 4, 1908.

CLASS OF THIRD YEAR.

The Class of the Third Year will please meet the Examining Committee at the First Methodist Church in Water Valley, at 9 o'clock a. m., Tuesday, Dec. 1. The brethren will come prepared for a written examination.

L. M. BROYLES,
For Com.

FROM HARRISVILLE, MISS.

My Dear Dr. Boswell: We have had some good meetings on the Pinola Circuit this year. Rev. B. F. Jones, D. D., was with me at Rexford and Pinola and did some good preaching. Rev. C. H. Ellis was with us at Mt. Pisgah and did faithful work. Rev. H. M. Ellis was with us at Harrisville.

Our third Quarterly Conference opened the meeting at Harrisville, with our beloved presiding elder, Rev. A. F. Watkins, D.D., in charge, who remained with us until Monday, having begun the meeting on Saturday. Brother Ellis came on Monday. Both of them did some good work.

We have received on profession of faith, forty-nine members. I baptized three by immersion, which were my first.

We serve a good people, most of them are farmers. They have been very kind to us since we came to our new home—gave us a pounding and have been furnishing us with vegetables and other produce. May God bless them, every one.

M.R. JONES, P. C.

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Epworth League

By Rev. H. Whitehead.

EPWORTH LEAGUE TOPIC.

November 15. The Spirit-Inspired Life. Rom. viii: 5-11; Col. 1-9.

The subject of our lesson is The Spirit inspired life. Perhaps a good way to come to a realization of the inspired life, is to make comparison with the inspired Word.

The Inspired Book, is that book into which God has inbreathed himself. Of old holy men of God, wrote as they were moved by the Holy Ghost, and they have handed down to us the message of God. There were kings, and shepherds, priests and prophets, soldiers and men of peace, through whom God has spoken to us. To some there was the open vision of God, speaking, as a man might, face to face; to some there were visions and dreams of the night; others wrought under simple sense of duty, not knowing that they were a part of God's great evangel to men. Some of the men of old, marvelled at the visions they gave unto the people, not knowing whereunto they bore witness. A large part of the prophets, thought more of the people to whom they spake than of the coming generations. Through eighteen centuries the Bible was in preparation under the hands of differing men, who wrought alone, but to us comes the marvelous harmony of the Word in the completed Evangel. Through all there runs one great vital essential: God speaks through this book to men; and by whatever hands it has been wrought. God dwells in this book and his truth abides there.

2. God dwells in the inspired life. Christ, who manifests the Father to us by the Holy Spirit, is to dwell in the heart of every man inspired by the Spirit. Present in your thoughts will be the ever present Christ, you will have the mind of Christ. To put this in the thought of the Scripture lesson assigned for this subject, you will mind the things of the Spirit, or your mind will be filled with the things of the Spirit. He will be in your actions, in your purposes and in all that you are.

3. God speaks through an inspired life to men.

If The Father cannot speak through you to your fellows, it is doubtful if the Spirit dwells in you. Men are inclined to seek for the Spirit for the blessings to be received; but of you will search closely, you will find that the dominant thought is one of service to others. He is to endue you with power, he is to reveal all truth to you, that you may be a witness of the truth. You are sent out with others by the Master, even as he was sent of the Father. Men who do not stop to read the Bible, will stop to read the message of God written in your life. Are you willing to be a mouthpiece of God?

4. A few of the things which God would speak through an inspired life. He would tell by your lips and lives, that you have a Father in heaven, and that you are striving to live to the honor of your Father. He would have you tell that you have a Master who is lovable. Men talk freely about those for whom they care, and yet men who profess to love the Christ have but little to say about him. The world is far more willing to hear the messages of a Christ embodied in your life than perhaps you realize. It is [illegible] that you serve a lovable Christ, and you show forth his life. The inspired life should tell that the Christ loves men. Every one inspired by the Spirit, should breathe love for his fellows, and as the ambassador of Christ so minister to men that they shall know that not only a human but a divine love is following them. The inspired life should let the Master tell through it that sin is hateful, and that men can be saved from sin. Such a life should tell of the fellowship to come, of which we have here a type in the perfect accord that can dwell between earnest followers of the lowly Nazarene.

CONFERENCE OF MISSIONARY LEADERS AND WORKERS.

The Conference of Missionary Leaders will be held in the Methodist Training School, Nashville, Tenn., Dec. 30-31. An effort will be made to have present the president and secretary of every Conference Board of Missions and also every Conference evangelist and missionary secretary in our entire connection. This Conference will be a council of war. Its importance can hardly be overstated.

The delegates are to be given rooms and board in the school buildings at one dollar per day.

THE MID-WINTER INSTITUTE.

Immediately following the Leaders Conference will be the Mid-winter Institute of the Methodist Training School, from Jan. 1-10. The object of the Institute is to bring together the missionary workers of the Church for instruction, inspiration and fellowship.

The schedule of work will include three hours of lectures each morning. The first hour will be devoted to Bible Study, the second to Christian evangelism, and the third to missionary fields and movements. Two hours each afternoon will be given to free discussion of conditions, needs, methods and organization. Public addresses will be delivered each evening on vital Biblical and missionary subjects by representative leaders of America.

The expense for the entire ten days Institute is fifteen dollars, including fees, furnished room and board. Rooms should be engaged as early as possible.

For further information write

Rev. J. E. McCULLOCH,
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New Orleans, La.

CHURCH DIRECTORY.

New Orleans District: Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours at Church, 2 to 3 p.m.; church phone, Main 1775.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. J. Townsley, pastor; residence, 2725 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 975.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2303 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, corner Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 123.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 714 Seguin.

McDonoghville and Gretna, Rev. H. Whitehead, pastor; residence, 1624 St. Mary Street.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown [illegible].

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Anne St., opposite Jackson Square.

Rev. L. E. Wight, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

R. F. Harrell, pastor, Mary Werlein Mission; also secretary Y. M. C. A., 815 St. Charles.

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The fall session of the Russian Douma assembled recently in St. Petersburg. This is the first Russian Parliament that has outlived its first session and assembled for the second time. This is the third Douma, the first two being short-lived and accomplishing practically nothing in the way of legislation. It is probable that Russia will be able to travel on its way toward full constitutional government without further disasters on the road.

NEWS OF THE NOVEMBER CENTURY.

"I used to wonder," says Helen Keller, "why scientific men and others were always asking me about my dreams. * * * My dreams do not seem to differ very much from the dreams of other people." But the account by this wonderful blind and deaf girl of her dream experiences must be of unique interest. Her article on "My Dreams," will be one of the notable features of the November Century.

L. H. Bailey, Director of the College of Agriculture, Cornell University, and Chairman of the Commission on Country Life appointed by President Roosevelt, has written for the November Century of "College Men as Farm Managers," basing his article on valuable and suggestive facts and figures. He urges strongly co-operation of the farm and the college, points out how best to bring about this co-operation, and declares that the only salvation for agriculture is that it rise to meet the college man.

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FROM MONTROSE, MISS.

Dear Brother Boswell: Our annual meeting at Montrose began Oct. 18 and closed Sunday, Oct. 25. Our special help came in time to hold the evening service the first day, the morning having been left to the writer, owing to delayed trains.

Because of providential hindrances, Brother Harbin was unable to reach us during the meeting. Brother C. N. Guice, his co-worker, on reaching us, did faithful and efficient service, preaching three sermons daily and singing to the delight and edification of the large audiences which increased in numbers and interest to the last service. He proved himself a workman which needeth not to be ashamed. He does well the work of an evangelist; the Holy Spirit evidently working with him and through him in saving power. Special preparation had been made for the meeting in a series of prayer services. In addition to the weekly prayer meeting, a Tuesday afternoon meeting had been organized to specially wait on the Lord for a revival.

Beginning with October, both the young men and young ladies held special prayer meetings, apart, asking unitedly for the salvation of the the unsaved and the spiritual upbuilding of the entire membership. Some of the members added fasting, or abstinence, a number of Fridays preceding the opening of the meeting. Is it wonderful then that our God came in saving and enduring power? "And whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John xiv, 13,14.

Truly, the Lord hath done great things for us whereof we are glad. It had been said, "so nearly everyone is in some one of the churches, there can be only a very few added." But fifty-one were received into the Methodist Episcopal Church, South; eight joined the Presbyterians, and one pledged the renewal of membership in the Baptist Church in Newton, making a total of sixty. Most of these were on profession of faith. More than 100 professed conversion, or reclamation. Thirty-six new family altars were pledged and the young men's and young ladies' prayer meetings were pledged as permanent institutions.

Our Sunday School, among the best in the Conference, under the leadership of its efficient superintendent, Brother Preston L. Blackwell, aided greatly and many of the pupils were converted and added to the Church. Our League workers also did nobly, demonstrating to all the power of this arm of the Church.

Our community as a whole rejoice in this gracious visitation. We hope yet for greater and more far-reaching [illegible]

[illegible]

C. H. [illegible], P. C.

BROOKLYN, MISS.

Mr. Editor: On Oct. 27 we held our fourth Quarterly Conference for [illegible]. Brother Burton was with us in [illegible] health and [illegible]. This is his third year on the District and the work is in advance of any preceding [illegible] he will [illegible] the District another year. He ought to be, [illegible] he has the work well in hand and doubtless his fourth year will be the best. There have been many fine revivals throughout the District. The pastors will largely bring up fine reports. Brother Burton is one of our [illegible] progressive men, who is brotherly and considerate and a fine preacher. His sermon yesterday was thoughtful and full of spiritual power. He made a fine impression on his congregation. He said this was the largest Quarterly Conference on his District; composed of men whose aggregate weight was 1502 lbs., and 4 of the men about 6 feet in height. We had a most delightful Conference; its spirituality was most gracious. All hearts seemed joyous.

The spirituality of all the churches is most excellent. All the prayer meetings are good. There are scores of men and women who pray in public. Many of these are young people. Many have erected family altars. Many are loyal, ready to work anywhere and put their money in their Lord's work. Our report gave sixty accessions; 150 conversions; four large, fine working Epworth Leagues, two Home Mission Societies, with large working memberships. The Conference Collections all reported in full. The stewards reported their assessment would be paid in full by Dec. 1. This, all in spite of hard times and scarcity of money. This indicates loyalty to God and the Church and deep spirituality pervading the hearts of the people. People who have religion are glad to pay the Lord their dues.

The superintendents all reported good schools, with a nice contribution for missions. Each Epworth League President reported a good League and each doing a fine work; the Home Mission Societies well organized and growing in interest, broadening in work and liberality.

The Conference was most excellent in spirit and results and each and all were glad that they were present to participate in the deliberations. I must say it was most enjoyable. I do not think I ever attended a better one. May many blessings rest on Brooklyn and Bond. Cordially,

W. D. DOMINICK.

P. S.—I forgot to say that nearly 40 Advocates are taken. W. D. D.

THE BIBLE AND THE PROBLEM OF POVERTY.

This book, written by Samuel M. Godbey, deals with one of the problems of perennial interest. The problem of poverty will probably interest men as long as this present world lasts. The author has not attempted to deal with the whole problem of poverty, nor has he spent much time on solutions of the question, but this book is a study of poverty from the standpoint of the Bible.

The Pentateuch has no theories of social life; it was not an age of philosophy, but of material facts. The writer accepts the fact of toil as a part of life. He sees no curse in work, and presents the fact that before the fall Adam kept the garden. The lesson of Genesis is that nobility is not inconsistent with manual labor and a life of rude simplicity. Shepherd princes put their own hands to the tasks to be performed.

The law of the Sabbath is in the interest of the poor man, especially. The rich man may rest when he will, the poor man must toil when his fellows toil. Only a law that strictly requires his rest, can secure him the privilege of resting. The social purpose of the Sabbath, of the Sabbatic year, of the law of the tithe, in the laws concerning the lending of money all tended to lift the poor man without [illegible] his self-respect. They also stand in the way of amassing inordinate fortunes.

A very large part of the writings of the prophets are made up of the immediate problems of the day in which they lived. No small part of these related to the oppression of the poor, the fatherless and the widows by those who were in places of authority either through wealth or birth. To relieve the oppressed, judge the fatherless, and plead for the widow, was the ideal of civic life set forth by the greatest of the prophets.

In perfect harmony with the teaching of the prophets was Christ's doctrine that the discharge of every duty to man should take precedence of every act of worship. But the prophets made their appeal to the rich, while Christ made his appeal to the poor. He waged no war against wealth, but he regarded the rich as unfortunate. It is safe to say that no man who faithfully walks in the steps of Jesus can lay up one of the fabulous modern fortunes.

But send a dollar to the author at Nashville, or to Fleming H. Revell Co., and get the book. Only a few suggestive lines are offered here.

OUR FRIENDS.

We give below a list of our friends who have helped us by sending in the largest number of subscribers. In this list the names sent in the last few days have not been included. In a few weeks we will show the list of clubs again.

Those who have sent us between five and ten are:

Rev. J. W. Campbell, Rolling Fork.
Rev. V. C. Curtis, Coldwater, Miss.
Rev. W. L. Graves, Mathiston, Miss.
Rev. J. W. Harper, Blairstown, La.
Rev. C. C. Gibson, Meadville, Miss.
Rev. W. R. Goodlock, Mathiston, Miss.
Rev. H. R. Hill, D. D., Shreveport, La.
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Rev. A. C. Anderson, Belden, Miss.
Rev. H. C. Brown, Washington, Miss.
Rev. C. E. Cain, Hamburg, Miss.
Rev. W. M. Dorman, Lexington, Miss.
Rev. W. J. Newson, Jackson, La.
Rev. F. B. Ormond, Lauderdale, Miss.
Rev. J. A. Parker, Simsport, La.
Rev. J. A. Poe, Mayhew, Miss.
Rev. Ed. Stine, Grand Chenier, La.
Rev. W. L. Storment, West, Miss.
Rev. B. B. Sullivan, Montpelier, Miss.
Rev. H. W. Featherstun, Columbia.
Rev. Dennis Fordham, Green, La.
Rev. J. M. Huggins, Wall Hill, Miss.
Rev. J. T. McVey, DeKalb, Miss.
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Miss Mit Doty, Kosciusko, Miss.
Rev. L. T. Sargent, Mariette, Miss.
Rev. R. I. Allen, Carrollton, Miss.
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Rev. T. E. Gregory, Tomnolen, Miss.
Rev. W. H. Lane, Monticello, Miss.
Rev. A. H. Parker, Pelican, La.
Rev. L. F. Alford, Pachuta, Miss.
Rev. S. S. Bogan, Milburn, La.
Rev. H. J. Boltz, Pleasant Hill, La.
Rev. Paul M. Brown, Tr[illegible], La.
Rev. B. H. Rawls, Decatur, Miss.
Rev. S. L. Riggs, Kentwood, La.
Rev. M. S. Rutledge, Pin[illegible], La.
Rev. R. O. Weir, Bayou [illegible], La.
Rev. Lastie Hoffpauir, Lake Arthur, La.
Rev. Eugene Johnson, P[illegible], Miss.

Those who sent from ten to fifteen are:

Rev. W. L. Hunnicut, Edwards, Miss.
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Rev. A. M. Broadfoot, Bay Springs, Miss.
Rev. W. H. Lewis, Port Gibson, Miss.
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Mrs. A. G. Hall, Timberville, Miss.
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Rev. J. D. Harper, Bunkie, La.
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Rev. W. W. Simmons, Gloster, Miss.
Rev. J. V. Bennett, Auburn, Miss.
Miss Susie Reed, Natchez, Miss.
Rev. R. Randle, Lisbon, La.
Rev. H. C. Edmonson, Slate Springs.
Rev. W. A. Betts, Pelican, La.
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Rev. J. M. Alford, Baker, La.
Rev. A. G. Shankle, Ruston, La.
Rev. W. L. Linfield, Woodville, Miss.

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Rev. J. W. Thurman, Barlow, Miss.
Rev. S. D. Howard, Eunice, La.
Rev. W. F. Woodward, Haynesvl, La.
Rev. R. H. Wynn, Minden, La.
Rev. F. A. Lane, Forest, Miss.
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Those who sent from twenty to thirty are:

Rev. C. O. Bennett, Merrouge, La.
Rev. T. J. Durrett, Nettleton, Miss.
Rev. J. A. Goad, McCool, Miss.
Rev. R. A. Clark, Booneville, Miss.
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Rev. H. P. Lewis, Sr., Liberty, Miss.
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Rev. J. T. Abney, Sumrall, Miss.
T. J. Wilson (deceased) Belden, Miss.
Rev. W. W. Jones.
Rev. J. W. Rogers, Winona, Miss.
Rev. E. Blizzard, Myrtle, Miss.
Rev. S. A. Brown, Byhalia, Miss.
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Rev. O. L. Savage, Iuka, Miss.
Rev. M. L. Ward, Mantachie, Miss.
Rev. W. W. Woolard.
Rev. G. W. Gordon, Myrtle, Miss.

Those who sent from thirty to forty are:

Rev. P. O. Lowry, Many, La.
Rev. W. D. Dominick, Brooklyn, Miss.
Rev. R. T. Nolen, Philadelphia, Miss.
Rev. B. E. Meigs, Carthage, Miss.
Rev. C. C. Griffin, Daleville, Miss.
Rev. J. F. McClellan, Trenton, Miss.

Those who sent from forty to fifty are:

Rev. D. E. Kelley, Bogue Chitto, Miss.
Rev. M. H. Moore, Sharon, Miss.

Those who sent from sixty to seventy are:

Rev. G. W. Bachman, Winona, Miss.

Those who sent from seventy to eighty are:

Rev. W. G. Harbin, Greenville, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Carrollton	a.m. Nov. 15
Epworth	p.m. Nov. 15
Plaquemine	Nov. 22
Second Church	a.m. Nov. 29
Rayne Memorial	p.m. Nov. 29

F. N. PARKER, P. E.

Shreveport Dist.—Fourth Round.

Ida, at Dixie	Nov. 21, 22
Texas Avenue	Nov. 23,
Greenwood	Nov. 25,
Noel's Tab.	Nov. 26,
Hornbeck, at Holly	Nov. 28, 29
Bon Ami, at Carson	Nov. 29,
De Ridder	Nov. 30,
Leesville	Dec. 1,
Zwolle	Dec. 5, 6
Mansfield	Dec. 6, 7
Shreveport, First Church	Dec. 7,

"He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." II Cor. ix. 6-7.

T. J. WARLICK, P. E.

Baton Rouge Dist.—Fourth Round.

New Roads	Nov. 21, 22
Port Vincent, at New River	11 a.m. Nov. 28,
Baton Rouge, 1st Church	Nov. 29, 30
Baton Rouge, 2d Church	Nov. 29, 30
Live Oak, at Palmetto	Dec. 5, 6

R. W. TUCKER, P. E.

Alexandria Dist.—Fourth Round.

Natchitoches	Nov. 15,
Glenmora	Nov. 17,
Dry Creek, Hopewell	Nov. 19,
Colfax	Nov. 21, 22
Bunkie	Nov. 27,
Simmsport	Nov. 28, 29
Opelousas	Nov. 30,
Pineville	Dec. 2,
Boyce	Dec. 6,
Alexandria	Dec. 7,

N. E. JOYNER, P. E.

Arcadia District—Fourth Round.

Winnfield	Nov. 15, 16
Ruston	Nov. 16,
Bernice, at Ala.	Nov. 18,
Lisbon, at Arizona	Nov. 21, 22
Cotton Valley, at P. Valley	Nov. 25,
Ringgold, at Andrew's	Nov. 27.
Lanesville, at L'ville	Nov. 28, 29
Minden	Nov. 29, 30

The attention of the preachers is called to paragraph 134, Discipline of 1906, so they will be prepared to answer question 19.

BRISCOE CARTER, P. E.

Monroe District—Fourth Round.

Mangham, at Girod	Nov. 14, 15
Tallulah, at Delhi	Nov. 15, 16
Waterproof	Nov. 21, 22
Lake Providence	Nov. 28, 29
West Monroe	Dec. 1,
Downsville, at Douglas	Dec. 5, 6
Monroe	Dec. 7,

J. E. DENSON, P. E.

Crowley Dist.—Fourth Round.

Patterson	Nov. 14, 15
Morgan City	Nov. 14, 15
French Mission	Nov. 16, 18
Grand Chenier	Nov. 20, 22
Lake Arthur	Nov. 23,
St. Martinville	Nov. 25,
Prudhomme	Nov. 27,
Crowley	Nov. 27,
Gueydan	Nov. 28,
Eunice	Nov. 28, 29
Jennings	Nov. 30,
New Iberia	Dec. 1,
Jeanerette	Dec. 2,
Lake Charles	Dec. 3.

J. M. HENRY, P. E.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—Fourth Round.

Minter City, at Minter	Nov. 14, 15
Tomnolen, at ——	Nov. 19,
Mars Hill, at Hopewell	Nov. 20,
Slate Springs, at ——	Nov. 21, 22
Vance	Nov. 28, 29

E. S. LEWIS, P. E.

Durant District—Fourth Round.

Ebenezer	Nov. 14, 15
Lexington	Nov. 16,
Black Hawk	Nov. 21, 22
Sidon and Tchula	Nov. 28, 29

S. M. THAMES, P. E.

Corinth Dist.—Fourth Round.

New Albany Ct., at Union	
Myrtle Ct., at Pleasant G.	Nov. 14, 15
Blue Spgs. Ct., at Belden	Nov. 16,
Jonesboro Ct., at ——	Nov. 21, 22
Rainey and F. Ct., at ——	Nov. 22, 23
Wheeler Ct., at Shady Gr.	Nov. 28, 29

BEN P. JACO, P. E.

Aberdeen Dist.—Fourth Round.

Nettleton C[illegible]	Nov. 14,
Amory and Nettleton, at A.	Nov. 15, 16
Bounds, at Pine Ridge	Nov. 20,
Pittsboro, at Calhoun City	Nov. 21, 22
Vardaman, at Ellzey	Nov. 22, 23
Aberdeen Ct., at Pleasant G.	Nov. 26,
Okolona Ct., at Tranquil	Nov. 28, 29

J. H. MITCHEL, P. E.

Greenville Dist.—Fourth Round.

Cleveland	a.m. Nov. 15,
Cleveland Ct.	p.m. Nov. 15,
Delta Mission	Nov. 19,
Rosedale	Nov. 22, 23
Glen Allan	Nov. 25,
Shaw, at Shaw	Nov. 28, 29

R. A. MEEK, P. E.

Columbus Dist.—Fourth Round.

Sturges, at Sturges	Nov. 14, 15
Hebron	Nov. 21, 22
Cedar Bluff	Nov. 28, 29

L. M. LIPSCOMB, P. E.

Sardis Dist.—Fourth Round.

Sardis	Nov. 14, 15
Arkabutla	Nov. 17,
Crenshaw	Nov. 19,
Longtown	Nov. 21, 22
Eureka, at Mt. Olivet	Nov. 28, 29

W. M. YOUNG, P. E.

Oxford Dist.—Fourth Round.

Coffeeville Ct., at Bethlehem	Nov. 14, 15
Abbeville Ct., at Abbeville	Nov. 15,
Holly Springs Ct., at Early Grove	Nov. 19,
Red Banks Ct., at Victoria	Nov. 20,
Potts Camp Ct., at Pisgah	Nov. 21, 22
Ashland Ct., at Salem	Nov. 24,
Waterford Ct., at Asbury	Nov. 25,
Oxford Station	Nov. 26,

Rev. W. S. Lagrone will meet the pastors of the district at Holly Spgs. Oct. 21, at Oxford on Oct. 22.

J. E. CUNNINGHAM, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman	Nov. 21, 22
Pearl River, at Byrds Chapel	Wed., Nov. 25,
Monticello, at M.	Nov. 28, 29
Wesson	Wed., Dec. 2,
Tylertown, at Waterhole	Dec. 5, 6

GEO. H. THOMPSON, P. E.

Jackson District—Fourth Round.

(In Part.)

Florence, at Richland, at 11	
Eden, at Pleasant Hill	Nov. 14, 15
Terry, at Byram	Nov. 21, 22
Mount Olive	Nov. 28, 29
Madison	Dec. 1,
Flora	Dec. 4,
Yazoo City	Dec. 5, 6
Lintonia, at Bethany	Dec. 6, 7

The pastors will please call attention to Questions 14, 16 and 29, in order that written reports may be presented in answer to each.

A. F. WATKINS, P. E.

Vicksburg Dist.—Fourth Round.

Anguilla, at A.	Nov. 14, 15
Meyersville	Nov. 18,
Satartia, at Mt. Olive	Nov. 21, 22
Bolton, at Bolton	Nov. 24,
Harriston, at Lorman	Nov. 28, 29
Vicksburg, at C. St.	Dec. 3,
Rocky Spgs., at Oak R.	Dec. 5, 6
Port Gibson	Dec. 6, 7

G. H. GALLOWAY, P. E.

Newton Dist.—Fourth Round.

Neshoba, at ——	Nov. 14, 15
Raleigh [illegible]	Nov. 15, 16
Indian Mission, at Philadel[illegible]	Nov. 16,
[illegible]	Nov. 17,
[illegible]	Nov. 21,
Car[illegible]	Nov. 21, 22
[illegible] Hill, at [illegible]	Nov. 2[illegible]
N[illegible]	Dec. 5, 6

[illegible]AS. M. [illegible], P. E.

Seashore Dist.—Fourth Round.

[illegible]	Nov. 13,
[illegible]	Nov. 14, 15
[illegible]	Nov. 16,
[illegible]	Nov. 17,
[illegible]	Nov. 18,
[illegible]	Nov. 19,
[illegible]	Nov. 20,
[illegible]	Nov. 2[illegible]
[illegible]	Nov. 2[illegible]
Hattiesburg, Main St.	Nov. 21,
Gulfport, 25th Ave.	Nov. 28, 29

M. L. BURTON, P. E.

Natchez Dist.—Fourth Round.

Fayette, at Fayette	Nov. 15, 16
Bethel, at Macedonia	Nov. 21, 22
Natchez, Pearl St.	Nov. 28, 29
N[illegible]	Nov. 29, 30
M[illegible], at Cool S[illegible]	Dec. 5, 6

J. T. LEGGETT, P. E.

THE NOVEMBER HOUSEKEEPER.

[illegible] the [illegible] from the [illegible] The Public Schools and [illegible] in THE HOUSEKEEPER for November. It is one of [illegible] The Truth [illegible] Public Schools. Any parent [illegible] every- [illegible] would [illegible] of the great- [illegible] has to say [illegible] those [illegible] conditions. [illegible] fiction [illegible] The [illegible] Thanksgiving [illegible] "Winning the Fight Against Consumption," is an article prepared by the editors. "How We Elect Presidents," by Dora Bacheller tells the story for women readers. The departments are full of interest for the home. THE HOUSEKEEPER CORPORATION, Minneapolis, Minn. Seventy-five cents a year.

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J. A. [illegible] DeLoach Mill ever made (22 years [illegible]
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H. B. HELM, General Superintendent.
E. C. D. MARSHALL, General Freight & Passenger Agent.
Shreveport, La.

TWO MEN OF EDUCATION.

The car was crowded, and two men thrown for the half hour into the same seat, fell at once into pleasant and friendly conversation.

"You are a Yale man, I see," said the elder, presently indicating the class pin conspicuous on the lapel of his companion's coat.

"I am so fortunate," complacently. "And you?"

"I take pride in having graduated from a district school among the green hills of Connecticut."

"Excuse me, sir, but you asked such intelligent questions and seemed so conversant with the classics as well as with modern languages, that I, of course, supposed you to be a college man."

"There never seemed to be time for me to go to college. I have been in business since I was a mere boy. I graduated in Greenleaf's National Arithmetic, and was tolerably thorough in the other so-called common branches when I left the district school; and our minister, who was one of the town committee, got me a place in his brother's store in the nearest city.

"The minister was a good fatherly sort of a man, a real pastor; and appreciating how strange his lambkin would feel in his new pasture, he went with me and remained for a few days' visit until I became used to the place. He was one of the sort of ministers who do their preaching in the pulpit, and out of it enter into the everyday life of each individual in their church family.

"During our short journey across country (for he carried me with his own reliable horse and chaise), he dropped into my mind a good many seedling ideas as to the proper value of time. Taking a newspaper, he showed me the pettiness of the trivial daily happenings that it chronicled, and taught me to take a hasty view of the telegraph news and of the editorial page by which I could keep up with the times by the expenditure of a very few moments each morning.

"'You are going into business,' he said, 'and your cousin Theodore goes to a school to get fitted for college. Now, if you so choose, you may at forty be as scholarly a man as he.'

"When I looked puzzled, and no doubt incredulous, he took a small volume of miscellaneous essays from his pocket and went on with his talk, saying:

"'You are fond of reading. Now, instead of spending your time, your precious odd moments, over gossipy newspapers and trashy novels, master the contents of this book; do not merely go through it in cursory fashion, but master it, so that you could pass an examination of its contents with credit to yourself and to the friend who has so much confidence in your ability that he presents it to you as the nucleus of a future library. If you desire books for reference or for further study, you will find them in my brother's library, for I have arranged that you are to board in his family.'

"I took the book gratefully, but with a mingled feeling of curiosity and dismay, I remember; but that very night I found time to dip into it, and ever since I have found more or less time every day for study. My library, of which indeed that little volume was the beginning, is something of a curiosity, as it is largely made up of pocket editions. Much of the time I have boarded outside the city, and going back and forth by train I have spent the time of transit in study.

"That first little book was suggestive. It led me to study the Bible, or to keep up any study begun at home with a devout grandmother, at the Sunday school and at the district school, for each morning's session in those days was begun with a general exercise of prayer, praise and reading of the New Testament, in which the teacher catechized us as thoroughly as in our geography.

"It was quite a long time before I mastered the little volume so that I understood every allusion; but when I had arrived at that point I had acquired a love of study and a knowledge of the fact that nothing is small or of little importance. The seed is at the root of the ripened harvest, and those garnered moments were my seed time to study.

"I have told this story a great many times to a great many young people. I like to buy suggestive books and to give them away. I do it as interest paid for the little volume of essays, and in memory of my dear old pastor, who never outlived his love for the young or his interest in their advancement.

"Now and then I see the seed taking root and bearing fruit. I have a young friend who is the pastor of a church in a manufacturing district, where there are a great many young working people, most of whom are only graduates of the common district school, but by being taught the value of time and of making the most of opportunities, they are making marvelous spiritual and mental growth.

"He has organized a reading club and a library as auxiliary to the Society of Christian Endeavor, and has begun teaching classes in English literature, history, civil government and physical geography. The younger members are studying the town in which they live: its geometrical form, its geographical position, its area, its government, its politics, its resources. They are making a cabinet of everything to be found in the township, vegetable, animal and mineral, and classifying the specimens intelligently.

"I am free to say that there is not a resident in the township who is not astonished at the extent and variety of that collection, and the work is by no means done yet; and what greatly enhances its value in my eyes is, that it is entirely the product of odd minutes."

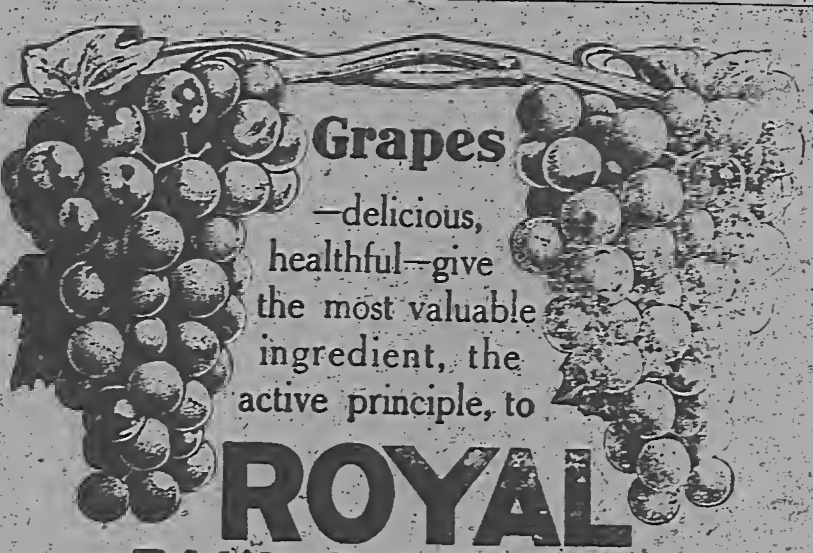
"According to your theory," said the college men, who had been an interested listener, "anyone with a thorough common school education as a basis and a realization of the value of odd minutes may attain to almost anything in the way of education."

"Nothing is more true; yet I do not by any means belittle the advantage of a university course, but I do say make the most of the common school; magnify the work of the teacher of the common school; put none but the best into that position, and impress them with the fact that they have under their care, from day to day, the future men and women who are to hold this country as a Christian nation."—(The Christian Intelligencer).

THE SMALL REPAIRS.

I am a firm believer in the stitch in time—most women who have been trained by sensible mothers do. I know that the freshness of wearing apparel can be prolonged by vigilance and the timely use of the needle. I saw a basketful of beautiful silk stockings the other day which are entirely out of commission through carelessness. In some of them stitches had been allowed to run down till there was no hope of repairing the mischief, and in others small holes had been allowed to grow to large ones, and the stockings were of no further use.

The owner happened to be able to replace them, but that did not excuse her negligence. Had she been poor I doubt if she would have taken better care of her belongings. There are women to whom money comes hard who neglect to protect the hems of their petticoats with a braid of some sort, and who pay no attention to the call for repairs till the damage becomes serious and requires the expenditure of a great deal of time. They never look trig and trim because they will not repair buttonholes, replace missing buttons, and mend small breaks in the stitching of clothing.—*Southern Churchman.*



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REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, NOV. 12, 1908.

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VOL. 55—No. 46.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2756.

Glances at the World.

Dun's Review of Trade has the following to say concerning the business enterprises of the country: "Decided improvement is noted in most trade reports this week, especially in respect to distributive departments. Orders have come to manufacturers more freely, in many cases accompanied by requests for immediate or very early delivery. Evidences of increased confidence are numerous, and prices are more firmly held where concessions have been offered recently without attracting buyers. Many mills have resumed after months of idleness, sufficient orders having accumulated to assure active capacity during the balance of the year, and there is a general belief that contracts will be placed freely during the next two months. Textile mills and shoe shops make particularly good reports, and the broadening demand for pig iron testifies to the expectation that a good volume of business is coming to the steel mills. Weather conditions have stimulated retail trade and needed rain has greatly improved the situation, especially at mills that were idle because of low water. Winter wheat prospects have also brightened, and forest fires no longer prevail."

* * *

A few states have legislated against the "cigarette," Louisiana among the number. Other states will follow. Kansas will likely do so at the next session of its Legislature. Some figures that will be presented to the body will stir the lawmakers to action. What prevails in Kansas doubtless prevails in all states where no action has been taken. A press dispatch to the great dailies gives out the following: "Prof. Wm. McKeever, of the Kansas Agricultural Department, has tabulated reports based on personal investigation of the condition of 2500 cigarette-using schoolboys, who are described by Prof. McKeever as 'sallow,' 'sore-eyed,' 'puny,' 'squaky,' 'sickly,' 'short-winded' and 'extremely nervous.' Cigarette-smoking boys and students, Prof. McKeever found, suffered from sore throat, weak eyes, pain in the chest, short wind, stomach trouble and pains in the heart. They also tended to obesity in some cases. The effect on mental activity was marked, several very youthful smokers were nearly imbeciles, and out of 2500 examined only six were marked bright students, ten were average and the rest were poor or worthless. It is this wholesale indictment of the cigarette by McKeever that has wrought up Kansas, and will probably mean legislation." That presents a fearful outlook for the future of Kansas boys.

* * *

Actors and actresses, it seems, have less respect for the sanctity of the marriage relation than any class of people in our country. Whether they "marry in haste and repent at leisure," and go to the divorce court for relief, or whether they marry simply because it is the custom of the country, and use the divorce court as a convenience, does not fully appear. Only one thing is clear: they have little respect for God's law of marriage. One reason for this, perhaps, is because these men and women have no homes. They are always on the road, and know little or nothing of social life outside of what they experience and see in hotels and boarding-houses. Some of these men and women overdo the thing. We read of a leading actor who, a few days ago, married the fourth time. Three of the women he married had been divorced, and he had been divorced twice. Such scandals seem to be taken as a matter of course by the public. The parties to them forfeit nothing in the way of popularity—indeed, a divorce brings to some of them notice they would not otherwise receive. The sad thing about this business is the fact that not a few people obtain well-nigh all the knowledge they have of morals from the stage, and when they note that actors and actresses have so little regard for marriage, and are not frowned upon by theatre-goers, they necessarily imbibe the same spirit. But, if it be true that they have so much regard for the marriage relation that they will not tolerate a violation of the marriage vows, then it must be that much social corruption exists in their ranks. Looked at in either way, the marriage of one man twice divorced himself to three divorced women in succession is an intolerable scandal. The marriage and divorce laws of our country are too lax.

* * *

Archbishop Glennon, of St. Louis, was employed by the United States Government some months ago to take the census of the Roman Catholic Church in this country. Why an Archbishop was employed to do this secular work has never been made public, as far as we know. We presume, however, the thing was inspired by some "prince of the Church," and the authorities simply acquiesced. We have not heard of any Episcopal or Methodist Bishop, Baptist or Presbyterian dignitary applying for a like job. It is unprecedented in our history, and without justification. But be this as it may, Archbishop Glennon, according to the reports made in the papers, has given out the figures as to New Orleans and the diocese of Archbishop Blenk. The report is that in the city of New Orleans there are something over 181,000 Roman Catholic "communicants." To us, the statement seems incredible. The last Federal census showed less than 300,000 inhabitants in the city. Probably the number, after eight years, has grown to 310,000. If there are 181,000 Roman Catholic "communicants" in the city, what must be the Roman Catholic population? As a rule, the population of a church—that is the communicants and infant children of communicants, and those who are adherents, though not members—number about three to one. On this basis the Roman Catholic population of New Orleans would count something above the number of all the people in the city, including Protestants, Jews and infidels, as well as "the faithful." Our notion is the press dispatches made a slip, substituting "communicants" for population, and thereby have grealy augmented the strength of Romanism in New Orleans.

* * *

The *Monroe Enquirer*, of South Carolina, gives its readers information concerning an invention by Dr. H. F. Chreitzberg, which, if put to use by the railroads of the country, will doubtless save many wrecks and many lives. Dr. Chreitzberg is a preacher of high standing in the Western North Carolina Conference, Methodist Episcopal Church, South. The *Enquirer* says it is "a device whereby an engineer has absolute control of the working of switches. Millions of property and thousands of lives have been lost by trains running into open switches. A careless switchman forgets to close a switch or the hand of a criminal opens the switch, and the train dashes in and is wrecked. With the little piece of mechanism, Dr. Chreitzberg has invented, attached to a switch all danger of a wreck on open switches is done away with. No matter how fast the train is running, the engine man can throw the switch to the main line. The device is attached to the switch, and there is no change whatever in the form of the switch. Dr. Chreitzberg has a model railroad equipped with engine, switch and signal board, and the model works perfectly. For over three years Dr. Chreitzberg has been at work on this invention. We fully believe that he has something which is worth a fortune. There is no other invention like it. Like a great many other useful inventions, the little switch-throwing device is simple, and it will cost but a few dollars to equip a switch with it. The invention will soon be patented."

* * *

Mr. Thomas Taggert, who, for the four years ending with last July, was chairman of the Democratic National Committee, has given out a statement to the effect that he "is not a candidate for United States Senator." We dare say he would stand no show of election should he offer for the position, but he has done well to announce that he is not a candidate. It will relieve the anxiety on the subject—numbers of people in Indiana and elsewhere believing that he is not a suitable man for such a dignified and honorable position, for, though he might not have been elected himself, he would possibly keep some good man out of the place. It is no bad sign when such men as Mr. Taggert are turned down. Men of his sort have had too much to do in shaping the politics of our country, but they are passing—we hope never to return.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

THE PENITENT'S PRAYERS.

By Rev. W. L. C. Hunnicutt.

Father, spare thy erring child;
Though I've strayed in wandrings wild
And deserved thy chastening rod,
Still thou art my father, God.

Though I've disobeyed thy word,
Heeded not the call I heard,
Sinned despite thy warning voice,
Grieved thee by my willful choice,

Yet, my Father, I return—
All my self-will I'd unlearn;
Though ungrateful I have been,
Jesus died to save from sin.

Keep me, Father, lest I stray;
Take my sinfulness away;
I with tears each sin would blot—
Spare thy child and chasten not.

Evil I would cease to do,
And to duty's call be true;
Glad thy loving child to be,
I would find my home in thee.

HOLDING ON TO THE TRUTH.

BY REV. R. F. HARRISON.

Dear Dr. Boswell: Your editorial on "Things That Hurt," in a recent issue of the ADVOCATE, was timely and to the point. I was thankful for its appearance. A few more on the same line will be in perfect order.

One has only to observe his fellow-man, read the newspapers and learn of the awful crimes committed, in order to be convinced of the dreadfull reality of the "fall" of Adam and Eve, and its tremendous consequences. To him whose eyes have been opened, it is no "allegory of the fall," but a fearfully literal and staggering fact!

Again, the person who rejects the statement made of Jonah, and denominates it the "fable of Jonah," virtually repudiates Jesus Christ: for he accepted the account as literal, saying to those who were seeking a "sign": "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

Jesus evidently considered it no "fable," but an actual occurrence, intended to typify his burial and resurrection, just as he expects us to understand it to-day and for all time.

He who discounts Christ's sayings discounts Christ himself; and that person, no matter whether editor, minister or layman, should be discounted by the Church of Jesus Christ. Nothing so honors God as to implicitly believe his Word; nothing so dishonors him as to disbelieve it. When he said "Let there be light, and there was light," light came at his word, and that is what he wants us to see and believe. *And I do.*

When Jesus Christ called forth Lazarus to life from his grave by his word, he expected us to believe it *just that way. And I do!*

What we greatly need to-day in Methodism is enforcement of discipline. The Lord hasten the day when it will be enforced!

Luella, La.

ARE WE SAFE AS METHODISTS?

There is a sense in which we are not safe until we are in heaven, and there is another in which we are safe as long as our hearts are changed by the Holy Spirit, and then are kept in that condition by our living as God requires; but the question with which we now wish to deal is, Are we safe as an organized, active church?

Perhaps no one would dare to say that we are not the best organized church on earth, and, too, all things considered, that we are not the most thoroughly equipped church on earth, but still that does not leave us groundless for inoptimistic tendencies, and even a fearful spiritual wreck.

One tendency is to suspect one as being prejudiced or jealous if he finds fault with certain practices, etc., and hence is passed wholly unnoticed, or treated as an enemy to harmony and brotherly love, and the practices allowed to continue.

But, suppose we concede that the one finding fault was prejudiced, or jealous, or both, would it be wise to pass the practices unnoticed and uncorrected that are hurtful and jeopardizing our very existence as a holy and godly organization? Cannot the most stupid see that such a tendency, if not checked and ended, will inevitably bring speedy ruin to the spirituality of any church, however perfect in its organization and equipment. We ought to be glad to discover any practices that are in the least destructive to our spirituality and end them as soon as possible.

Another tendency is that of praising what has no merit at all, and also praising the worthy beyond real merit, even to sinful extravagance. Such a tendency is a gradual death to conscience and a pamperer of that pride of which Solomon spoke when he said: "Pride goeth before destruction, and an haughty spirit before a fall." (Prov. xvi. 18.)

Another tendency is the love of money, which St. Paul declares: "For the love of money is the root of all evil." (I. Tim. vi. 10.) In proportion as one loves money, in that proportion does he lose interest in others, unless they are helpful or favorable to his getting it. His heart grows cold and dead, and he becomes more and more liable to act and speak falsehoods, as well as to adopt unjust methods to get it. Indeed, he is on the road to all manner of sins.

Another tendency is not to enforce discipline at all. No organization is worthy of a name as such, if it has no rules for its regulation, and not even then, if it does not enforce them rigidly. Where is the church or conference in Southern Methodism that is not loose in enforcement of discipline, if not neglecting it almost altogether?

Another tendency is to lightness and foolishness. Many of our representative men when they appear before our Conferences and our people generally to represent our important interests, seem to think that, if they succeed in awakening the interest necessary, and especially to secure the collection desired, they must crack jokes, turn to a clown and have an abundance of laughter and fun. The same, unfortunately, is true of ministers while preaching to children. Some seem to think it very necessary to have a big time of fun to get children to be religious. Once, after it was announced that a certain brother would preach to the children, a little girl said, "We'll have fun now!" That was her best idea of it.

What does all this mean, if it does not mean false views of sacred things and a perverted religious taste. Solomon said, "The simple inherit folly" (Prov. xiv. 18), and in the following twenty-fourth verse he said: "Foolishness of fools is folly." Seriousness is departing from us, although Paul said "that the aged men be sober, grave." (Titus ii. 2), of course, as an example to all the rest. Solomon said: "The thought of foolishness is sin." (Prov. xxiv. 9.)

Another tendency is a disregard for deliberately made promises. Not only is this true with the laity, but also the ministry. During a service, while a protracted meeting is in progress, a whole audience will make a promise and break it before the next service.

Other tendencies could be mentioned, but these are sufficient to enable us to see that we are not safe while such tendencies obtain, and, too, they enable us to find the reasons for our present lackings, whether in the number and consecration of ministers, or true spiritually of our people.

Let us so awake against all evils then we shall indorse no one nor anything that is wrong. Let us become a synonym for all that is just, honorable, pure and good, and then our ranks will be filled with the needed numbers, and with the right men.

ISAAC L. PEEBLES.

BREAKING APPOINTMENTS.

BY REV. R. F. HARRISON.

In order to success along any line there must be system, regulation and punctuality. Without these there will be failure. It takes this in the home, in the business world and in the Church, in order to complete success. Where a minister announces, "I will preach for you all next fourth Sunday, unless providentially hindered," he should certainly do so. If he fails to do so, and breaks his appointment several times, disappointing his people, without a good reason, he will soon find his congregation dropping off; and if he continues to do so, he will soon awake to the realization that his *appointments* have become his *disappointments*. If he disappoints the people, like begets like, and they will soon most certainly disappoint him. He will soon face empty pews. I have seen congregations drop off to only a few because of this laxity. Preachers, do not break your appointments!

Luella, La.

A REPLICATION.

The strictures of both the editor and his correspondent, Mrs. McKinney, on my late article on "Substitution" calls for some notice at my hands.

Both the editor and Mrs. McKinney seem to think my argument is a liquor argument, while the question is primarily one of substituting on our Lord.

The editor says: "In this matter let every man be fully persuaded in his own mind." To this I must except. If the sacrament of the Lord's Supper is a man-made ordinance, then man has the privilege to choose whatsoever elements he may think proper, or which he may be "fully persuaded in his own mind" most fittingly represents the thing signified. But if it is a divine institution, then conformity to the pattern is an absolute necessity, and I affirm that no stretch of faith can make the sacrament of the Lord's Supper out of different elements than those used by the Savior.

That God holds men to strict account in carrying out his institutions is aptly illustrated in our Sunday school lesson of a few Sundays past, in the account of the death of Uzzah, for which David was directly responsible because of the fact that he substituted another for the sons of Levi, who, according to divine institution alone, should carry the ark from place to place.

I enjoy the ADVOCATE, and have great respect for its editor; but I doubt his right to judge between the Savior of men and his ordinance. If the sacrament was instituted with the use of "unfermented wine," which Bishop Keener had the grace to call "fermented nonsense," let us use the unfermented article.

Again, both the editor and his correspondent take me to task for suggesting the use of "chemical compounds," which one tells us is "logwood, alcohol and poison." Beg pardon, but my plea is for *wine*, not "chemical compounds." Neither do I insist on sending to the saloon or a horrid drug store to get it. I doubt not, wine is as easily gotten in a pure state as the miserable makeshifts often used in its stead.

I wish to assure Mrs. McKinney that the editor was not asleep when my article "got in," but that it went to him with a personal note from the writer, especially commending it to his editorial judgment, and he published it with *adverse* criticism. Then, I thank her for her splendid illustration of my position in her reference to baptism.

No, dear Madam, I would not insist on the "waters of Jordan," but I would insist on *water*. I do not think it needful to get wine from the same vine from whose fruit the Savior passed the "cup of blessings," but water for baptismal and wine for sacramental purposes. I would not think of administering baptism with any other element than water. Likewise, I believe this institution cannot be administered without the divinely appointed elements.

Now, if this institution is an ordinance of man, man has choice of the elements. But if it is the Lord's—then, of but one kind of bread did he say "this is my body," of one kind of "fruit of the vine," "this is my blood in the new testament."

Brother Honnoll, who also writes, makes an earnest effort, in his argument, to show me [illegible] wrong, but he is far from convincing, and gives a strong argument against himself through an error in statement of fact when he affirms the absence of leaven in the natural fruit of the vine, and its presence in the wine when fermented. He [illegible] the facts in the case. [illegible] our Lord used an unleavened bread, [illegible] unleavened wine could not have been other than fresh or preserved juice of the grape in an unfermented state, as the [illegible] of which the speaker are [illegible] in the [illegible] of the grape and produce fermentation, and are reproduced thereby; while the fermented wine has [illegible] the impurities in the course of fermentation.

Brother Honnoll's array of authorities as to the different kinds of wine goes for naught, as that question, he admits, has partisans on both sides. Indeed, I could give him quite a respectable list of able scholars who agree that "wine is the fermented juice of the grape," while *loosely* applied to various forms of grape juice.

But let us remember that the Son of Man was accustomed to the "cup of blessings," and doubtless his often partaking of it where he was a guest, and the "cup of blessings" had been passed from hand to hand, each touching the cup to his lips and taking a sip of the wine, had, doubtless, laid him open to the charge of the Jews that he was a wine-bibber, this small sip being construed by his enemies against him; and yet their false charge would have had no force whatever had the wine of this cup not been the fermented article.

Now, as to the juice of the grape existing in many forms unfermented in the land of our Lord's ministry, and in his days being inferred from the fact that such is the case to-day, is as little to be justified as the theory that, since cotton is the chief crop in the Delta and strawberries and cream the chief articles of commerce here at Hammond, La., that such was the case two thousand years ago; or that the habits of the Jews in the days of Christ were the same as those of the Mohammedans, who for centuries have dwelt in the Land of our Lord's ministry; and, again, that these two alien races, with different faiths and different ideals, had the same habits of life as our good friend, Mrs. McKinney.

Then my good brother forgets that in the eleventh chapter of I Corinthians St. Paul condemns the use of wine in a perverted service, where a feast was made at the church, each carrying his own supper, some going away hungry and others drunken, and all this without condemning the use of the wine that caused the drunkenness.

One more point and I will close. Brother Honnoll can't believe that Christ made wine, because wine is alcoholic. Yet God made man, and so formed his body of the dust of the ground that as soon as the juice of the grape, containing its natural parts, enters his stomach, it begins to turn into alcohol. God is as responsible for alcohol as for grapes. Yours for truth.

K. S. Enochs.

"Often consider and contemplate the joys of heaven, that when they have filled thy desires, which are the sails of the soul, thou mayest steer only thither and never look back."—*Jeremy Taylor.*

LETTER FROM REV. GEORGE JACKSON.

Dear Brother: [illegible] only a little over a month until the Louisiana Conference will meet at Leesville, and before [illegible] in December I will have entered upon my fifty-second anniversary in the Conference. I have lived at [illegible] seventy years. Before [illegible] there were a few [illegible] in the [illegible] with [illegible]. Have [illegible] Lecompte. [illegible] two members [illegible] that were [illegible] organization of the church—myself and Sister Brewer. I think I preached the first sermon (not sure), but I held the first love feast that was held in our new church.

I was the first Sunday School Superintendent here, and I have watched its progress from the start. We have had a variety of preachers; the Conference has sent its talent here, but the church in all these years cannot compare with it at the present time, under the administration of our young brother, Rev. R. H. Harper, a chip of the old block, a worthy son of his worthy sire, the Rev. J. D. Harper. He looks after every interest of the Church. This hard year he has raised more money for the Church and Conference collections than was ever raised before. He has added by profession of faith and letter this year twenty-seven members; he has one of the best Sunday Schools in the Conference. I have attended Sunday Schools from Shreveport to New Orleans, and many places in the country, but I have not visited one where there is better order kept, where more children stay to hear preaching than at Lecompte. I have been connected with the Sunday School for seventy-three years. I am happy to say that my young brother, John Brewer, son of our dear Sister Brewer, whom I have known from a child, who has been the superintendent for six years is loved by teachers and people. The school has prospered, and is still growing, and to-day is one of the best in the country. In all of the schools that I have visited I have not seen teachers show such interest and take such pains to instruct their classes as they do at Lecompte.

The pastor has organized a good Epworth League here. I predict a great future for this young preacher. Any church or circuit might be glad to get him. He stands high here with his people, and they would be glad to get him another year.

With best wishes to the ADVOCATE, I remain, my dear brother, fraternally,

GEO. JACKSON.

Lecompte, La.

ANNUAL CONFERENCE CALENDAR.

Bishop Morrison will hold the North Mississippi Conference at Water Valley, beginning Dec. 2, and the Mississippi Conference at Yazoo City, beginning Dec. 9.

Bishop Ward will hold the Louisiana Conference at Leesville, La., beginning Dec. 9.

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FINAL TO BROTHER GEDDIE.

BY REV. J. W. HONNOLL.

If I have said what Brother Geddie, in the ADVOCATE of Oct. 22, says I have said, it is time for me to hush and say no more.

He says of me in this article: "He thinks that we have stronger inclinations to evil than we have to good, and that because of this the great majority have *commenced sinning in infancy*;" again, "Brother Honnoll says that all except Adam and Eve *started to sinning in their infancy*." "Brother Honnoll says they actually sin in their infancy."

I think this quite a grave charge, and if I have said what Brother G. says I have said, he will please point out the article in which I said it, and I will apologise to the readers of the ADVOCATE, for I do not believe what he charges me with having said, and did not intend to say anything of the kind. If I have not said it, it is Brother Geddie's duty to state to the readers of this ADVOCATE that he has misrepresented me.

Not to try to prove that what I have said amounts to the same, for he has no right to put words into my mouth which I have not used. He has no right, because I have said that the child is born with an inclination to sin, that I say it sins, for I hold that there is a difference in an inclination to sin and sinning. I leave Brother G. to enjoy his sense of victory, for I do not propose to hold any controversy with a Brother who will misquote me as he has done. I might be able to meet some of his many conclusions, but I had as soon undertake to catch a brood of young quails which had been scattered by the warning voice of the mother bird.

He can say now what he pleases and I shall treat him as a man did his wife who occasionally gave him a lick on the head. His friends insisted that he should not allow it. "O," he said, "It does her a great deal of good, and it does not hurt me." Brother Geddie wrote well in the beginning, but he reminds me of the North Carolina bully, who stepped out on the streets of a little town and swore he could whip anything in that town. No one said anything, and he added I can whip anything in this county. No one took it up. Then he swore he could whip anything in North Carolina. Some one struck him and knocked him down. He got up rubbing his face and said, "I extended my proposition a little too far."

He has demolished John Wesley, Fletcher, Watson, Benson, Adam Clark, Dr. Summers, our Hymn Book and Discipline, and has given us Pelagianism in its purity. The great battle has now been fought. The Methodist theologians of more than one hundred years have all been slain. "How are the mighty fallen!"

We surrender with only one condition: that we be allowed to bury our dead in one common grave. We must put Wesley's Notes and Sermons, Clark's and Benson's Commentaries, Watson's Institutes and Bible Dictionary, Bledsoe's Theodicy, Ralston's Elements of Divinity, Dr. Whedon's Commentaries and all our works on depravity in the grave—bury them out of sight—and sing, "Hark from the tombs a doleful sound." All these have written of something which never existed. We must adjust ourselves to the new light, rewrite our hymns, revise our Discipline, and rejoice that one D. M. Geddie has brought new light into the theological world.

An effort was made long ago to correct this false doctrine by one Pelagius. "But the world do move." The true light has come!

Leland, Miss.

CHURCH DEDICATION AT PRAIRIE STATION.

The new church at Prairie Station, Prairie Circuit, Aberdeen District, was dedicated on Sunday, Oct. 25, 1908, by Rev. J. H. Mitchell, presiding elder. Prairie is a small town on the Mobile and Ohio Railroad, eight miles west of Aberdeen. The charge was served by Rev. R. G. Porter last year and the present up to the time of his death. It was an ideal day. The autumn air was bracing; the prairie roads, after the long dry spell, were in fine condition, almost like a pavement. People from the village and surrounding country, with representatives from adjacent towns, were present, and the church was well filled with a congregation of excellent people. Sister Porter and a daughter, Mrs. Alice Hawkins, were present.

Rev. Amos Kendall, of Aberdeen, and the writer assisted in the dedication services. The sermon by Brother Mitchell was an appropriate discourse from that beautiful text, Solomon's Song vi, 10: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" After the sermon a balance due on the church was provided for. Then the officers of the church and a number of ladies who had been active in the work were called to take their positions in front of the chancel; and the house was presented, to be set apart from all unhallowed and common purposes for the worship of Almighty God; and was received in due form by the presiding elder.

Services concluded, a sumptuous and elegant dinner was spread outside the church, and it was greatly enjoyed by the congregation.

In the afternoon, in connection with the Quarterly Conference, a memorial service was held in honor of the ascended pastor. Short addresses were made by Brother Kendall, Hon. James Gordon of Okolona, the writer and Brother Mitchell.

It was a red-letter day in the history of Prairie Church. The congregation rejoiced in the completion of their work, and the large gathering sympathized with the congregation in their gladness. The prevailing sentiment might have been voiced in the words, "We have had a good and profitable day."

The church was finished, and complete in its appointments; comfortably seated, neatly painted without and within; having a recess behind the pulpit for the organ and choir. The windows were all beautiful memorial windows, one of which bore the names of Rev. R. G. Porter and Rev. J. H. Mitchell.

Some of the congregation had been slow to yield their preference for the old location, a mile or so in the country, where for many years they were wont to assemble for the worship of God, a place hallowed by many sacred memories and associations—yet this glad day witnessed a loy people, united and joyous in their new house worship.

Brother Porter had looked forward with gra ful and pleasant anticipations to this dedicati day, the crowning day of his year's labors. H presence would have added life and joy to t occasion, for he was greatly esteemed and lov by his people. Their joy on this day was ming with sorrow for the recent passing away of th honored pastor. But was he not with us, thou unseen, rejoicing with his people in the succ of their labors and of his own plans?

The dedication of the new church at Prai Station inaugurates a work which shall be la ing for good, tending to the moral and religio uplift of the community, the salvation of soul and the upbuilding of our Lord's kingdom in th beautiful prairie country.

T. C. WIER.

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NORTH MISSISSIPPI CONFERENCE.

"Then they said one to another, we do not ell: This day is a day of good tidings, and we ld our peace; if we tarry till the morning ght, some mischief will come upon us: Now erefore come that we may go and tell the ing's household." II Kings 8-9. John R. Mott s said: "To have a knowledge of Christ is to cur a responsibility to every man who has not." he need of the heathen too often escapes us. he multitude of Christian people have no conception of what heathenism means. While the esponse to our Master's call, "go"—"tell," is not hat it should be by far, yet, thank God, we can y neither is it what it once was. I cannot tell of any great progress in our Conference Society, but can say with joy that the work shows signs of healthy growth and development. While we are not keeping abreast of many Conference Societies, we are beyond some, so we have a right to feel encouraged, and I want to tell it to all our workers; since our annual meeting there have been six adult, three young people's and three juvenile organizations. There have been others mentioned but not regularly reported. Some district secretaries, notably of Corinth, Sardis and Oxford, have wrought well during the summer, and I dare say the others will fall into line now that cooler weather has brought a return of many from vacation pleasures. As to the amount of money paid, I will merely give the totals by districts: Winona District, $161.30; Corinth, $471.01; Columbus, $281.12; Aberdeen, $187.05; Sardis, $133.45; Greenville, $125.04; Oxford, $412.14; Durant, $194.90.

Our number of specials has been increased by several, and one or more study circles have been formed. If we can induce our people, both adult and young, to read more on missionary subjects, we will have gained several points in the right direction. In order that the best service may be obtained, mind and heart must be dedicated to the Lord. We feel the need of informed as well as consecrated leaders in the Church. Intellect touched by the Spirit is power. I do urge the organization of more study classes. A marked increase of interest is manifest wherever they are found.

The fact of not having a student in the Training School this session causes deepest regret. We are doing the next best thing—allowing our sister Mississippi Conference the use of our scholarship, praying that God may touch some one of our young women's hearts with a definite purpose, leading her to use the scholarship next session. Our week of prayer and thanksgiving is drawing near. Let me urge every auxiliary society to observe it. May it be a time of gracious privilege, when the women of the church in daily concert lift up their hearts unto the Lord for the special outpouring of his Spirit. Programmes are carefully prepared for these services. They will add knowledge and increased interest and constrain each one present to earnest prayer. Let us, as a Conference Society, take courage, thank God for past success, push on to higher attainments in the future, feeling sure that "God is able to do exceeding abundantly above all we can ask or think."

MRS. S. M. THAMES, Conf. Pres.

A JOINT MEETING.

The Woman's Home and Foreign Missionary Societies of Greenville District met in annual session in Leland, Miss., October 23rd, 24th and 25th.

Mrs. E. D. Lewis, secretary of Home Mission Society, and Miss Susie P. Trigg, secretary of Foreign, were present and presided over the sessions of business relating to their respective lines of work. With such competent, enthusiastic leaders, our work is sure to advance.

Rev. J. W. Honnoll, our Conference host, was on hand from time of first arrival of delegates to the close of meeting, ministering to our wants, and assisting in every possible way to its success. His presence was a benediction.

About thirty delegates and visitors were in attendance. Many went to Leland for the first time but we needed only to glance at the smiling faces of the reception committee and to feel the hearty hand-clasp to convince us we were not strangers.

A royal welcome awaited us, both hearts and homes were open to receive us.

Among the visitors present we make mention of Mrs. Robt. Somerville, of Greenville, who contributed much to the success of the meeting by her practical talks and timely suggestions.

The meeting opened Friday night with addresses of welcome and response; address on Foreign Missions, and recitations, interspersed with sweet music rendered by the Leland choir.

Saturday was taken up with hearing reports of societies in the District. These reports show the work to be in a live, growing condition, but not what we wish, nor what we hope to make it; for Greenville District, considering her resources, should lead in this work.

On Sunday morning we listened to an inspiring sermon by Bro. T. H. Lipscomb, of Friars Point; Sunday afternoon a children's mass meeting was held. Sunday evening's service, which consisted of addresses, reports and appropriate songs, closed the meeting, and it was conceded by all to be a most successful one in every way.

Mrs. Lewis reports 21 adult auxiliaries and 2 juvenile, with a strong membership, having remitted for all purposes the past year $677.89.

Miss Trigg reports thirteen adult and two juvenile societies, with total membership of about two hundred. Amount sent treasurer last year, $601.11. Our district supports four scholarships, two in Mexico, one in Brazil and one in China. We intend to increase our financial report this year, as we have pledged to raise $100 over and above all funds previously paid for the purpose of making Miss Wasson, our missionary, an honorary life member. Our pledge money will go this year towards the support of Miss Daisy Dye.

We regret exceedingly to lose from our district Mrs. Lewis, who goes with her husband to Nashville to continue his studies in Vanderbilt. We hope, though, after Bro. Lewis finishes his course we may claim them again for Greenville District.

Mrs. Ridgeway of Boyle succeeds Mrs. Lewis as district secretary.

No invitation having been received to entertain the Conference next year, the place of meeting will be mentioned later.

MRS. G. JONES, Secretary.

A WORD FROM OKOLONA, MISS.

My Dear Dr. Boswell: A brief account of the work at Okolona, I am sure, will be interesting to many readers of the "Advocate." Our new church enterprise was put on foot more than three years ago, under the pastorate of Rev. N. A. Augustus. The building proper was begun under the pastorate of Rev. W. E. M. Brogan. Last year the Conference saw fit to remove from us Brother Brogan, who had wrought so well, and sent us the Rev. Robert A. Clark. The church building was rushed to completion early in the year, and by the last of June we were worshiping in our beautiful church, which will cost, when finished, in the neighborhood of $20,000, including lot. This year has marked the greatest growth the church has had for many years. The prayer meetings have more than doubled in attendance, the Sunday school has more than doubled, and by the time Conference convenes fully one hundred members will have been added to the church roll. The services of the church are well attended, and are spiritual. The young people are doing a fine work under the direction of the pastor in the Junior and Senior Epworth Leagues. The finances of the church, though we have been under the strain of building, will be in advance of anything we have done heretofore. The pastor will be able to report all the claims paid in full. In the beginning of the year we raised the salary $150, making it $1050, and some increase was also made in the Conference assessments, but, as above stated, everything will be paid in full. Realizing that we ought to make still further advancement, at the fourth quarterly meeting a week or so ago, the Board of Stewards unanimously voted to make the salary for another year $1250, and expressed a unanimous wish for the return of Brother Clark. Also suitable resolutions were passed relative to Brother J. H. Mitchell, our beloved Presiding Elder, who is finishing his quadrennium on the district. (See resolutions elsewhere). The women of our church have worked nobly, and their zeal, love for the cause and self sacrifices have had a large part in the planning and completion of our church.

We have a large number of young men and young women in the church who are willing to do anything for the advancement of the church work, and a great work is being done by them in their Leagues. As a whole, our work is in a very fine condition, and we hope to do even better things in the future.

F. J. McDONNELL,
Chairman Board of Stewards.

Okolona, Miss.

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A TRIBUTE TO REV. R. [illegible] PORTER.

We, the members of the [illegible] Quarterly Conference [illegible] [illegible] of the Methodist Episcopal Church, South, desire to express our profound [illegible] for the untimely [illegible] of our beloved pastor, Rev. R. [illegible] Porter, and the irreparable loss which we have sustained as a result of his departure from us. [illegible] is the loser—the gain is his. How true the declaration that, "in the midst of life we are in death!" Brother "[illegible]," as he was familiarly called, was in his seventieth year, and was winding up his fiftieth year in the ministry of the Church he loved so much and served so faithfully, all these years having been spent on districts, stations and circuits. He was a good preacher, explaining, illustrating and enforcing the doctrines, parables and moral principles of Christianity in a unique and original way. He was indeed a strong man in the pulpit. He knew how to break unto the people the Bread of Life, and to invite thirsty souls to the flowing waters of the Wells of Salvation. He also wielded the pen of a ready writer. He was remarkably gifted in this respect, as his "Book for Boys" and his hundreds of articles published in our Church papers abundantly prove. He was pleasant and cheerful, instructive and entertaining in the social circle. Optimism was one of his most prominent and distinguishing characteristics, scattering the exhilarating rays of unclouded sunshine wherever he went, and his going from us is lamented by all who knew him.

But as God buries his workmen and carries on the work, and all things work together for good to them that love God, we bow submissively to this divinely-inflicted stroke, looking forward to the time when, through the grace of the Lord Jesus Christ, and the promised guidance of the Holy Spirit, we shall meet and greet our brother again.

We commend the grief-stricken wife and all the dear children to that God who says, "Leave thy fatherless children; I will preserve them; and let thy widows trust in me."

Signed by: J. H. Haughton, Wheeler Watson, J. C. Gathings and Amos Kendall.

KEEP CLOSE TO THE BOYS.

Some fathers are not well acquainted with their boys. They know their names and faces, but do not know what they are doing when out of sight, nor where they spend their evenings, nor the company they keep, nor the aims they have in life, nor the principles which are being instilled into them. They are not on familiar terms with their sons. They do not have their confidence. It is indispensable to be very close to the son if one will help in the formation of his character. It is a great point gained when the son prefers the company of his father to any other company. Blessed is that father whose son's heart bounds with gladness when his father comes home and says, "Come, let us take a walk, or play a game, or talk about the book you are reading."

The victory is half won when the boy really enjoys the company of his father, but it is a [illegible] [illegible] when the father is [illegible] and indifferent [illegible] the interests and feelings of the son. When [illegible] [illegible] [illegible] [illegible]

[illegible] Put sunshine into your [illegible] [illegible] [illegible]

[illegible] If the [illegible] of the home is [illegible] and gloomy and the atmosphere of the saloon is [illegible] and bright, the boy will go away from the home to the saloon. It may be false sunshine that attracts him, [illegible] If the father will give close attention to his son he must not be grumpy and [illegible]

No one can abide in the heart of his son unless he is thoroughly sincere. He need not be learned, but he must be sincere. He may not be a philosopher, but he must be sincere. He may not be able to overwhelm his son with powerful arguments, but he must attract and hold him by his sincerity. A boy will understand whether his father believes the things he says or whether he is talking for effect. If he is not honest to the very core of his being his words will fall to the ground. But if he is thoroughly sincere a single word will weigh more than any logic. His words will be as apples of gold in baskets of silver. They will be like nails fastened in a sure place by the master of assemblies.—*Christian* [illegible]

THE FACT OF SIN.

[illegible] The character of [illegible] and the [illegible] [illegible] are not accounted for [illegible] Man is more than [illegible] [illegible] There is the [illegible] [illegible] Man [illegible] a being with the [illegible] This is not the [illegible] It is universal and belongs to the nature of man. However we may explain the fact, the fact remains. Sin is guilt. It is [illegible] not simply a transgression of natural law; it is the transgression of the law of right, the highest law of our nature. The law of right carries with it the recognition of One over us to whom we are responsible. There is One to whom the law of right [illegible] is fundamental in the government as it is [illegible] [illegible] Sin separates [illegible] It cannot be otherwise. [illegible] will [illegible] rises [illegible] in his [illegible] the [illegible] Nothing [illegible] infinite [illegible] separation [illegible] attribute [illegible] Love and right cannot be separated [illegible] for [illegible] He cannot lift [illegible] he cannot work [illegible] he cannot set [illegible] moral [illegible] There [illegible] inertia [illegible] evermore [illegible] greater [illegible] our [illegible] nature [illegible] All are included under sin; all are separated from [illegible] There is no [illegible] for him [illegible] there is no hope of deliverance from the power of sin and from its guilt except through the atonement of Christ. The love of God was revealed in Christ, but it was so revealed as to emphasize the guilt and helplessness of man. He [illegible] his Son, but gave him as the sin-bearer. He laid upon him the iniquity of us all. He gave him to bear our sins in himself on the cross. No suggestion is given of any other possible reconciliation with God, or of deliverance possible in any other way. Only by the death of Christ is there salvation.

For our present purpose we make no reference to any theory of the death of Christ but [illegible] the fact of the atonement. He died [illegible] his death is our salvation. We [illegible] what the [illegible] fact of [illegible] means—[illegible] separation from God, helplessness, utter [illegible] helplessness before God. Over against this is the [illegible] love of God, resting upon his [illegible] in the atonement, calling, calling to men of every tribe and condition, calling to us individually, "Come unto me and be saved." "Whosoever cometh I will in no wise cast out."—*United Presbyterian.*

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THE ABUNDANCE UNDERGROUND.

BY HARRIET LUMMIS SMITH.

"The windmills are very picturesque. I knew they were plentiful in Holland, but I didn't know there were so many of them anywhere in this country. I suppose they are useful as well as ornamental."

The big brown rancher looked at his questioner with a little smile, as if he fancied she were joking. Then, meeting the serious gravity of her look, he checked his smile.

"Well, yes'm. They're pretty useful. I reckon that's the part we're especially interested in. You see, we haven't had any rain this winter, but we've got to have the water."

The stranger looked around her with new interest. The luxuriant green of the fruit trees charmed her eyes, and, beyond, long rows of thrifty vegetables stretched until they seemed almost to meet. "But doesn't the supply of underground water ever run out?" she questioned. "Do your windmills always pump what you need?"

"Always," the other said confidently. "Up on the surface we have our dry years. If we trust to the rain we're more than likely to be disappointed. But there's plenty of water underground."

That California dialogue was recalled long after when a young girl complained of the heartlessness of the world. "Nobody cares what happens to anybody else," she declared accusingly. "We all want good times ourselves, and we don't care how much suffering and unhappiness there is if it doesn't come near us."

Her words were interrupted by a bit of startling news. A warehouse near the water's edge had collapsed. Most of the workmen were out of it at the time, and one or two who had lingered behind their mates had already been rescued. But a boy employed about the place was missing, and was thought to be buried in the debris.

All night the crowd stood about the ruins while the search went on. After a time a faint sound was heard, as if someone had knocked feebly against a piece of metal. The crowd went wild with excitement as the word was passed along, and then hushed to listen for another sound. The rescuers were working wildly. The boy was alive. They must reach him in time.

By and by they had removed enough of the debris so that they could speak to him. They found he was injured, suffering and frightened. They took turns in cheering him. Brawny men bent over the pile of rubbish, calling down tender, encouraging words. A young man with a sweet voice began to sing the hymn, "Safe in the arms of Jesus," and many voices in the crowd took up the refrain softly, and in the darkness of the night tears ran from eyes not used to weeping.

It was dawn when they took him out, a frail, limp, pathetic little figure. It was only the life of an untaught, hard-working boy that had been saved, but the crowd went wild again. Cheer on cheer rent the air. Men who had passed a sleepless night went home with a sense of gladness that drowned out all thought of weariness; the boy [illegible] was safe.

"It's wonderful!" said the girl who [illegible]

[illegible]

CANDY OR CHINA?

BY EMMA [illegible]

"Oh, I do hate to wash dishes!" sighed Elva Forrest, as she lifted the breakfast plates and [illegible] in the rinsing water.

"Mrs. Bassett says Kitty likes it," replied Mrs. [illegible]

"Well, I should [illegible]," Elva [illegible] as pretty china as she has to have. When I was over there to tea I wiped the dishes for Kitty, and they were so lovely—all violets and lilies-of-the-valley and tiny gilt bands. I do not wonder that Kitty likes to wash such dishes."

Elva hoped her mother would say, "Well, we'll have some new ones," but instead she only asked: "How much money did Uncle Mart give you a fortnight for candy?"

"Fifteen cents," the little girl answered. "I get a quarter of a pound of those chocolates with nuts inside."

"I saw some very pretty cream pitchers at Conklin's the other day, for only fifteen cents," Mrs. Forrest remarked.

For a minute Elva did not seem to see any connection between the cream pitcher and her candy money; then her face grew bright and she said: "Oh!"

Her mother smiled. "I think you are eating almost too much candy nowadays, and if you wish to spend any of your money for china instead of chocolates I am very willing, and I am sure Uncle Mart won't care."

"I will," cried Elva. "Oh, that will be lovely! Uncle Mart gives me [illegible] and I'd a great deal rather have some pretty dishes to wash and [illegible] without the candy. I'll take the fifteen cents and [illegible] right down and get that little pitcher this afternoon. May I?"

The candy money came in quite plentifully, for Uncle Mart and Aunt [illegible] were generous with their little niece, and Elva's pieces of pretty china made her heart glad. Every week she added something to her store. [illegible] saved the [illegible] be added to her next gift, in order to buy a larger, or more costly dish.

[illegible] began saving her money, and then the morning she and Uncle Mart went to town together. They visited several crockery shops before the two were [illegible] satisfied, but when they went [illegible] a queer-shaped [illegible] and Elva's little purse was quite empty. The next day Mrs. Forrest found beside her plate at breakfast a beautiful china nut-dish, with [illegible] handles. Mamma was delighted, and it was just such a dish as she had long wanted.

"And just think," exclaimed Elva, "what if I had eaten it up!"—*Selected.*

A FANCY.

I like to imagine that there is an invisible telephone line stretching between my Father's house and me.

As early as possible in the morning, I like to take down the receiver and after saying, "Dear Father in heaven," wait until the assurance of His presence at the other end of the line fills my heart and soul with peace. Then, waiting in the hushed joy of the silent communion, I gather my strength for the day and do not feel the necessity of much farther prayer than this, for I am persuaded that He knows my needs most perfectly—my needs for just this day, and He has the work and the blessing already prepared. Or, if it be that it is sorrow and burdens that wait, rather than gladness and ease, [illegible] it matters, when all through the hours I can reach Him at any moment if faith fail or courage turn to weakness.

—*Harriet Beecher Wharton.*

There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self.—*Hindu Sayings.*

But nothing is more real than what is spiritual, as appertaining more nearly to the nature of all reality—namely, God himself.—*Thomas Boston.*

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MISSISSIPPI CONFERENCE—Rev. M. L. Burton, Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

PUBLISHING COMMITTEE REPORT.

The Publishing Committee, representing the Louisiana, North Mississippi, and the Mississippi Conferences, met in the Advocate Office Tuesday, Nov. 10th, with all present except Dr. Sullivan, who met with a painful accident some weeks ago, and was unable to attend. Rev. J. W. Boswell, D.D., was re-elected editor for another year and he announces that Rev. H. Whitehead will continue as assistant editor. Mr. Charles O. Chalmers continues as business manager under the old contract for three years longer. The editorial work and the business management of the paper were carefully reviewed and approved by resolutions of commendation.

It has been a hard year for the paper. Its business, like other interests of our country, has suffered shrinkage during the distressing depression of business. The business manager was able to report a clean balance sheet at the expense of his private interests. From the net earnings of the paper, Mr. Chalmers realized only fairly good interest on the $10,000 he has invested in the business with nothing left to compensate him for his services. The outlook for another year promises no more, if as much, as the one just closed.

The Advocate needs and must have the active support and financial help of our Methodist people throughout Louisiana and Mississippi, and must have it now. It is too much to ask of the editor and manager to give their services through the Advocate to the Church at financial loss and personal sacrifice, while the Church withholds from them the support she owes, and which these brethren have a right to expect.

Some necessary changes are soon to be made in the paper, which will add to its attractiveness. With the limited means at hand, it is marvelous that the Advocate force is able to give the Church as good a paper as it does. Brethren, how much longer will we require our servants to make brick without straw? Fraternally,

CHAS. W. CRISLER,
For Committee.

BIGOTRY AND LIBERALISM.

The question of putting the Bible in the public schools is one that interests the people. Some favor it, others oppose it. Not long since there appeared in the department of "Letters from the People" in the *Times-Democrat*, from a Baptist brother who favored the reading of the Bible in the schools, provided such passages as he supposed pointed specifically to Baptist belief should be selected. Unless this should be done, he objected to the use of the Book. In other words, if Baptists could be employed to do the reading or dictate it so as to give the reading a Baptist bias, it would be all right. Otherwise the Bible must be kept out of the public schools. This is bigotry pure and simple.

On the other hand, in the same department of the *Times-Democrat* of Nov. 3, we find the "Demands of Liberalism." The demands are nine in number. We herewith present them to our readers, as an evidence of the spirit that animates some men in this Christian land of ours:

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in the Legislatures, in the Navy and Militia, and in prisons, asylums and all other institutions supported by the public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a textbook or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the Governors of the various States of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several States, but also in the practical administration of the same, no privileges or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

We hope the author of the nine "Demands of Liberalism" will not think us impertinent if we add another:

10. That the churches and schools, and government, and all the people, be handed over to the devil to be used by him at his will.

With the Roman Catholics and Jews, Baptists and Liberalists in opposition, it is no wonder the Bible is ruled out of our public schools.

FISHERS OF MEN.

When Jesus called Peter and Andrew he said "follow me, and I will make you fishers of men." Whether they understood the full import of the words it is unnecessary to inquire. They obeyed. They left their nets and followed him, "for they were fishers." Why these men were so prompt in obedience is because they had been deeply impressed by the preaching of Jesus, and awed by the miracle he wrought on the occasion, which miracle is detailed by St. Luke. They recognized his authority. He appealed to them in a language they understood, and proposed an occupation they had followed all their lives. No matter whether men were to be caught in great draughts in nets as fishes were at this time, or one by one, as fishes are taken by a baited hook, they understood the art, and were ready for the undertaking.

Fishing cannot be classed as a science; it is altogether an art. Still, in order to succeed, those who fish must know something about it, and possess a degree of tact at angling. It is a fact that some men can catch fish, and some cannot. We have seen two men side by side, with hook and line and bait exactly alike—fishing at the same depth, both just as earnest and just as anxious, but one caught fish and the other got none. Fishermen said "one was lucky, the other was not." We attempt no explanation.

Dr. Whedon, in his Commentary, says: "The comparison of the preacher to the fisherman, as derived from the passage (Matt. iv. 18-20), was a favorite idea with the early writers of the Christian Church. Fish in the waters are as sinners in the world. It is the preacher's art so to bait the hook of divine truth as that, with ready appetite, the sinner will receive it and be captured for salvation. Hence there was a striking accordance, and perhaps even an intended typeism, between the early engagements of these men and their subsequent profession as apostles."

Preachers are still fishers of men. As the waters yet abound in fish, so the world is yet full of sinners. And sinners to-day are as careless and indifferent to their soul's interests—in many places as godless and defiant—as at any period of the world's history. Nowhere and at no time, independently of God's grace and quickening power, are they inclined to seek salvation. If they recognize the claim of Christ at all, they regard it lightly or spurn it altogether. They must be saved. The gospel must be carried to them—thrust upon their attention. Soul-savers must go after them as fishermen go after fish. Otherwise they can never be caught. Fish search for food, but they never go out of their element to take a hook, or jump into a net.

Those who, in the early days, went out to catch men carried with them only the pure and simple gospel. They delivered it with zeal and unction, believing it to be the power of God unto salvation. Peter witnessed and helped to effect the miracle when, at the command of the Master, the net was let down and "enclosed a multitude of fishes." He took part also in the first great "catch" of men after the Lord's ascension, when, on Pentecost, he and his fellow-disciples gathered in three thousand souls. From then on to this day, with hook and net, one by one, and sometimes by multitudes, God's fishermen have been catching men.

The gospel does not change. It never can. The truth is the same yesterday, to-day and forever. It is still the one thing that attracts and catches men when rightly presented, and proves that God yet has power on earth to forgive sins.

The methods change, the fishermen die and are succeeded by others, for God's work must go on, but the fish and the bait are just what they were when Peter cast his hooks and dropped his nets in the waters of Gennesaret.

PERSONALS.

Miss Ella Keener, daughter of the late Dr. John O. Keener, and granddaughter of Bishop Keener, was married in St. Louis, Nov. 11, to Mr. Ernest T. Chudwell, of Nashville, Tenn.

"Died-in-the-wool Methodist" is the sort of Methodist Rev. B. P. Jaco, presiding elder of the Corinth District, is said to be by the *Red Bay (Alabama) Methodist*. We had an idea that Brother Jaco was very much alive.

Rev. H. B. Thomason, of the Louisiana Conference, has been transferred to the Oklahoma Conference, which closed its annual session last week. We have not yet learned his appointment.

Rev. J. A. Wells, of Vimville, Miss., reports a good year. There have been at least one hundred and fifty professions of conversions and sanctification, and forty-five or fifty added to the Church. At the late Quarterly Meeting, Oct. 31, good reports were made.

The day after our paper went to press last week we received a list of eleven new subscribers and three renewals from Rev. H. M. Young, of Belzona, Miss., hence his name does not appear in the printed list. We thank Brother Young and will give him due credit next time the list is printed.

Rev. E. L. Cargill, writing from St. Francisville under date of Nov. 10, says: "We expect to begin a revival meeting to-morrow evening. Brother T. M. Buley will do the preaching, and Brother R. W. Jeffrey will have charge of the singing." We hope the meeting will be crowned with great success.

We thank Rev. and Mrs. C. H. Ellis for an invitation to the marriage of their daughter, Mabel Clare, to Rev. John W. Chisolm, of the Mississippi Conference. The wedding will be solemnized at 8 o'clock Thursday evening, Dec. 3, at Montrose, Miss. May they have a prosperous voyage through life.

A piece of news comes to us by way of Houston, Texas, to the effect that Rev. J. E. Wray, of New Orleans, who has done four years of splendid service at First Church, will be transferred to the Texas Conference. We sincerely trust this is a mistake. Brother Wray is an active and efficient worker and one of the finest preachers in our connection.

Rev. J. M. Alford, of Bunkie, La., says in a private letter to the editor: "Notwithstanding the unprecedented bad crop year, boll wevil, etc., in this section, I am going to report Baker circuit up to anything it has done in the past, though we may not pay all the assessments, as we had over one hundred dollars more this year than was ever assessed before."

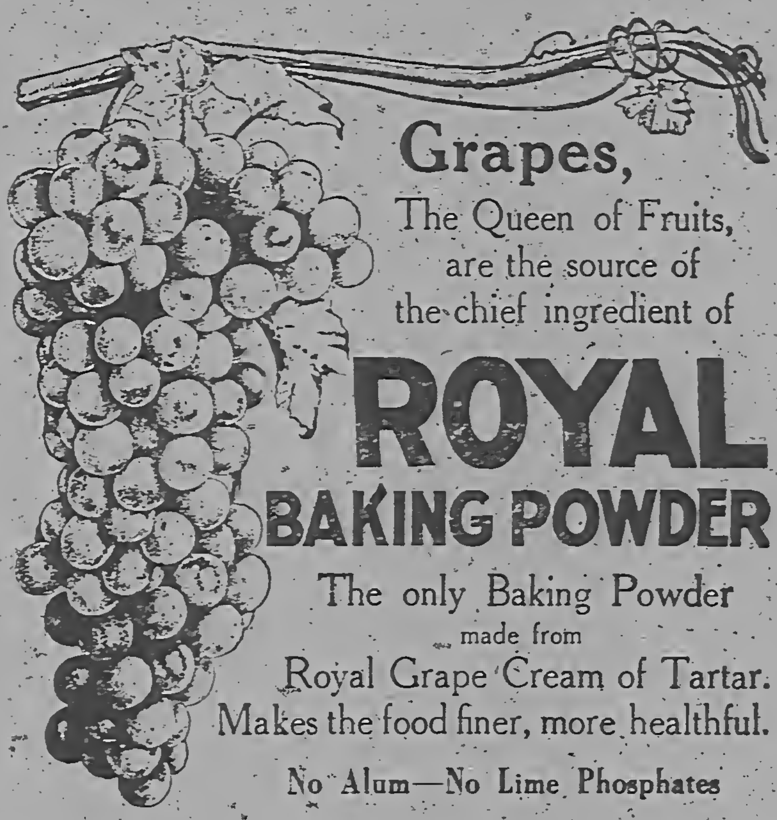
We thank the brethren of the three Conferences, one and all, who have kindly expressed gratification at our return to the ADVOCATE for another term. One brother who has done most excellent work for the paper, says: "I hasten to assure you that I shall try to give the ADVOCATE better support than I ever have." We heartily appreciate all the kind words received.

Dr. W. T. J. Sullivan, writing to the editor, expresses sorrow that, on account of his affliction, he was unable to meet with the Publishing Committee last week. He is still in his "rolling chair" improving, and hopes to meet the brethren at Water Valley. We would greatly rejoice to see him there. We thank him for kind words. We greatly appreciate them.

Rev. J. O. Bennett, of Mer Rouge, La., is a good friend of the ADVOCATE. He has sent us many subscribers during the year, and writes that he is "getting up another club of ten and will send the names in a few days," and adds, "I am doing what I can to increase the subscription list in the bounds of my work. We now have more ADVOCATES than we have Methodist homes in the Mer Rouge circuit." Who can beat that?

Rev. J. A. Goad, of McCool Charge, North Mississippi Conference, is closing his third year on that important work, and will make a good report at Conference. He is held in high esteem by the people of McCool, regardless of denomination. The *McCool Item* speaks in praise of Brother Goad's preaching, especially of his two last sermons at McCool. The *Item* expresses the hope that he will be returned for another year.

Dr. Sawyer kindly furnishes us the following personal note: "The young pastor of the Bon Ami charge, on the Kansas City Southern Railroad, Rev. Robert M. Brown, is doing a fine work in his hard field. He is held in high esteem, not only by his flock, but by the entire community of Bon Ami and Carson. He has large congregations and his preaching and faithful pastoral work is accomplishing much good. He will make a creditable showing on the Conference collections, and the spirituality of his people has grown greatly. Brown is a useful man."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From a reliable source we are glad to be able to report that both Centenary and Mansfield colleges are moving on well. Additional students are still entering and the faculties and student bodies of both institutions are doing faithful work. Each college should, however, have very many more of our boys and girls to develop into cultured Christian men and women. That would be so if very many more of our Methodist fathers and mothers could be brought to realize the necessity of a Christian education for their children. Still the outlook is brightening.

More than once have we seen it stated that the Rev. Dr. McIntyre, now a Bishop of the Methodist Episcopal Church, was converted in the First Methodist Episcopal Church, South, St. Louis, under the preaching of Rev. Mr. Bushong. As a matter of fact, the Rev. Mr. Bushong never preached in a Southern Methodist Church in St. Louis. The preacher on the occasion was Rev. J. W. Cunningham, who still lives in St. Louis. The particulars are detailed in the *St. Louis Globe-Democrat* of Nov. 9. In a letter to Brother Cunningham Bishop McIntyre says: "I never knew who preached that night, but thought he was Rev. Bushong, whom I had seen the day before. But if you had anything to do with that night's work, eternity will not be long enough to exhaust my gratitude to you." Brother Cunningham's correspondence with Bishop McIntyre ought to settle the question.

MILLSAPS COLLEGE.

Among the last announcements which our pastors in Mississippi will make, let me ask them to include Millsaps College. Tell our friends to send in their payments for 1908, if they please, and to send them Now.

T. W. LEWIS.

Jackson, Miss.

LOWER COAST MISSION.

Dear Dr. Boswell: We are just closing our second year in the regular pastorate of "The Lower Coast Missions." Our Sabbath school has done very well this year under the efficient leadership of our worthy superintendent and steward, Brother Arthur Lee. His teachers are earnest and sincere and we believe their work will tell in after years in the young life of the Church now growing up. We are praying that God will lay his hand upon some of these young boys and girls now growing up and "send them forth into the harvest." The church membership is not all we wish it to be, but it is all that can be expected owing to the different denominations represented in the settlement. We are counting on the generation now growing up. Our finances are about as good as any country appointment. The pastor's salary will be paid up in full, if not over the assessment. Some of the other collections will be paid up in full and some will not owing to the condition of the work being a mission itself. Brethren, pray for "Wesley Chapel;" there is splendid "timber" growing up here that can well be used in the founding and building of the Church in future years.

L. E. WIGHT.

GOING TO WATER VALLEY.

Brethren who will go to Conference by way of Holly Springs are advised that the trains connect as follows:

Frisco trains west reach here at 6:12 a. m., 8:55 a. m., 4:40 p. m., and 6:45 p. m. East bound trains are due at 8:55 a. m., 9:55 a. m., 6:50 p. m., and 10:37 p. m. Illinois Central trains leave for Water Valley at 9:44 a. m., and 8:30 p. m. Returning: 5:18 a. m. and 6:40 p. m. I shall be most happy to show passing brethren any courtesies possible.

ISAAC D. BORDERS.

MILLSAPS COLLEGE SUBSCRIPTIONS

Let me ask all our friends to remember that by or before Dec. 1, of this year we want the second installment on the Endowment Fund. I especially desire those who owe small amounts to pay in full if possible.

Your agent,
T. W. LEWIS.

CHURCH EXTENSION.

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No. 22—W. L. Broom, Tishomingo, $15.
No. 23—J. H. Smith, Vaiden, $35.

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Obituaries.

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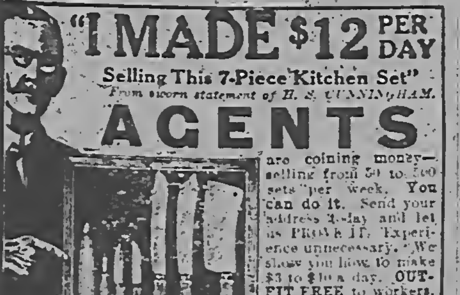

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Sunday School

By W. B. Campbell.

LESSON FOR NOV. 22, 1908.

Subject: "Solomon Anointed King." I Kings i, 32-40, 50-53.

Golden Text: "Know thou the God of thy father, and serve him with a perfect heart, and with a willing mind." 1 Chron. xxviii. 9.

King David could weep, grieve and mourn for his son Absalom, but he must not prolong his grief before the people. Absalom was the disobedient, wayward son, but his father loved him. The Father in heaven is ever ready to forgive and receive the penitent prodigal. No, the grief of the king must not be prolonged, and when Joab came in and remonstrated, David had but to call to mind that in olden times Aaron, the high priest, was forbidden to show his sorrow when fire from the Lord went out and devoured Nadab and Abihu.

Joab was a soldier and a general, and he foresaw approaching trouble. [illegible] he told the king that it was necessary that he should take an active and foremost part in affairs. David was aroused to the urgency of the occasion but not until after a jealousy had arisen on the part of the ten tribes toward the one tribe of Judah. David had tried to conciliate his old subjects for the preservation of peace, and had even appointed Amasa commander-in-chief of the army without giving any notice to Joab, who held that position.

The spirit of rebellion was only smoldering among the people. Sheba, of the tribe of Benjamin, arose and began to collect an army of the disaffected; he started toward the north, gathering followers as he went. David was [illegible] "Now shall Sheba [illegible] do us more harm than did Absalom."

Amasa was ordered to assemble his men of war and go in pursuit of the rebellious Benjamite. He was so slow in organizing the army that Joab, without any orders, and with the troops already under his command, made a rapid advance to capture Sheba. The force under Amasa came up to and joined Joab's force near Gibeon, and when the two generals met Joab's jealousy was so great that, in the same treacherous manner with which he killed Abner at the beginning of David's reign as king, he killed Amasa and left his body lying in the highway. For this cruel deed and for the death of Absalom and Abner, Joab afterwards paid the penalty with his own life.

The army continued on the march until Sheba was overtaken at the city of Abel, where he was slain and his followers dispersed. Joab then returned with his army to Jerusalem. Trouble would not remain away for long. War began again with the Philistines, and in four battles the Israelites were victorious, in the account of which the bravery of many of David's men is mentioned.

David was now "old and stricken in years." Yet still more sorrow was in store for him. Adonijah, the fourth son of the king, turned against his father, following in the steps of Absalom. He proclaimed himself king and had many followers, among whom was the old warrior, Joab, who had been so loyal to his royal master, and so alive to the interests of state that he violated the law of God, having the Jesuitical idea that the end justified the means. While this rebellion was being organized, Adonijah having already surrounded himself with courtiers and attendants, Nathan, the prophet, and Bathsheba, David's wife and Solomon's mother, held a consultation, the result of which was that Bathsheba should seek an audience with the king and remind him of his promise to her that Solomon should be heir to the throne. While Bathsheba was speaking with King David, the attendants announced Nathan the prophet. After rendering the homage due to him, the good old prophet [illegible] in which [illegible] Bathsheba pleaded for her son. [illegible] the prophet [illegible] Adonijah [illegible] made with the approval of the king and [illegible] had not shewed it unto thy servant, who should sit on the throne of my lord the king after him."

David's answer was without hesitation, and was [illegible] in words [illegible] renewing [illegible] that her son Solomon should be king [illegible] that very time he called [illegible] the king, Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. When they were come into the king's presence he said: "Take my son Solomon, and bring him down to Gihon: let him ride upon mine own mule, and anoint him there king over Israel; and blow ye with the trumpet and say, God save King Solomon." The son of Jehoiada answered the king, and said: "Amen: the Lord God of my lord the king say so, too." Thus did the successor of Joab proclaim his loyalty. The king's commands were obeyed and Solomon at once took the reins of government, being king in truth even before his father died.

All the people of Israel were well pleased, and peace once more was [illegible] in the land of God's chosen people. The leaders of the last revolt were filled with fear lest Solomon consign them to the punishment they justly deserved. Adonijah came, panic-stricken, and sought the sanctuary of the Tabernacle, and, catching hold of the horns of the altar, said he would not come forth unless given promise that his life be spared, and that promise confirmed by the oath of King Solomon. The proverbial wisdom of the wise king was shown at [illegible] as he said: "If he will show himself a worthy man, there shall not an hair of him fall to the ground."

These events are all a part of the history of God's chosen nation, but from them, as from every part of God's Word, there is a lesson for all who read. Men go on from day to day filling up the time from the cradle to the grave, not having known that they were instruments in God's hand, working out the eternal purpose. So it is with us, however humble or obscure our path through life may be, we have our part in God's great plan of redemption, filling up his promise to Abraham and his seed, whether [illegible] or by faith in Christ, for "it is God that worketh in you both to will and to do, of his own good pleasure."

THE EFFECT OF PROHIBITION

Mida's Criterion, in its staff correspondence from Philadelphia, says: "There is not much activity in the wine and spirit market. * * * Our trade is at the present time contending against the greatest and most wide-spread movement for prohibition that it has ever been called upon to meet, and the uncertainty of the future is not conducive to large buying." The Kentucky correspondent of the same paper says: "The Kentucky whisky market is in the dumps. * * * The first ten days of March have fallen short considerably." Bonfort's Wine and Spirit Circular reports: "There is little of an encouraging nature from a business standpoint to report. Collections are slow. Railway returns continue to show declines. * * * In the wine and spirit trade all the reports that reach us are to the effect that trade is not of a satisfactory nature."—Exchange.

OLD MEN AND WOMEN.

You need Vitae-Ore and should give it a chance to prove what it will do for you. It is an ideal tonic and curative medicine for the old and has benefited thousands of elderly people. Read the liberal Vitae-Ore offer on last page.

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It is a generally admitted fact that among ministers and their families Dr. Caldwell's Syrup Pepsin is the favorite laxative. It is not often that the layman has a chance to "speak up in meeting," and hence these words from Mr. Joseph Murphy of Indianapolis, Ind., whose picture we present herewith:

Mr. Joseph Murphy

"All my life I had needed a laxative to cure my constipation and stomach trouble. I couldn't eat anything; I couldn't get what I did eat out of my system. I tried everything, because my work, engineer on a railroad train, makes it necessary that I feel strong and well. Finally it was my good fortune to meet up with Dr. Caldwell's Syrup Pepsin, through the recommendation of a friend. I took it, and was cured. That is some time ago, but I am still cured."

It can be bought of any druggist for 50 cents or $1 a bottle. Send your address and a free test bottle will be sent to your home. If there is something mystery about your case that you want explained, write the doctor. For the advice or free sample address Dr. W. B. Caldwell, 668 Caldwell Bldg., Monticello, Ill.

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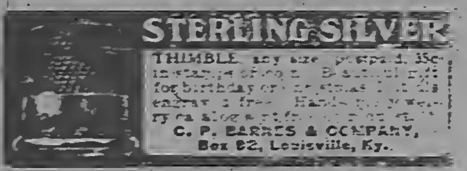
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While God's will is our law, we are but a kind of noble slave; when his will is our will, we are free children.
—George Macdonald.

PEARL RIVER CIRCUIT.

Dear Dr. Boswell: Rev. Geo. H. Thompson, Presiding elder of the Brookhaven District, arranged for me to take this work as supply, so I reached the first appointment the fourth Sunday in January, and found the work in very bad condition spiritually. This work, the Pearl River Circuit or mission, embraces several hundred square miles of territory lying between the New Orleans and Northeastern Railroad and Pearl River, and south of the Columbia branch of the G. and S. I. R. R. It is populated largely by farmers, and some of them are doing well. Methodism used to be strong here, but for lack of pastoral attention I suppose they have fallen off, until now we only have three churches, neither of them being very strong, while the Baptists have been advancing all along until now they have twelve organized churches. I have seven regular appointments, one at a Baptist Church and three at schoolhouses, and there are three other places where we ought to have Methodist preaching. I have held protracted meetings at all three of my churches. At Peine's Chapel Rev. Geo. H. Thompson, presiding elder, did all the preaching, except one sermon by the pastor and two services conducted by an exhorter. Visible results: a toning up of a part of the membership and one accession to the church at Wesley's Chapel.

Brother J. C. Ellis came to us Monday night and preached till Wednesday night, but Circuit Court and sickness hindered us here.

Brother P. H. Howse came to us at Byrd's Chapel Sunday at 11 o'clock and remained till Thursday. Visible results: promises on the part of several of the church members to better living and twelve accessions to the church.

I have taken in twenty-one members in all this year and restored two to membership. So I think this work is in better condition now than it has been in some time.

C. O. MILLER, P. C.

TETTER

can be cured without much trouble. Don't give it up because your case is of long standing. If you have had your face or hands covered with Tetter, pimples or other diseases for many years, and have tried everything without success, do not despair, you can be as easily and quickly cured by Tetterine as a case a few day old. Others have tried it after many years suffering and have been absolutely cured in a short time. Try it. Positive cure for tetter, ring worm, eczema, pimples and all skin troubles. 50c. at the Drug stores or by mail.
Shuptrine Co., Savannah, Ga.

LOUISIANA CONFERENCE.

At Leesville, Dec. 9, 1908.

SCHEDULE OF TRAIN CONNECTIONS.

Members of the Louisiana Conference coming over the V., S. & P. will Leave Shreveport at 11:50 a.m., arriving in Leesville at 4 p.m.; or, leaving Shreveport at 11:50 p.m. will arrive here at 4:38 a.m.

Those coming over T. & P. and connecting lines should come to Mansfield on the early morning train, taking K. C. S. at 12:24 p.m.

Those coming via Alexandria over the Watkins Road to Oakdale, take train from there at 9 a.m., reaching De Ridder in time for No. 2 on K. C. S., reaching here at 12:22 p.m.

Or they can go on to Lake Charles and come up on the night train, which leaves Lake Charles at 11:19 p.m., reaching here at 2:52 a.m.

Those over the S. P. should try to connect with No. 2, leaving Lake Charles at 9:22 a.m., arriving here at 12:24 p.m. Or they may come on night train spoken of above.

A new train has been put on; leaving Shreveport at 6:40 p.m., passing Mansfield at 5:07 p.m., reaching Leesville at 11 p.m. This train will not be of service to those coming by Lake [illegible] Ridder.

Ample provision will be made for the entertainment of all the preachers, lay delegates and lay committeemen. The latter invitation is an indorsement of Brother Winn's suggestion of this week.

Presiding elders will please send names of preachers coming up for trial, delegates and committeemen from their respective districts.

Preachers who would like their wives to accompany them will please let me know at once.

Brethren, if possible come on the trains that reach here during the day, for, as you know, it is not convenient to the Reception Committee, nor to your hostess to have you arrive at night.

Let everybody come in good spirits, scattering joy and sunshine in the homes where you are entertained, that the inmates may take knowledge that you have been with Christ; that your influence may be wholesome for his cause.

The editor is also invited to come, and bring anyone he may wish with him.

W. H. BENTON, P. C.

Leesville, La.

NOTICE.

Will the presiding elders and preachers-in-charge of the Louisiana Conference please call attention of the applicants for Admission on Trial to the recent changes in the requisites for examination, which will take effect this year. The Committee will expect a thorough preparation for written examination.

PAUL M. BROWN,
Chairman Com.

NOTICE.

The Committee of the Second Year of the Louisiana Conference will meet the undergraduates in Leesville, at 9 a. m., Dec. 8, 1908. Please have sermons and papers ready for examination.

S. J. DAVIES.

MISSISSIPPI CONFERENCE.

CLASS OF THE FOURTH YEAR.

Dear Brethren: Will each of you let me know at once:

1. Have you taken the Correspondence Course?

2. If not, will you be ready for examination at Conference?

If you have taken the Correspondence Course, please bring and hand to the Committee your "written sermon," and the certificate from the Correspondence School of your grading. The papers sent by the School to the Committee sometimes do not reach us. Do this by the day before Conference meets.

H. W. FEATHERSTUN,
For the Committee.

Columbus, Miss.

NOTICE.

Applicants for Admission on Trial will please meet the Examining Committee in the Methodist Church in Yazoo City, Tuesday morning at 9 o'clock, Dec. 8.

W. B. LEWIS,
For Committee.

NOTICE.

To the Preachers-in-charge, Mississippi Conference—

Dear Brethren: The Auditing Committee will mail you in a few days blanks for your reports to the Annual Conference; should you not receive one by the 1st of December, notify the undersigned, and another will be sent you. These blanks will be addressed according to the list given in our Conference Journal; if any changes have been made in your address, please let me know. As usual, these reports will be accompanied by an envelope in which you will put your reports, checks and receipts for **all funds remitted to the treasurers.** Please make separate checks for each cause payable to the proper Treasurer; you will find the list on page 10 of the Journal. In no case will the committee handle money, so please do not enclose cash in your envelopes. It is very important that all reports be handed in on the first day of the Conference and we would call your attention to the resolution adopted at our last session. It is in part as follows: Resolved,

That hereafter, at the close of the morning session of the first day of Conference, the roll of charges be called, and all the preachers in charge shall come forward and lay upon the Secretary's table their completed statistical reports. See page [illegible]. By observing these suggestions you will greatly aid us in our work.

W. B. JONES,
For Committee.

Gulfport, Miss.

NOTICE.

The Class of the Second Year of the Mississippi Conference will meet the Committee at the Methodist Church in Yazoo City, Dec. 8, at 9 o'clock a. m.

GEO. H. THOMPSON,
Chairman of Committee.

NORTH MISSISSIPPI CONFERENCE.

NOTICE.

To the Pastors and Sunday School Superintendents of North Mississippi Conference.

Please send me your Children's Day money right away, so I can get my papers ready. Respectfully,

W. O. HARRIS,
Treas. S. S. Board.

Rome, Miss., Nov. 4, 1908.

CLASS OF THIRD YEAR.

The Class of the Third Year will please meet the Examining Committee at the First Methodist Church in Water Valley, at 9 o'clock a. m., Tuesday, Dec. 1. The brethren will come prepared for a written examination.

L. M. BROYLES,
For Com.

ADMISSION ON TRIAL.

The Class for Admission on Trial will meet the Committee at the Methodist Church, Water Valley, Miss., Monday night, Nov. 30, at 7 o'clock, prepared for written examination.

E. S. LEWIS,
J. A. HALL,
W. E. M. BRO[illegible]GAN,
For Committee.

NOTICE.

The Class of the Second Year will meet the Committee for Examination at 9 a. m., Dec. 1, in the Methodist Church at Water Valley.

W. W. WOOLLARD,
W. W. MITCHELL,
N. G. AUGUSTUS.

NOTICE.

The Class of the Fourth Year will please meet in the First Methodist Church, Water Valley, Miss., 7:30 p. m., Nov. 30, 1908. We will begin with "The Grounds of Theistic and Christian Belief" by Fisher. Examination written. Work in Correspondence Course accepted.

T. W. LEWIS,
R. O. BROWN,
W. L. DUREN.

NOTICE.

The Class of the First Year will meet at the Church in Water Valley, Monday night, Nov. 30. Those having Correspondence Certificates may wait until Tuesday morning, but it is required that the entire Class come together.

J. E. CUNNINGHAM,
Chairman.

Epworth League

By Rev. H. Whitehead.

EPWORTH LEAGUE TOPIC.

November 22. The City of Christ: Matt. xxi, 10; Zech. viii, 1-8. (Home Mission Topic.)

In the Old Testament, the vision of the prophet describes the ideal Israel as dwelling in Jerusalem. In the New Testament; the dwelling place of the redeemed is called the New Jerusalem, and described with many symbols to set forth its glory. It is said that the Lord shall dwell in the midst of his people there. Of old the faithful men who turned not back when they met the trials that eset the way, were said to seek a city which hath foundations, whose maker and builder is God. The heart of man seems to turn to the city, and in spite of all that reason and experience tells of earthly cities, yet the drift of mankind over the whole earth is into them.

2. The city as it is,

The city first of all means crowded life. Here men are brought into close touch with each other, and readily fall into the evil ways of those surrounding them. The competition of the city life is intense, and the weaker are pressed to the wall and a large percentage of the people live in unhealthy and crowded homes, surrounded by influences which certainly do not tend to high ideals of moral living. The vices of men take an aggressive form, and strong tides tend to draw down every man that is caught in their currents. The city is the most lonesome. place in the world. You are surrounded by a multitude of people that do not know you, and that you do not know and do not care for. It is easy to drift into a spirit of indifference, that destroys the healthy respect for public opinion, which men naturally feel. The great churches are in the city, but it is impossible to know everyone who passes their doors, and many a needy man curses the Church, while the Church is putting forth its best efforts to reach the men who need it. There are great unreached masses in the city, who seem to know not God, and fear not man. And yet it is evident that before long the majority of the people will live in the cities, and the prevailing life of the city, will be the life of the nation.

3. The city for Christ.

The Church is to-day girding itself for the evangelization and redemption of the city. We suggest some things which are being done. The deaconess and the pastor are visiting from house to house and getting in touch with the people. The membership of the Church, both old and young, are being pressed into this same task, for it is personal contact with men, which counts for the most. Day nurseries and kindergartens are established to care for the small children, of the mothers who must go out to work. Night schools are established, and boy's and girl's clubs, where the social, physical, and spiritual sides of life are touched. In some cities boarding houses for girls are opened where at the lowest possible rates, without a tinge of charity, the girls may have a Christian home. This same spot is often a social center in which girls may meet their friends of evenings. No one can overestimate the value of such work rightly conducted. The Young Women's Christian Association has done a large work of this kind. No small thing has been done for the men and women of the next generation, in providing playgrounds for the children of this day. Two tasks are given to the Church; to lead men to the knowledge of the Christ, and to develop their lives to the point where they shall fulfill the Master's will. The Church as a whole should be concerned as to the accomplishment of these ends in the cities. Those who live in the cities should realize, that without exception, the Christ would go forth with them to reach the men, women, and children living on every side.

MEXICO AND PROHIBITION

The prohibition sentiment has even invaded Mexico as is shown by the following article in the El Paso Herald:

"Is the prohibition sentiment spreading even to Mexico? The state of Morella has just enacted a law prohibiting the sale of liquor by the glass to be drunk in the place where bought. Liquor may be bought and sold by the bottle only, and must be carried away. Many states have largely suppressed gambling of the worst sort by stringent laws and faithful enforcement. High license prevails nearly everywhere in cities, and the number of saloons in the various States has been greatly curtailed within the last few years. Police regulations are all the time being made more strict."—*The Citizen.*

Recently a vote was taken in Arkansas to determine whether the next legislature of that State should pass a State prohibition law. Only seventeen counties gave a majority against the proposition, fifty-seven favoring it, the majority in favor of the proposed law for the State being 22,034. It is safe to assume that Arkansas will soon join the ranks of prohibition Southern States.

A contented mind is a continual feast.—Old Proverb.

Admitted into divine fellowship of work! Will not this thought ennoble everything he gives us to do?—Frances R. Havergal.

All men, if they work not as in a great Taskmaster's eye, will work wrong.—Carlyle.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. L. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Pension St.

Felicity Street Church, corner Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2521 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Gretna, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Anne St., opposite Jackson Square.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

R. F. Harrell, pastor; Mary Werlein Mission; also secretary Y. M. C. A., 815 St. Charles.

WAIT FOR GREAT BIBLE OFFER IN NEXT WEEK'S ISSUE.

EVANGELICAL ALLIANCE WEEK OF PRAYER.

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States:

Sunday, Jan. 3, 1909. Sermons. The Law of the Harvest. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. vi, 7. "Ye ask and receive not, because ye ask amiss."—James iv, 3.

Monday, Jan. 4. The Bible—the Word of God.

Tuesday, Jan. 5. God's Faithfulness, Man's Responsibility.

Wednesday, Jan. 6. Missions, Home and Foreign.

Thursday, Jan. 7. Intemperance and Gambling.

Friday, Jan. 8. The Family and the School.

Saturday, Jan. 9. The Signs of the Times.

Sunday, Jan. 10. Sermons. Christ, the Giver of Life.—"I am the way, the truth, and the life. No one cometh unto the Father but by me."—John xiv, 6.

L. T. CHAMBERLAIN,
President.

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F. J. CHENEY & CO., Toledo, O.

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Butter	100 lbs.
Eggs	27 doz.
Vegetables	500 lbs.

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SCOTT & BOWNE 409 Pearl Street New York

FROM VARDAMAN CIRCUIT.

Dear Bro. Boswell: We have had a glorious summer, and are very busy now getting ready for Conference. When we first came here (July) we were made to feel welcome in many ways. We were given a pounding, which we appreciated greatly, and everything since has convinced us that we came to the right place. Surely, these are among the best people of earth. One hundred and eighteen members have been taken into the church; one church organized, with a membership of 71; 16 infants baptized; 3 prayer meetings organized.

We were fortunate in securing the services of Revs. W. S. Lagrone, W. L. Graves, Joe Ingram, W. A. Bruner, T. A. West and R. P. Goar.

Brother West lives in Texas; was out here visiting, and did some splendid preaching. The other brethren are all living in North Mississippi; are all consecrated men and too well known for further comment. I learned to love each of them and hope to have the pleasure of working with them again. Our new congregation is building a house of worship. They will name the Church Grave's Chapel in honor of W. L. Graves, of Houston, who preached during our meeting there. Vardaman hopes to have a handsome house ready for use by the middle of January.

The Lord is blessing us wonderfully and we have many reasons to praise his holy name. Pray for us.

Yours in the Master's cause,
ARTHUR G. HALL.

FROM PACHUTA, MISS.

Dear Advocate: I am now on my last round, which closes my quadrennium on the Pachuta charge. As I look back over the four years' work, I see many mistakes and failures, but I feel greatly rejoiced that many have been blessed along the way, and about one hundred and fifty have been converted and joined the Church. We have had fine revivals on the charge this year, the best since I have been on the work. The following brethren have rendered faithful service in the meetings: Brothers G. D. Anders, W. R. Harvel, W. W. Graves, P. H. Howse and J. H. Williams. These brethren will not soon be forgotten by my people. My last meeting was held at Salem last week. The preaching was done by the pastor. We have received about thirty-five on profession this year.

Three of our faithful members have died recently. Brother John E. Evans, of Pachuta; Mrs. G. W. McRee, of De-Soto, and Mrs. J. R. Price, of Adam's Chapel. We feel that all have gone home to rest.

This is a good charge. It is most [illegible] large for one man. I hope the day will [illegible] when it can be divided. We have all had fine health [illegible] who [illegible] afraid of [illegible]. The [illegible] has greatly blessed [illegible] and we [illegible]. Am praying that I may have a full report at Conference.

We have two [illegible] Epworth Leagues—one at D[illegible] and one at Orange. Both were helpful in our revivals and are doing fine work among our young people.

May God bless our Great Church.
L. F. ALFORD.

FROM EROS, LA.

Dear Dr. Boswell: We have had thirty-three accessions to the church on the Eros Charge this year, and baptized [illegible] infant children. Ceiled, painted and furnished the parsonage; papered two rooms and built a nice yard fence. Held my own meetings, save three days. Have forwarded to Brother W. B. Thomson, treasurer, $66 on missions. Collections nearly in full, though they are about 120 per cent above what they were last year. Have built an altar rail, and have some money on church debt. Congregations are good. Sunday schools are doing substantial work. A few subscriptions for the Advocate taken, and a few family altars erected. Yours,
J. J. KELLY.

FIFTH STREET, MERIDIAN

Dear Dr. Boswell: We are starting off well at Fifth Street Church. The work is moving on nicely. We had the embarrassment of being a stranger. We have made 150 family pastoral visits; received 17 members. Our Sunday school is large, enrolling nearly 300—91 in the home department. We have a cradle roll, a study circle, etc. We have Junior and Senior Leagues. Our mission societies are active. The church suffered much in the illness of its pastor for most of the year, but were loyal as could be. We have a good, active plant, and will do a great work in the cause of our Lord. C. M. CHAPMAN, Pastor.

RESOLUTIONS

Adopted by Okolona Station, North Mississippi Conference.

Whereas Brother J. H. Mitchell is serving his fourth year as presiding elder of this (the Aberdeen) district, and, under our church government cannot be returned, and whereas this is the Fourth Quarterly Conference for the Okolona Station; therefore, be it Resolved:

First—It is with a deep feeling of loss and sorrow that we have to give him up as our presiding elder.

Second—That we recognize in him those qualities of mind and heart that pre-eminently fit him for this office, possessing, as he does, executive ability of a high order, and also knowing no such word as failure; untiring, energetic and consecrated to the Master's cause.

Third—We assure him of our love and confidence, and extend to him our well wishes and prayers for continued success and usefulness.

Fourth—That these resolutions be spread upon the minutes of this Conference, and a copy be sent to the New Orleans Christian Advocate for publication.

Okolona, Miss., Oct. 12, 1908.

READ 1-2 PRICE CHRISTMAS BIBLE OFFER IN NEXT WEEK'S ISSUE.

TELL A FRIEND ABOUT IT.

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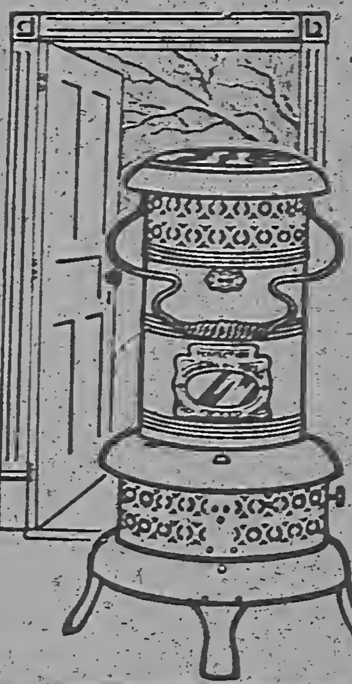

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you wouldn't be without one another hour. Turn the wick as high or as low as you please—there's no danger—no smoke—no smell—just direct intense heat—that's because of the smokeless device.

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ST. LOUIS, MO.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Plaquemine	Nov. 22
Second Church ......a.m.	Nov. 29
Rayne Memorial ......p.m.	Nov. 29

F. N. PARKER, P. E.

Shreveport Dist.—Fourth Round.

Ida, at Dixie	Nov. 21, 22
Texas Avenue	Nov. 23,
Greenwood	Nov. 25,
Noel's Tab.	Nov. 26,
Hornbeck, at Holly	Nov. 28, 29
Bon Ami, at Carson	Nov. 29,
De Ridder	Nov. 30,
Leesville	Dec. 1,
Zwolle	Dec. 5, 6
Mansfield	Dec. 6, 7
Shreveport, First Church	Dec. 7.

"He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." II Cor. ix, 6-7.

T. J. WARLICK, P. E.

Baton Rouge Dist.—Fourth Round.

New Roads	Nov. 21, 22
Port Vincent, at New River ....11 a.m.	Nov. 28,
Baton Rouge, 1st Church	Nov. 29, 30
Baton Rouge, 2d Church	Nov. 29, 30
Live Oak, at Palmetto	Dec. 5, 6

R. W. TUCKER, P. E.

Alexandria Dist.—Fourth Round.

Colfax	Nov. 21, 22
Bunkie	Nov. 27,
Simmsport	Nov. 28, 29
Opelousas	Nov. 30,
Pineville	Dec. 2,
Boyce	Dec. 6,
Alexandria	Dec. 7,

N. E. JOYNER, P. E.

Arcadia District—Fourth Round.

Lisbon, at Arizona	Nov. 21, 22
Cotton Valley, at P. Valley	Nov. 25,
Ringgold, at Andrew's	Nov. 27,
Lanesville, at L'ville	Nov. 28, 29
Minden	Nov. 29, 30

The attention of the preachers is called to paragraph 134, Discipline of 1906, so they will be prepared to answer question 19.

BRISCOE CARTER, P. E.

Monroe District—Fourth Round.

Waterproof	Nov. 21, 22
Lake Providence	Nov. 28, 29
West Monroe	Dec. 1,
Downsville, at Douglas	Dec. 5, 6
Monroe	Dec. 7,

J. E. DENSON, P. E.

Crowley Dist.—Fourth Round.

Grand Chenier	Nov. 20, 22
Lake Arthur	Nov. 23,
St. Martinville	Nov. 25,
Prudhomme	Nov. 27,
Crowley	Nov. 27,
Gueydan	Nov. 28,
Eunice	Nov. 28, 29
Jennings	Nov. 30,
New Iberia	Dec. 1,
Jeanerette	Dec. 2,
Lake Charles	Dec. 3,

J. M. HENRY, P. E.

NORTH MISSISSIPPI CONFERENCE.

Winona Dist.—Fourth Round.

Mars Hill, at Hopewell	Nov. 20,
Slate Springs, at ——	Nov. 21, 22
Vance	Nov. 28, 29

E. S. LEWIS, P. E.

Durant District—Fourth Round.

Black Hawk	Nov. 21, 22
Sidon and Tchula	Nov. 28, 29.

S. M. THAMES, P. E.

Corinth Dist.—Fourth Round.

New Albany Ct., at Union	
Jonesboro Ct., at ——	Nov. 21, 22
Rainey and F. Ct., at ——	Nov. 22, 23
Wheeler Ct., at Shady Gr.	Nov. 28, 29

BEN P. JACO, P. E.

Bounds, at Pine Ridge	Nov. 20
Pittsboro, at Calhoun City	Nov. 21, 22

[illegible]

Columbus Dist.—Fourth Round.

[illegible]	Nov. 21, 22
[illegible] Bluff	Nov. 28, 29

L. [illegible] LIPS[illegible]MB, P. E.

[illegible]rd Dist.—Fou[illegible] R[illegible]

[illegible]	[illegible] 15
[illegible]	[illegible]
Longtown	Nov. 21, 22
Eureka, at Mt. Olivet	Nov. 28, 29

W. M. YOUNG, P. E.

Oxford Dist.—Fourth Round.

Coffeeville Ct., at Bethle-	
Red Banks Ct., at Victoria	Nov. 20,
Potts Camp Ct., at Pisgah	Nov. 21, 22
Ashland Ct., at Salem	Nov. 24,
Waterford Ct., at Asbury	Nov. 25,
Oxford Station	Nov. 26,

Rev. W. S. Lagrone will meet the pastors of the district at Holly Spgs. Oct. 21; at Oxford on Oct. 22.

J. E. CUNNINGHAM, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman	Nov. 21, 22
Pearl River, at Byrds Chapel	Wed., Nov. 25,
Monticello, at M.	Nov. 28, 29
Wesson	Wed., Dec. 2,
Tylertown, at Waterhole	Dec. 5, 6

GEO. H. THOMPSON, P. E.

Jackson District—Fourth Round.

(In Part.)

Terry, at Byram	Nov. 21, 22
Mount Olive	Nov. 28, 29
Madison	Dec. 1,
Flora	Dec. 4,
Yazoo City	Dec. 5, 6
Lintonia, at Bethany	Dec. 6, 7

The pastors will please call attention to Questions 14, 16 and 20, in order that written reports may be presented in answer to each.

A. F. WATKINS, P. E.

Vicksburg Dist.—Fourth Round.

Satartia, at Mt. Olive	Nov. 21, 22
Bolton, at Bolton	Nov. 24,
Harriston, at Lorman	Nov. 28, 29
Vicksburg, at C. St.	Dec. 3,
Rocky Spgs., at Oak R.	Dec. 5, 6
Port Gibson	Dec. 6, 7

G. H. GALLOWAY, P. E.

Newton Dist.—Fourth Round.

Walnut Grove, at ——	Nov. 20,
Carthage, at ——	Nov. 21, 22
Rose Hill, at ——	Nov. 28, 29
Newton	Dec. 5, 6

JAS. M. WEEMS, P. E.

Seashore Dist.—Fourth Round.

Howison and Saucier	Nov. 20.
Hattiesburg, Broad St.	Nov. 21,
Hattiesburg, Court St.	Nov. 23,
Hattiesburg, Main St.	Nov. 24,
Gulfport, 25th Ave.	Nov. 28, 29

M. L. BURTON, P. E.

Natchez Dist.—Fourth Round.

Bethel, at Macedonia	Nov. 21, 22
Natchez, Pearl St.	Nov. 28, 29
Natchez, Jefferson St.	Nov. 29, 30
Meadville, at Cool Spgs.	Dec. 5, 6

J. T. LEGGETT, P. E.

Work is only done well when it is done with a will.—Ruskin.

Between plain right and wrong we must ever be decided, so decided as not to be open to conviction. And we are safer if we are so decided about them that we are not even open to suggestion of compromise.—Robt. E. Speer.

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(For Both Internal and External Use.)

Was Nothing But Skin and Bones.

NEEDMORE, N. CAR.—I was taken sick with a cold two years ago and had some kind of a wheeze at the pit of my stomach. I thought perhaps I was going to have Consumption; I never was so sick before in my life. I tried everything and finally was examined by the best Doctors. Some told me I had Stomach Trouble, then Asthma. I thought my time was short. Every Spring and Fall I would have these attacks. My husband paid out over $1,000 for different medicines. I felt as though I was nothing but skin and bones. I could not even carry a pail of water or stoop to put wood in the stove. My husband had to assist me when ever I walked, I was so very weak. Then I was taken sick with La Grippe, and Bronchitis, and all thought I was going to die. I saw the Vitae-Ore advertisement and my husband wrote for it. When it came I stopped all my doctor's medicine. The second dose of Vitae-Ore made me so hungry I had to eat between meals. My appetite continued to grow better and I could eat meat, onions and corn bread. Before taking Vitae-Ore I only weighed 107 pounds; since taking it I have gained 25 pounds. Everybody is surprised to see me so stout and strong and I am better than I have been in the last two years. I work in the garden, milk my cow and do other chores.

MRS. A. H. WELCH.

Suffered Terribly With Kidneys.

Passed Large Kidney Stones, Had Palpitation of the Heart and Was Always Tired.

EDDY, TEX.—Vitae-Ore has proven to be a wonderful medicine for me. I was terribly bothered with my Kidneys and had tried different kinds of medicine until I had decided that none of them would do me any good. There is no telling how many stones I passed; the last one was mighty large and Oh! so painful. No one can realize what I suffered but those who have had this kind of Kidney trouble. I also had Palpitation of the Heart and could not sleep on my left side at all. It seemed like my heart would jump out through my side. I was always tired and could not do anything I wanted to do.

I saw the Vitae-Ore ad. like a drowning man catches at a straw, and when I read "We leave it to you to judge," I thought it was good enough for me, and wrote for a package. I had used it but a short time when I could tell a difference and when the month was up I sent for more. The second week after I commenced it I got back to doing some of my work and honestly believe that I walked twenty-five miles a day for a week, felt all right and slept well at night. Now I cannot praise Vitae-Ore too much, for it has been a God-send to me. I feel almost like a new man, better than for four years past. I eat well, do my work and sleep on my left side.

W. T. CURRY.

CURED OF INDIGESTION.

BRINSON, GA.—I was sick with Indigestion for five years, not able to do anything but sit and wish for death's relief. I had three of the best doctors, but all shook their heads and said I had it so bad that Heart Trouble had taken hold. I tried Vitae-Ore and in five days I could eat anything and have been in good health ever since. One package cured me two years ago and I have not spent one cent on doctors since.

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MENOMINEE, MICH.—About six years ago I had an attack of Rheumatism in my shoulder, which caused me a great deal of pain in my neck, and my arms were stiff from the elbow down to the ends of my fingers. The pain passed to my other shoulder, and I suffered so terribly I could hardly turn over in bed and could not put on my clothes without great difficulty. The Vitae-Ore advertisement attracted my attention four years ago and I decided to give it a trial. Before I had used an entire package I felt much improved, but to make the cure entirely sure I used another package. Vitae-Ore cured me even though I was 80 years old. I recommend Vitae-Ore with pleasure and think it is the greatest preventive of sickness and disease. It would be a great blessing if everybody would give it a trial. I know it has helped me wonderfully; gave me an appetite, vigor and strength. I am now 84 years old, feel well and enjoy walking every day. People say it is wonderful at my age and I give the credit to Vitae-Ore.

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IF YOU SUFFER FROM Rheumatism, or any Kidney, Bladder or Liver Disease, Dropsy, a Stomach Disorder, Female Ailments, Functional Heart Trouble, Catarrh of Any Part, Nervous Prostration, Anaemia, Sores and Ulcers, Constipation or Other Bowel Trouble, Impure Blood, or are just Worn-Out, send for a 30-day trial treatment of Vitae-Ore right away and see what this remedy will do for you. ADDRESS US AS BELOW.

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NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, [illegible]

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 55—No. 47

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2757.

Millsaps College Library.

Thanksgiving Proclamation

"Once again the season is at hand when, according to the ancient custom of our people, it becomes the duty of the President to appoint a day of prayer and thanksgiving to God.

"Year by year this nation grows in strength and worldly power. During the century and a quarter that has elapsed since our entry into the circle of independent peoples we have grown and prospered in material things to a degree never known before, and not now known in any other country. The thirteen colonies, which struggled along the seacoast of the Atlantic and were hemmed in but a few miles west of tidewater by the Indian-haunted wilderness, have been transformed into the mightiest republic which the world has ever seen. Its domains stretch across the continent from one to the other of the two greatest oceans, and it exercises dominion alike in the Arctic and tropic realms. The growth in wealth and population has surpassed even the growth in territory. Nowhere else in the world is the average of individual comfort and material well-being as high as in our fortunate land.

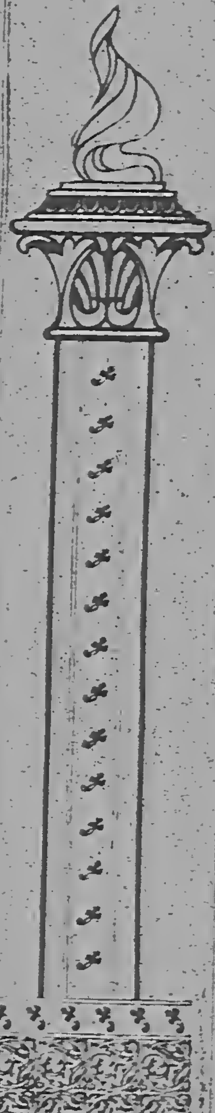
"For the very reason that in material well-being we have thus abounded, we owe it to the Almighty to show equal progress in moral and spiritual things. With a nation, as with the individuals who make a nation, material well-being is an indispensable foundation. But the foundation avails nothing by itself. That life is wasted, and worse than wasted, which is spent in piling, heap upon heap, those things which minister merely to the pleasure of the body and to the power that rests only on wealth. Upon material well-being as a foundation must be raised the structure of the lofty life of the spirit, if this nation is properly to fulfill its great mission and to accomplish all that we so ardently hope and desire. The things of the body are good; the things of the intellect better; but best of all are the things of the soul, for, in the nation as in the individual, in the long run it is character that counts. Let us, therefore, as a people, set our faces resolutely against evil, and with broad charity, with kindness and good-will toward all men, but with unflinching determination to smite down wrong, strive with all the strength that is given us for righteousness in public and in private life.

"Now, therefore, I, Theodore Roosevelt, President of the United States, do set apart Thursday, the 26th day of November next, as a day of general thanksgiving and prayer, and on that day I recommend that the people shall cease from their daily work, and, in their homes or in their churches, meet devoutly to thank the Almighty for the many and great blessings they have received in the past, and to pray that they may be given strength so to order their lives as to deserve a continuation of these blessings in the future.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington this 31st day of October, in the year of our Lord one thousand nine hundred and eight, and of the independence of the United States the one hundred and thirty-third.

"THEODORE ROOSEVELT."



Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

Senator Carmack of Tennessee two weeks since was shot down in the streets of Nashville and instantly killed—a martyr to prohibition. Now comes the news that Attorney-General Heney of San Francisco, who so vigorously and successfully prosecuted the grafters, was shot by a man who was removed from a jury trying the chief of the grafters because it was discovered that he was an ex-convict and ineligible for jury duty. The man who did the shooting has since put an end to his own life. Fortunately, the shot at Mr. Heney did not prove fatal. He still lives, and will get well; and no doubt when he recovers he will continue his good work with as much energy and success as ever. Since the attack on Mr. Heney, the citizens of San Francisco have held a mass meeting and resolved to stand by the officers and courts in their efforts to ferret out crime, and punish the criminals. The task is a huge one—quite as great as was the task of Hercules when required to cleanse the stables of Augeas. Let us hope that they will be as successful.

* * *

Bryan's *Commoner* has this to say about the destruction of the birds: "The appeal of the Audubon Society for funds for the prosecution of bird-killers should meet with a hearty response. But, after all, would it not be better to begin a crusade against the bird wearers? The bird-killers would soon find their occupation gone if there was none to wear the birds after being properly mounted. The practice of wearing birds as personal adornment is responsible for the wholesale slaughter of the feathered songsters; and until 'woman, lovely woman,' ceases to adorn herself with the corpses of birds the cruel work will continue. 'You cruel boys,' exclaimed a woman when she saw some boys robbing a bird's nest of its young. 'What would the poor mother bird say if she could speak?' 'She wouldn't say nuttin',' retorted one of the boys, ''cause she's a roostin' on yer hat dis minute.' All appeals for the protection of the birds will be vain until the use of birds and feathers as articles of adornment is no longer prevalent."

* * *

The late election returns were surprising to not a few. The Socialists made more noise than all the minor parties put together—were not only surprised themselves, but their vote surprised others. They claimed that Mr. Debbs would poll a full million votes. But he got not more than 500,000. Even in the large cities, Chicago and others, there was a falling off from four years ago. The labor vote was likewise surprising, and we suppose Mr. Gompers was the most surprised man in the country. He utterly failed to control it. He did not turn the election in a single State. Labor was more independent than he and others supposed. The prohibitionists, too, were surprised. Elated by the success of the prohibition wave, the party prohibitionists counted on a greatly increased vote. They were disappointed. The figures have not yet been made public, but the impression is that Mr. Chafin got fewer votes than did Dr. Swallow four years ago. The prohibition sentiment has gained largely, and is growing constantly, but the prohibitionists prefer to look upon it, and treat it, as moral, rather than as a party measure. So our party prohibitionists, though disappointed, have no ground for chagrin or despair of the ultimate triumph of their principles. The people are determined on the destruction of the liquor business, and they will succeed.

* * *

We think it likely that very many of our readers have little knowledge of the means used by some leading churches in our cities to raise money. The *Daily Picayune* of this city furnishes the necessary information. In its issue of Nov. 17th occurs this bit of news: "The first of a series of euchres was given Sunday by the ladies and gentlemen of St. Vincent de Paul's Parish. The proceeds of the entertainment will go to the fund which is being raised for the purchase of new pews for the church, and the money made from the entertainments which will be given in future will be used for the same purpose." Personally, we know no more about "euchre" than we do about "jack-pot"—nothing at all. Both are games of gamblers. That the persons engaged in the games here mentioned played for stakes is evident from the fact that the names of those who won are mentioned. In other words they gambled. And note the fact that these gambling games were played on the Sabbath by faithful Christians, who, it is presumed, have not time for such things in the week. This is in perfect keeping with the conduct of one of the faithful who justified his Sunday ball playing by saying that his priest taught him that "by attending mass on Sunday morning he was free to do as he pleased the remainder of the day." Hence, Sunday afternoons are given over to pleasure—rides, ball games, to the theatre, and gambling and dancing parties.

* * *

The Hon. William F. Vilas, of Wisconsin, lately deceased, left what is characterized as "a unique will." The bulk of his estate—perhaps the whole of it, amounting to two million dollars—was left to his wife, but at her death the amount is "to go to Madison University in Wisconsin, only half the income to be used annually, and the other half to be invested and made to increase year after year by its gaining power. When this sum has reached twenty millions the amount of the net income to be used is reduced to one-quarter of all, which sum would far surpass the original one-half. When the whole has become thirty millions it shall be free from limitations in amount of income to be expended, but all shall be used as provided in the will. It probably will be at least two centuries before the twenty-million mark is reached." This will of Mr. Vilas is something after the order of the will of Benjamin Franklin, who more than a century ago gave one thousand pounds ($5000) to the city of Boston, which amount he provided should not be used, but allowed to accumulate until one hundred years had passed. Boston kept faith with Mr. Franklin, who evidently had confidence in the stability of the government and the integrity of his executors. Will Madison University keep faith with Mr. Vilas? Considerably less than one hundred years ago one philanthropist, John McDonogh, left a large sum of money for school purposes to the city of New Orleans, and a like sum to Baltimore. One supreme condition of the will was that "the Bible be used as one of the principal text-books." Baltimore keeps faith with John McDonogh. New Orleans has violated the sacred trust. There is a difference in men.

* * *

Bishop Hoss, in the *Nashville Tennessean*, pays the following tribute to his martyred friend, Senator Carmack, who was foully murdered on the streets of Nashville a few days ago: "It is impossible for me to write much. My heart is broken. Senator Carmack's death overwhelmed me. He was by all odds the greatest Tennesseean that has appeared in public life in this generation. As a Senator he commanded the admiration of the nation. In his whole career there is not the slightest trace or stain of dishonor. No dirty dollar ever touched his fingers. He came out of the Senate poor, and his friends knew it and were proud of it. He never engaged in bargain and intrigue; he never compromised principle for preferment; he never turned aside one hair's breadth from the straight path of truth and courage. Defeat did not break his spirit nor sour his temper. When Tennessee turned her back on him, the noblest of her sons, he kept his head erect and moved right onward. The evil forces that were banded against him did not dismay him; the slanders that were circulated to ruin him utterly failed to alter or modify the inflexibility of his purpose. Much as I loved him living, and unspeakable as is my grief over his death, I should rather see him wrapped in his shroud than to have him alive again and enjoying place and prominence at the expense of bartered manhood. Being dead, he yet speaketh. Human as he was, compassed with ordinary infirmities as he was, he yet had a heart as warm as a summer sea and a transparent simplicity of nature like that of a child. O, my dear, dear friend! Shall I ever look upon his like again?" Dr. Winton, editor of the *Christian Advocate*, in his tribute to the dead statesman, closes with the following words: "Senator Carmack has died the death of a martyr to the cause of civic righteousness and public sobriety, but his cause is not dead. Tennessee will rise in her majestic strength and, with ten thousand scourging thongs, drive from her borders her social enemies who have brought about the lamented death of her most gifted and gallant son. The prohibitionist is dead, but prohibition, the choicest flower in our public life, will spring from his grave to give fragrance and beauty to this fair State of the South. Gone is the great man, but forever will remain his great manhood. Editor, Congressman, Senator, Statesman, Christian, live on in the hearts of thy countrymen! And may thy eternity ring with the praises of those who have entered into thy labors, and who will live in the pure atmosphere made possible by thy sacrifice! May heaven comfort thy lonely widow and bring to a noble manhood thy fatherless son!"

REMARKABLE.

I have five aged members on my charge, the youngest of whom is over eighty-one years old. Brother Samuel Weems, father of Rev. J. M. Weems, is ninety-four years old. He is healthy in body and spirit. His mind is as clear on religion as it ever was. He is a deeply spiritual man. Has one hundred and thirteen descendants, and every one of them who has arrived at the years of accountability is a member of the Church. Sister Lizzie Bender is eighty-three years old, is a regular attendant at Church; is a very appreciative hearer and is an active member of the Woman's Home Mission Society. She is truly an elect lady. Brother Lod Moore, my uncle, and his wife, Elizabeth, are, respectively, eighty-seven and eighty-five years old. They stand in the faith waiting for the summons of the Master. They have been married sixty-six years and are as devoted to each other as a right young couple. Brother Willis Eichelberger has passed his eighty-first birthday; attends Sabbath School regularly and superintends the same. He talks about the heavenly verities as he does about the things around his earthly home. I had given me by a member of my Church a few days ago the first volume of the *Methodist Magazine*, which was published in 1818. In that volume is published a letter from George Washington, while President, to Bishops Asbury and Coke.

WALDO W. MOORE,
Pastor of Homewood Charge, Mississippi Conf.

PREJUDICE VS. CHRISTIANITY.

BY REV. J. M. ALFORD.

After reading the recent articles in the ADVOCATE about the "Baptist Drift," I am constrained to write under the above caption. I have read Dr. Boswell's editorials, also articles from Dr. J. M. Weems of Mississippi, Brother Peebles and "Circuit Rider," as well as communications from Brothers Woodward and Lowrey, of Louisiana. I note what they say about the ultra positions taken by the Baptist brethren.

The term "prejudice" comes from two Latin words, meaning "to judge before;" literally, to pass judgment before the evidence has been given. This is the primary meaning, but the modern and more common meaning is narrow-mindedness, and is, therefore, a synonym of unfairness and partiality, and always originates in a biased, not to say abased, mind. It delights in exclusion, and is a rank stranger to inclusion. It nurses hatred and fosters quarrels. It scorns the catholic spirit of our blessed Christianity, and hates liberality. It detests co-operation, and delights in circumscription. It honors pride, and despises humility. It breeds contempt for others and creates selfishness; is the product of ignorance, and the mother of bigotry. One able writer said: "Ignorance, prejudice and bigotry always follow each other in the sequence of a natural offspring." Indeed, ignorance is the only mother that ever did give birth to such an unfortunate progeny as prejudice and bigotry. It has been said, that prejudice always follows ignorance with a snubbed-nose contempt for all with whom it disagrees, guaranteeing a bountiful supply of mental and moral blindness. Fanaticism is akin to this thing we call prejudice. The prejudiced person has the misfortune to believe it is his duty to persecute others. It was this thing that kindled the fires of persecution of old and established the *inquisition*. Religious intolerance and barbarous cruelty are some of the natural products of this monster of hell, called prejudice. It ought to have died away with the "dark ages," but, sad to say, it is a legacy bequeathed to this generation—handed down to some churches of modern times. Is it not a wise saying that "tradition and not truth" is at the bottom of this thing called prejudice? When you hear one person trying to degrade others and prostitute their denominational tenets, and unchurch them because they do not hold to the same views, and do not accept *his* interpretation of certain passages of Scripture, and then disclaim social equality with them because they cannot pronounce the current "shibboleth," *be it known it is prejudice!*

That thing that denies me the right to all the privileges and graces of the Church of Jesus Christ, and says, "You are of the earth earthy," and "I am holier than thou," is modern Pharisaism pure and simple, and is the *quintessence of prejudice!* Some have tried to "corner" on the Lord's Supper. Did you ever see a Methodist co-operate with the Baptists in their meeting, and help to make it a success, and at the last service be invited to stand aside? The Communion is going to be administered now—to whom? To *the legitimate children*, of course! "All you that were born out of wedlock stay away! Christians? Yes, indeed—but not *Baptists!*" You have had a "feast of soul" with them all the week, rejoiced together "in hope of the glory of God," but now a *Baptist communion* is going to be observed; therefore, you are not worthy, because, forsooth, you have not been baptized. In other words, a Baptist Communion is much holier than communing together with the Lord on earth and enjoying his everlasting benedictions together in glory. Prejudice, O prejudice, where are thy bounds!

Now, this thing we call prejudice is not of modern origin. We find in the fifth chapter of Acts where the Jews were trying to kill Peter and the other apostles because they were "filling all Jerusalem with their doctrines." (Pity that [illegible] The truth is [illegible] between Michael and Satan [illegible] over the body of Moses the archangel durst not bring a "railing accusation" against Satan, but said "The Lord rebuke thee." Vengeance belongeth unto God. Let us not, therefore, stigmatize others as simply a "sect" or a "religious society," when we see they are increasing all the time in numbers and in zeal for the success of Christ's kingdom on earth. Not only were the Jews always prejudiced against the disciples, but we find the disciples prejudiced against others. In Luke ix. 49, 50 it says: "And John answered him and said, Master, we saw one casting out devils in thy name and we forbade him because he followeth not with us." Now hear the rebuke of Jesus: "And Jesus said unto him, Forbid him not: for he that is not against us is for us." How this reminds us of what Gamaliel said to the Jews! It is very plain here that the spirit of Christ is very different from the spirit of some denominations.

The Evangelist Mark gives us the same account of the prejudiced disciples that Luke does. In the 9th chapter and 38th verse we read: "And John answered him and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not us." Now hear the timely rebuke of Jesus again: "Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water in my name because ye belong to Christ, verily, I say unto you, he shall not lose his reward." Yet, Brother Jordan, in his article on the "Baptist Drift," is kind enough to warn us that our "works will be burned," as [illegible] all the Baptists who have "drifted" from the sacred principles of the Baptist Church. He is generous enough, however, to allow us to get into heaven "by the skin of our teeth—yet so as by fire." Our works are going to be burned, and we "suffer loss and shame at the coming of Christ," because, as he stated, our works have not been done as directed by the Baptist Church. Alas for the teeming millions who have never heard, and who may never hear, of this great essential and only [illegible] in the moral realm! But what of all the good churches [illegible] and yet have not [illegible] "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their *deeds* were evil," and hence [illegible] "will be burned up." This position taken by Brother Jordan [illegible] Church reminds me of a [illegible] going down the Mississippi River by the side of a great ocean steamer, and saying "You are not in it; I am [illegible] you are just a little [illegible] of wood, hay, stubble, and liable to be burned any time [illegible] *I'm the only* [illegible] *the old ship of Zion—the only true and safe* [illegible]." In other words, they say of others, "He followeth not us." Now, remember in that loving rebuke of Christ to John, he said: "Verily, he shall not lose his reward." That does not sound like "his works will be burned." Of course, this is the difference between Christ and one who is a victim of *prejudice!* It has [illegible] want to [illegible] followeth [illegible] connection, [illegible] damaging [illegible] Brother Jordan in half [illegible] whosoever shall offend [illegible] better for him that a millstone were hanged [illegible] sea." [illegible] and [illegible] in the [illegible] and [illegible] world for [illegible] show your try [illegible] and thus [illegible] Yet this is [illegible] would do or say [illegible] against any church or individual who is striving to do the will of God.

If you are prejudiced against other denominations, you are evidently prejudiced against the Lord, for he is blessing and prospering them. They love the Lord, and when you oppose them, it is "Jesus whom thou persecutest." There have always been different modes and methods of carrying on the work of God in soul-saving, and I suppose there always will be. What did Paul mean when he said "there are diversities of gifts, but the same Spirit; differences of administrations, but the same Lord"? You remember, he used the physical body to illustrate the Church—the body of Christ. "As we, therefore, have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and everyone members one of another." The 12th chapter of I Corinthians and the 4th of Ephesians teach us of the unity of the Spirit and oneness of Christ, even though there be separate visible organizations. There is the one universal Church, of which Christ is the Head, and all those in the various organizations who are vitally connected with him by faith go to make up the membership of this spiritual, invisible Church.

Yet some people are so prejudiced that they cannot see Christ in anything save their own little denomination, which is but a fractional part of the whole. How little this world would be if all could be seen with the natural eye from one viewpoint! The sun is no larger than a [illegible] of silver half-dime to some people. A very small [illegible] placed near the eye will really shut out the sun from human vision. And so, a little, narrow-contracted, shriveled-up denominational [illegible] will shut out the great Sun of Righteousness, who wants to shine in our hearts, enabling us to get a proper view of God in his relation to us as our common Father. A new railroad went through the country, and a certain young man went out to the station to witness the sights. The following was his verdict when he returned home: "People shore do learn lots by travelin' 'round. If the world is as big the other way as the way I went, she's a whopper." [illegible] if Brother Jordan, and others, would look out a little from their own circumscribed views, [illegible] the scales of prejudice from their eyes, they would learn something. They would certainly have a larger vision of God. Elijah thought he was the only prophet who was left. But God taught him that many others there were who had not bowed the knee to Baal. Paul was prejudiced against the disciples until the Lord knocked him down and convinced him of his error.

Christ taught in the parable of the vine (John xv.) that *all* are disciples if they are bearing fruit. Christ made fruit-bearing the test of discipleship. "Herein is my Father glorified, that ye bear much fruit, *so shall ye be my disciples.*" But it is evident that some people make water baptism, and a particular mode at that, the test! Brother Jordan would say, "Herein is my Father glorified that ye *be immersed.*" Now, if I see any denomination bearing fruit to the glory of God, I am not going to try to encompass their defeat. When you see one denomination fighting another, it is to be taken for granted that they

[illegible]

[illegible] character [illegible] just what they had before the Reformation [illegible] prophecy [illegible] to pass. A [illegible] told me that the time [illegible] when there would be [illegible] Protestants [illegible] under the one name [illegible]. Soon after that I read in a Baptist paper that the [illegible] world was fast becoming [illegible] principles—rather [illegible] Jordan's "Baptist Drift." [illegible] the Episcopalians teaches [illegible] that they are the only true apostolic church. The Catholics say that the time will come when all the "heretics"—the Protestants—will return to the "mother church." Now, here are all three churches each one claiming to be *the only true church*. The question is, Which *one* is right? One has as much claim as the other. Each claims to take the Bible as a guide. The fact that there are great and good men in all these churches cannot be doubted; men of master-minds, and whose integrity cannot be gainsaid. One has as much right and as much authority as the other to claim "apostolic succession." Yet we find each one of these saying all others ought to come over to my way of thinking, and each claiming that others are really coming to him. In the name of common-sense, and in the face of facts, how can they make such claims? Do we not see the different churches prospering? Every year we find new members being added, and progress in missionary zeal and increased activity in the various enterprises of each church. Instead of their becoming just one, or even fewer, we find new denominations coming into existence from time to time, as God sees fit to call them out. God raised up the people called "The Methodists" to do a work that the churches extant ought to have done. But they were asleep, and God called on others. And when we fail to do the work which we have been called to do, God will simply be true to his established principles—do as he has always done in the past—call on others to "spread Scriptural holiness over the land" and give the pure gospel to the people!

As to the Baptists "drifting" from their former principles of so-called orthodoxy, perhaps Brother Jordan knows more about that than I do. I do know, however, that I see a more liberal spirit among them than I saw ten years ago. In this I rejoice because I see the Lord in it; but Brother Jordan grieves because he sees the devil in it. He is grieved because the prayer of Christ in the 17th chapter of John—"that they all may be one as we are one"—is being answered. I remember administering the sacrament to the superintendent of the Baptist Sunday school not long ago. This I did more than once. He said he loved his Lord better than he did a "useless law" of his church. In the same town they took a lady into their church without rebaptising her, who had been a member of the Christian (Campbellite) Church, because they did not want her to join the Methodist Church. Yet, I notice that Brother Jordan deplores the fact that the Christian world is becoming more unified, because, alas, it is contrary to *Baptist principles!*

As I read the article of Brother Jordan, trying to explain his position, I was impressed that it was one of those explanations that does not explain. The more I study the position they take as to who are the real Christians, and what con-[illegible]

[illegible] and moral refinement [illegible] where [illegible]

All this [illegible] we hear [illegible] about their being the only church—[illegible] as the spiritual aristocracy [illegible] ants and possessing the exclusive right to say who are, and who are not, in the [illegible] of the faith, as church members, makes me feel as if we had taken an order [illegible]. It is remarkable to notice what little sense some sensible people have!

MORE PRESIDING ELDERS AND MORE DISTRICTS.

BY REV. [illegible]

The Rev. J. M. Alford, of the Louisiana Conference, writes [illegible] article in the Advocate [illegible] I have seen on the above subject—in which I [illegible] agreement. That presiding elders are a necessity to the greatest harmony and greatest success of our Church has never admitted of a doubt in my mind. The [illegible] from the experience of thirty-four years in the itinerant ministry [illegible] contrast of harmony in keeping our pulpits filled under all emergencies, and all other churches with their various forms of supplying and keeping their pulpits filled with preachers. If a preacher dies or his pulpit is vacated from any other cause, the presiding elder, who is on the ground, knows the style of preacher needed, and also [illegible] the Bishop of the man, and [illegible] the congregation [illegible] with [illegible] preaching a single Sabbath.

Again, as to the changes of men from place to place, there is no man who knows the fitness of things between preacher and people better than the presiding elder, if he is a wise man, and he should always be a man of discretion and not [illegible] party cliques, with the best interests of the Church dominating and fairness between men striven for. Partiality should never enter into the make-up of a presiding elder.

But we often hear them spoken of in disparaging terms—such as "they no more visit with us; they are just after their stipend," etc. All of this is grating to any pastor who loves his Church, and it comes from the presiding elders being overloaded. He is a much harder worked man than formerly, but it does not tell upon the masses, because his coming [illegible] quick, and at a time they don't see him.

Mid-week appointments for a quarterly meet-[illegible] is a [illegible] far as spirituality goes. Of [illegible] and [illegible] referred to by Brother Alford [illegible] made up [illegible] days, and especially we [illegible] who are [illegible] country. [illegible] fifteen appointments [illegible] let the presiding elder be reinstated [illegible] give him some showing of assuming the responsibilities [illegible] as a father of his children, and a helper of his wife in their sacred [illegible] raise their children in the fear of [illegible] his home [illegible] great [illegible] in the [illegible]. Let us have more [illegible] can [illegible] the [illegible] dis-[illegible]

[illegible] our Bishops will have [illegible] districts never [illegible] country charge [illegible] presiding elder to [illegible] the people [illegible] of great value to them, which [illegible] the [illegible] Saturday and Sunday.

Again, we plead for smaller districts, [illegible] as [illegible] our Northern brethren in [illegible] districts there will [illegible] sentiment [illegible] in the next fifteen years [illegible] away with the presiding eldership altogether [illegible]

CHURCH EXTENSION.

No. 24—[illegible], J. T. McCafferty, $25.
No. 25—[illegible], G. L. Savage, $30.
No. 26—[illegible], N. G. Augustus, $57.
No. 27—[illegible], L. A. Goad, $20.
No. 28—Webb, T. H. Porter, $40.
No. 29—Durant, W. N. Duncan, $45.
No. 30—Lexington, J. W. Dorman, $51.
No. 31—Indianola, R. O. Brown, $35.
No. 32—Robinsonville, J. R. Bright, $17.
No. 33—Oxford, H. S. Spraggins, $[illegible].
No. 34—Starkville, R. H. B. Gladney, $93.24.
No. 35—Leland, J. W. Honnoll, $27.
No. 36—Columbus, S. L. Pope, $30.20.

Thank you, brethren, one and all. Brother [illegible] and I hope to meet you there.

J. R. BINGHAM, Treas.

We never knew what strength is till our own weakness drives us to trust omnipotence; never understand how safe our refuge is till all other refuges fail us.—*Southern Churchman.*

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THE ANNUAL CONVENTION OF THE LOUISIANA ANTI-SALOON LEAGUE.

Upon call from Chairman, Rev. C. V. Edwards of the Headquarter's Committee, the above body met in annual session in the First Methodist Church in Alexandria, Nov. 17th. The attendance was small, but the interest was live, and the work is in better condition than ever before, if a suitable man can be secured at once to take the lead in the superintendency.

Acting Chairman, Rev. J. C. Barr, of the Headquarter's Committee in New Orleans, rendered a full account of the treasurer and showed that the more than ten thousand dollars that had been raised in the two and a half years of the League's life had been wisely and economically expended, only a small balance remaining in the treasury. More funds are needed for the immediate carrying on of the work of the organization. The Convention unanimously and cordially accepted both the treasurer's and chairman's report, and commended the fidelity of those in charge of the League's affairs.

A Board of Trustees, consisting of some thirty of the best citizens of the State at large, was carefully chosen, and Rev. Claude L. Jones, of Shreveport, was elected President, and Rev. C. W. Stumpt, of Bunkie, Secretary; and a strong Headquarters Committee was selected; mostly from the citizens of New Orleans, with Rev. J. C. Barr President and Prof. Asa Miller Secretary and Treasurer.

Rev. Brooks Lawrence, the State Superintendent of Alabama, who has proven himself more than a match for his State's liquor leaders, was present as a guest of honor. He proved to be a wise counsellor during the sessions, and closed the convention with an inspiring address at night.

The Headquarters Committee was instructed to immediately employ a Superintendent for Louisiana, and to press the battle till every licensed saloon in the State is closed by law, every law aimed against this giant foe of humanity in our fair State is rigidly enforced, and to this task Chairman J. C. Barr, has enthusiastically given himself.

P. O. Lowrey.

LOUISIANA ORPHANAGE.

Dear Brethren: Work Day has resulted to date in $2488 cash. Some have written me that there was cash on hand in pastor's hands. I do beg you to send reports before Nov. 30th, so that I may make out full returns Dec. 1st.

The memorial feature begins to look interesting. The chapel will be called the Pharr Memorial for Capt. and Mrs. J. N. Pharr, an expression from their friends. The Olive Baker Room is named for Brother H. L. Baker's daughter of Platenville—still living. Mrs. Lewis S. Clark will name one dormitory for her husband, the late Col. L. S. Clark of St. Mary Parish. I mention this because it will show anyone who contemplates naming one of our dormitories that a loved one's name would be surrounded by a fine company of names. I have other inquiries.

Fraternally, C. C. WIER.

MISSISSIPPI ORPHANAGE.

The following from Rev. W. M. Williams, Manager of the Mississippi Methodist Orphanage, in *Our Home*, the official organ of the institution, tells us of the "glorious success" of "Work Day" in Mississippi. The Manager is greatly encouraged, and we hope his report will stimulate the friends of the orphans both in Mississippi and Louisiana:

"Bless the Lord, O My Soul, and forget not all his benefits."

To all who have co-operated with us in our "Work Day Plan" we take off our hat and make as polite a bow as we know how, bless you. I wish I could publish all the letters I have received and the names of the workers and donors, but this is impossible. It would take a Sunday edition to hold all, so we will publish only two letters as samples of the many that we have received, showing the result of effort and the happiness and joy that come to those who work for Christ's kingdom. They also show what a pleasure it is to children as well as to adults to serve the Lord.

We would like to make mention of many whom we think did remarkably well and deserve praise. But we would not know where to stop. We would be sure to leave some out that had done equally as well, so we just publish in our financial report the churches and Sunday Schools and the amounts. Read that carefully and you can see yourself what is being done by God's faithful ones.

Many of the best contributions from "Work Day" have been from those places that have sent us a regular monthly collection all year. Take Fernwood, for instance. It had sent us about $150 before, then sent us $105.52 from "Work Day" and $21.50 at the same time as their monthly contribution. There are many stronger churches in both Conferences that have not done half that much. I am more and more convinced that wherever the monthly plan has been adopted and the interest of the Home kept before the people, that they have done well and will always do well. Let those who did not observe "Work Day" have a rally Thanksgiving Day. Our receipts this month, as you will see from our report, has been $2,803.54. About $2000 of this is the result and proceeds of "Work Day." "Work Day" proceeds are still coming in and I think will amount to at least $2500. If it had not been for this special effort we would have been in a "hole." Our expenses this month have been very heavy. The salaries of our three teachers for the first month, renewal of insurance policies, school books, and other things for winter. But now we are out of debt and have something to make some of the much-needed improvements. Praise the Lord.

We take new courage and say to all, let's make this institution one that God will honor and that will honor his people.

In grateful appreciation.

W. M. Williams, Manager.

"CALL TO THE MINISTRY."

BY A YOUNG MAN.

I wish to draw attention to the fact that few young men are called to the ministry. Here, in our Millsaps College, the roll numbers about three hundred; and there are only twenty-two or twenty-three ministerial students.

I think it would be a good plan for every Christian in the land to pray the Lord to call more reapers to the harvest, and pray that they will willingly answer the call; saying: "Master, here am I; send me, send me." The harvest is ripe, and there are so few reapers in the field.

We should also pray that the mothers and fathers will raise their families for the cause of the Lord, and be willing to submit to his will when he calls them. How few have consented to hear the call of the Lord and feel that they are unworthy of the sacred life! If the Lord did not see what we could do for him he would not have called us to serve him. We see where he said, "Go, ye into all the world and preach the gospel to every creature." In our hearts we feel that we are not qualified for the great work, but why should we feel such delicacy about it? The Lord calls us, and he has promised to be with us. What shall we fear, then?

We can truthfully say that when we are called to the ministry we have the noblest, highest, happiest and most honorable calling God can bestow upon his servants. Honorable calling—why, we are chosen by the Lord!

I would not, if I could, bring the least breath of influence to bear with a young man determining on his life's vocation, but I would urge him with all the power and earnestness at my command to listen to God's call, and should he hear the still, small voice, saying "Feed my lambs," I would plead with him to harken to the command of his God and Maker.

May God call many of our young men into his vineyard, and may he make his call so clear that there will be no doubt in their minds that he has heard the voice of his Lord. May he give them his strength and grace, for, without it, we can accomplish nothing.

BROTHER GEDDIE'S LAST WORD.

Dear Dr. Boswell: I have just read Brother Honnoll's article in the Advocate, and make haste to reply. And I hope you can publish it in your next issue.

In his article published in the Advocate of Sept. 24th, 1908, Brother Honnoll said:

"In spite of the fact that God has been warning and calling by men and angels, and much has been done to save the world from sin, the great majority have gone wrong, and all except Adam and Eve started in infancy."

Now, I thought that the words "sin" and "wrong" meant in this sentence the same thing, and as "all except Adam and Eve started" to doing "wrong in infancy," then they "started" to sinning "in infancy." But Brother Honnoll has a right, as every man does, to explain his own language, and as he says he did not mean that infants sin, I accept it as an entirely satisfactory explanation.

As to any willful misrepresentation of him, I deny the charge. I had no thought of misrepresenting him, or of in any way treating him unbrotherly. I have the profoundest respect for him and his views, and if I have said one word that can be construed as unbrotherly, I hereby ask his forgiveness.

As to my Pelagian views, I have only this to say: In all that I have written on the moral state of infants, I have freely and fully declared my belief in the doctrine of Adamic depravity, and attributed their salvation from it to the atoning merit of Jesus Christ. If that is Pelagianism, I plead guilty to the charge; if not, I stand acquitted. Very truly, D. M. Geddie.

Verona, Miss.

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W. F. M. S.

MISSISSIPPI CONFERENCE.

[illegible]

My Dear Mrs. [illegible]: The [illegible] Auxiliary [illegible] year has been having [illegible] meetings [illegible]. We have these at some residence [illegible] readings and a social [illegible] in the afternoon. They have been very successful and [illegible] interest in the meeting.

The past week the Home and Foreign Auxiliaries united in their efforts to have a Week of Prayer. We spent a delightful week. So many of our women are [illegible] to lead meetings and pray in public. The week has helped us spiritually. It was indeed a great blessing to us.

The most important work in the district is that of our young girls. Under the leadership of Mrs. T. M. Searles, they are doing great things. They expect to give Miss Martin a kindergarten course in the Scarritt Training School. They belong to our Foreign Auxiliary, but work for the Home Mission also. If our societies could realize what great helpers the girls are, every auxiliary would have them enlist. Mrs. Searles has been a great help to our girls, as well as to our Woman's Auxiliary. We feel that she is a great blessing to all of us.

Let me tell you in regard to our Conference to be held here next March that we hope to have it our very best. Mrs. Lipscomb writes: "Miss Cobb and Miss Davies are under promise to be here at our Annual Meeting." She is also trying to secure Miss White and Miss Pyle. Miss Pyle is of the Laura Haygood Memorial, and will be in America soon. We want to get some Bishop; so, you see, we are hoping to have a very fine meeting. Urge your auxiliary to work harder than ever, as we want our District to have number one reports in all lines.

Other places in the district report pretty good work, but not so good as I desire. Of course, you know more about your own auxiliary than I can tell you. The Port Gibson Auxiliary has been such a help to me since I have been Secretary. [illegible] wishes to you, one and all. Sincerely, MRS. A. N. BRIEN.

We feel encouraged by the reports of Mrs. Wimberly and Mrs. Brien. The other secretaries are cordially urged to send news from their districts. Our Port Gibson Auxiliary does not hold its Week of Prayer with the Home Mission Auxiliary, because we think each society realizes more in spiritual and material results by having a week of its own. We observe the week embracing our National Thanksgiving Day, and hope that our thanksgivings may not fall behind those of former years.

PRESIDENT PORT-GIBSON AUXILIARY.

FROM MRS. WATKINS.

Dear Sisters: We expect to learn many things from the brethren. I was particularly impressed with their plan of enrolling 10,000 "emergency men"—men who would agree to give one, two, five or ten dollars each when called on as often as three or four times a year, when, for any cause, an immediate demand for money may arise.

What is the matter with having in our Conference 100 emergency women, who will stand back of a deficit or in front of a need?

If we had such a band now, I would know just where to get $45 for the repairing and refitting of the Mississippi Room and the Cornelia Gunning Room at the Scarritt Bible and Training School. Miss Gibson has had the work done, as it was necessary, and we must refund her the [illegible] a our home. [illegible] be the first to enlist on the Emergency R[illegible].

MRS. A. F. WATKINS,
Corresponding Secretary.

[illegible] a timely appeal. Send in a [illegible] better [illegible]. We must keep [illegible] facts.

[illegible] Secretary, Mrs. A. F. [illegible], sends us these interesting notes, with the Story of Miss Tsao as read by Mrs. S. J. [illegible] at First Church, Jackson, Miss.:

The North Mississippi Conference has very [illegible] given [illegible] the use of the Helen Finley Scholarship [illegible] of our missionary candidates, whereby we have only $30 to pay this scholarship being worth only $150 a year, instead of [illegible].

The auxiliary at First Church, Jackson, has [illegible] good meetings, giving forethought and careful preparation to each programme. The one for last month was particularly interesting, and was as follows:

Chinese Customs ...... Mrs. Felix Gunter
Education of Chinese Women ...... Mrs. Quinn
The Story of Miss Tsao ...... Mrs. S. J. Taylor
Anglo-Chinese College and Mr. Yun
...... Mrs. Fletcher
Native Ministry ...... Mrs. [illegible]
Dr. J. B. Fearn ...... Mrs. [illegible]

THE STORY OF MISS TSAO.

BY MRS. S. J. TAYLOR.

Tsao Seen Sang [illegible] to call [illegible] the English name which he loved, C. K. Marshall, [illegible] his wife were Christians, and raised their children in that faith. Marshall had [illegible] several years in the Southern States [illegible]—he had served some time in the Confederate Army during the Civil War—and was [illegible] later by Bishop Marvin in 18[illegible]. His [illegible] have continued his training in [illegible]. One, John Marshall, studied at [illegible] University, and is considered the best [illegible] of English in Shanghai. He is at present secretary of the Y. M. C. A. at Shanghai, and is doing splendid work.

Another son, Charley Marshall, was sent abroad by the Chinese Government as interpreter with an embassy of prominent men, which went to study the modes of government of other nations.

The youngest son is a student at Yale University, he also a Government student. The youngest daughter is now a sophomore in a medical college in Philadelphia.

But it is with another daughter, Fang Yuin Tsao, that our story more particularly concerns itself. At the age of 18 she entered the McTyeire School as one of the charter pupils. One of her teachers at this school was our own Miss Hughes. While a student there, her father received a very advantageous offer for her hand in marriage. He had received other proposals, but this was such an especially satisfactory one that he deemed it wise to consider it. You have heard that it is the custom of the Chinese to sell their daughters to the highest bidders, as it were, and perhaps the natural cupidity latent in the Chinese breast was aroused. Nevertheless, he said, "I am a Christian; I will consult my daughter." He sought the Superintendent of the school, and, telling her his wishes, [illegible] her permission to speak to his daughter upon the subject. Returning from the [illegible] he shook his head, partly in sorrow, perhaps, for the worldly advancement he had lost, but more in pride in the [illegible] and [illegible] his daughter had displayed.

"She does not want to be married," he told the Superintendent. "She prefers to go on to school and prepare herself to do something for the education of womankind and the advancement of China. I yield to her decision. I am a Christian."

So Fang Yuin Tsao, or Lavinia Marshall, as she was known in English circles, continued to study, and later spent four years in [illegible] College, [illegible]. Returning to China, she taught five years in the McTyeire School.

At various times she had positions offered her in different schools in China, but her heart was set upon again studying in America, that she might be well fitted to accept a responsible position. So, in her own words, [illegible] she taught and waited and prayed for the opportunity, which came at last.

The Chinese Government granted to four young Chinese women several years' study in America. Most prominent among these was Miss Tsao. She was not required to stand the examination, but, on account of her scholarship and character, was selected as one worthy to be sent to America. She is allowed to devote as many years as she wishes to self-improvement.

She is now at Wellesley College, preparing herself for leadership in China. We have a letter from her full of hopes and plans for the future, and breathing the spirit and the courage to carry out these plans.

Presumably, she has never regretted her girlhood's decision back there in the old McTyeire School.

THE UPGRADE OF REAL LIFE.

Some commonly-used phrases are so false in their [illegible] that they ought to be tabooed. [illegible] a Christian worker, who was re[illegible] activities for which he [illegible], "I am doing my dead [illegible] certain results." Now it [illegible] that this particular worker was a man [illegible] and efficiency [illegible] the [illegible] set for himself in those [illegible]. If a man's best is a [illegible]. His best ought to be [illegible]. Death and the [illegible] are [illegible] figures. [illegible] a perpetual effort to get [illegible] than we were yesterday, suggests [illegible] kind of best that we all ought to be laying [illegible].—*Sunday-School Times.*

ANNUAL CONFERENCE CALENDAR.

Bishop Morrison will hold the North Mississippi Conference at Water Valley, beginning Dec. 2, and the Mississippi Conference at Yazoo City, beginning Dec. 9.

Bishop Ward will hold the Louisiana Conference at Leesville, La., beginning Dec. 9.

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A TURKEY FOR BETTY.

Betty began it. She and Robbie were playing out in the yard when a man went by with some crates of live turkeys.

"What for?" Betty queried.

"Why, to eat," answered her brother.

"Is it good?" Betty inquired innocently.

"Good?" cried Robbie. "Betty Ives, didn't you ever have any turkey?"

"I don't guess I did," Betty answered.

"Why-ee!" and Robbie looked at his sister with astonished eyes. Then he thought a minute, and began counting off on his fingers.

"Last Thanksgiving we didn't have one—then you were four, nor the year before that—then you were three, and the year before that when we had a bouncer, and grandpa and grandma were here, you were only two—too little to eat turkey, weren't you? It's too bad! Never tasted turkey—my!"

"Is it good as candy?" asked Betty, wistfully.

"Why, it's—different," Robbie answered. "It's something like chicken—only ten times better."

"Better'n chicken?" exclaimed the little girl. As if anything could be more delicious than chicken! "Why, don't we have it?" she asked.

"Costs too much," said Robbie. "Mamma said last year maybe we could this, and now she says we can't. I had some cold last Christmas, when my Sunday School teacher asked us up there to spend the evening—my, wasn't it good!" and Robbie smacked his lips in remembrance of the feast.

Shortly afterwards Robbie went up-stairs and counted the money in his small purse. There was exactly fifty-one cents—that wouldn't buy a turkey. All that day and the next, when he wasn't busy with lessons or play, he was planning about a possible turkey.

"I mustn't forget to have your father order some kindling-wood," Mrs. Ives told Robbie's sister Lydia, and the boy overheard. "It seems as if we were always out of kindlings. I believe I'll ask the grocer to bring me some boxes; they'll be handy to split up, if I get in a strait."

Robbie put his purse in his pocket and started for the grocery.

"Boxes?" said the clerk. "We sell good ones with covers for five cents apiece; if the covers are broken, for three cents, just as they come, big and little."

Robbie finally made a bargain to have fifteen good-sized boxes—those with imperfect covers—delivered at his home for fifty cents, and to the tune of Yankee Doodle he returned to make a place in the cellar for his purchase.

"What in the world are you going to do with all those?" asked Jasper, his high school brother.

"Split 'em up and sell 'em," was the reply.

"Guess you'll get tired of splitting," commented Minot, coming out from his book long enough to say it.

But Robbie was not daunted by any prophesies of ill; his eye was on an invisible turkey. His hatchet was busy from the time school was out until tea was ready.

He begged some big paper bags of his mother, and offered to sell her a bagful of kindlings for five cents. He calculated that each box would make at least two bags of wood.

Mrs. Ives was a glad purchaser, and as soon as there was stock enough Robbie started out in search of other customers. Most of the neighbors bought one or more bags, and Robbie's purse grew heavy, and his heart light. He felt as if the turkey was now more than a possibility.

Some of the money was used for the buying of more boxes, and the hatchet was heard at all hours when the boy could catch a few minutes. Jasper said that his brother was making a regular wood-yard of the cellar.

Robbie took nobody into his confidence, so there were many conjectures as to his spending of the profits.

"I don't believe he makes ten cents on a dollar," declared Minot. "Say, Rob, how much do you make?"

But the young wood-dealer was not inclined to tell, and only grinned at the query.

The business continued, now brisk, now dull, and every night in the secrecy of [illegible] Robbie counted his gains.

Two nights before Thanksgiving he came home in company with a ten-pound turkey, and at Betty's squeal, who was always on hand to greet her brother, Minot ran into the kitchen. His shouts brought Lydia and Jasper, and then the father and mother followed.

"It's as good a one as Mr. Porter had in the market—he said so himself!" Robbie asserted proudly. "A ten-pounder!" he cried, swinging the bird at arm's length. "Just lift it, and see."

"And did the kindlings really buy this?" questioned Minot, incredulously.

"I started in on fifty-one cents—that's all!" answered Robbie. "To think of Betty's being five years old and never tasted of turkey! I was bound she should, if I could get one."

At the Thanksgiving dinner Robbie watched Betty anxiously as she took her first bite of the unknown dainty.

It had scarcely passed her lips when she looked up at her brother with an ecstatic smile.

"It is mag-licious!" she said.—*The Congregationalist.*

A BLACK BOY'S HEART.

They were the prettiest pair of ponies ever exhibited at the state fair, and their groom was only a colored boy, who ran by their side as they went round and round the ring obeying every word or motion of his. When they stopped before the grand-stand the ponies rubbed up to Cato as though they loved him.

"What is their price?" asked a horse dealer, for it was known that they were for sale.

"Five hundred dollars," said Cato.

"Stuff and nonsense," said the horse dealer. "I'll give you $300 cash for them."

Cato shook his head and turned away for another offer; but, though every one admired them, no one wanted to buy.

"There," said the horse dealer, "you see no one wants them. Tell me who owns them. He will be glad to take my offer."

"Dey longs to my young missus, an' she ain't gwine to sell 'cept she get $500 for 'em," said Cato.

"Humph!" said the horse dealer. "A young girl owns them, does she? Well, if you will swear that one of them went lame, I will give you $50. You never had so much money in your life—did you, now?"

Cato gave such a start that the ponies started, too. Then, looking up, he said:

"Reck'n yer think dat 'cause de Lord done [illegible] Cato a black [illegible] a black heart, [illegible] when it dat [illegible]"

[illegible] who had overheard the conversation. "Why [illegible] your [illegible] to sell the ponies?"

"De planter [illegible] next week," said Cato. "[illegible] He [illegible] raise de [illegible] he got all but $[illegible] he took [illegible] Dat how comes [illegible] de ponies."

"Well," said the gentleman, "you take them [illegible] if they are sold for $500. My man [illegible] with you [illegible] the money. Tell her [illegible] to Europe for a year and would consider it a favor if she would use them while I am away. If she can buy them back when I return, I shall be very glad to sell them to her."

"Ef Cato ever kin serve you, sir, he jes' boun'ter do dat t'ing."

"You have done it already, Cato."

"What, sah? I ain't never see you befo'."

"True; but you have given me an opportunity to help another in trouble. You gave it to me just now, when I overheard you refuse to blacken your heart for that man's money."—*Selected.*

If conscience smite thee once, it is admonition; if twice, it is condemnation.—*Anon.*

Prayer is the pitcher that fetcheth water from the brook wherewith to water the herbs; break the pitcher and it will fetch no water, and for want of water the garden will wither.—*John Bunyan.*

You know and I know very well that there are thousands of us who cannot afford to give away more than ten cents, twenty-five cents, or fifty cents without as much planning, self-denial and sacrifice as would surprise those who have it in their power to make munificent gifts. —*Margaret E. Sangster, in Woman's Home Companion.*

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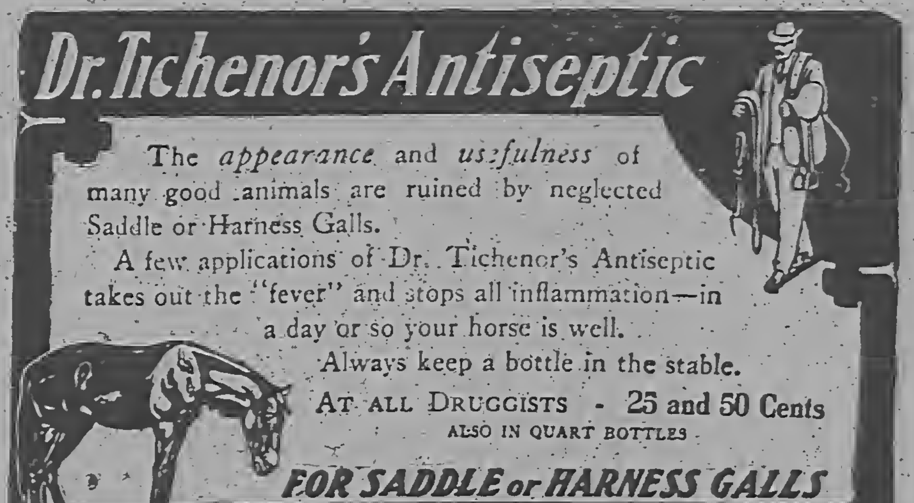

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THE DUTY OF THANKSGIVING.

The goodness and mercy of God call for thanksgiving. "O give thanks unto the Lord; for he is good: for his mercy endureth forever."

Divine mercy is abundantly exhibited in the grace of God that bringeth salvation to men. In no sense does man deserve salvation. He has in himself no merit to recommend him to divine favor, nor has he ever done anything to entitle him to any consideration. Otherwise grace would not be of favor, but of right or debt, and as St. Paul argues, grace would cease to be grace.

Mercy is defined as the disposition "to pity the miserable and forgive injuries." Could created intelligences be in a more pitiable condition than was man when he lost his high and holy estate, and became not only a sinner, but literally a being "without God, and without hope in the world?" We cannot wonder that under the circumstances the race developed into such godless characters as described by St. Paul in his epistle to the Romans, "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable and unmerciful." Such, St. Paul also tells the Corinthians, "were some of you," and such are we to-day. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved;) and hath raised us up together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

God's mercy in Christ Jesus is followed by "forgiveness of sins to all them that with hearty repentance and true faith turn" to him. To such, instead of a sense of guilt and condemnation there comes a sense of peace with God and assurance of eternal life, or as St. Peter expresses it, "a joy unspeakable and full of glory."

The mercy of God in Christ Jesus is extended to all men. Not a human soul lives that is not included in the gracious provision of the gospel. It could not be otherwise, seeing God is the Father of all men, as well as the author and giver of all life. And, if any man falls short of receiving the full blessings of the gospel in this life, it is either his own fault in rejecting the offer, or because the Church fails to bring him a knowledge of Christ and his Word. In our own happy land it is a cause of devout thankfulness to God that his people not only enjoy the fulness of the blessings of Christ, but are active in pressing his claims on their neighbors and in sending his gospel to the regions beyond.

The goodness of God is quite as manifest as his mercy. In our thought we can scarcely separate [illegible] mercy from his goodness. Yet mercy [illegible] spiritual [illegible] welfare. God [illegible] his goodness [illegible] over all his works. [illegible] with man and [illegible] than that, and [illegible] in the place with those [illegible] another place. [illegible] say that [illegible] more highly favored than are those [illegible] are [illegible] relatively others. [illegible] when we consider that God made everything [illegible] every creature to the sphere [illegible] lives, we can but see that the difference [illegible] degree of goodness is [illegible] slight [illegible] cause [illegible] temperate zone [illegible] sea [illegible] highly [illegible] the Laplander [illegible] fur coats [illegible] women [illegible] he can thrive in a land where the sun is always shining. He is as happy in his [illegible]. We are in the [illegible].

As citizens of the United States we feel that we have the best land and the best government in the world. The Englishman feels the same way. So does the German. And so do the men of China and Japan. All the earth has reason for gratitude to God, and wherever the [illegible] has been planted and men acknowledge the rule of Christ, thankfulness reigns in their hearts.

Looking at men as individuals we see differences in their worldly surroundings. Some are clothed in purple and fine linen and fare sumptuously every day. Others are hardly able to procure the necessities of life—to [illegible] luxuries they are total strangers. The rich are supposed to be happy and the poor [illegible]. As a matter of fact, the poor are as happy as the rich, and feel in their hearts that they have much for which to be thankful. Millions [illegible], poor as they are, could not be persuaded to exchange places with their wealthy neighbors, if with the exchange they were compelled to bear the rich man's burdens.

At this Thanksgiving season, we as a people have abundant reason to pour out our hearts in gratitude to God who has so richly favored us. In his great mercy he has blessed us with revivals of religion and the ingatherings of hundreds of thousands of souls. He has given us peace throughout all our borders, and we are at peace with all the world. Our labors everywhere have been crowned with great success. Goodness everywhere has abounded.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

PLEA FOR SMALLER DISTRICTS.

Two weeks since Rev. J. M. Alford presented in these columns a plea for smaller districts. We fully agree with him. It is perhaps useless to make such a plea, for the tendency is to make them larger, instead of smaller. It is hard to arrest a tendency, especially if it is declared to be in the direction of progress.

We know that in some cities and large towns there is [illegible] to the presiding eldership. As yet the country charges are but little affected—in many sections they are not affected at all. The opposition, as we have seen it, was principally on two grounds: (1) Lack of preaching ability, and (2) the service rendered is not worth what is paid for it.

The supposition is that the number of presiding elders are reduced, and the number of charges in a district multiplied, for the purpose of securing stronger men, and giving them a better support, and at the same time lessen the burden on the several charges. In the enlargement of the districts are these [illegible] realized? [illegible] the presiding elder gets better [illegible] we suppose [illegible] is true. But what district gets stronger [illegible] preaching, and what charge is [illegible] any part of the burden of support?

We are not prepared to answer the questions [illegible] asked. But [illegible]. The presiding elder comes no nearer earning what is paid [illegible] under the new regime than under the [illegible], if his worth is measured by the amount of time spent in a given charge and the amount of preaching he does. He is not worth half as much. This will necessarily increase instead of [illegible] complaint. If in [illegible] towns and cities the people complained when the presiding elder gave them Saturday and Sunday, preached three or four times and held love-feast, in addition to presiding over the Quarterly Conference, how [illegible] will they complain when he spends [illegible] only one day with them, often holding only one [illegible] service, for which he receives three-fourths as much pay as if he had rendered two days' service? This is a practical question.

If the practice of enlarging the Districts is [illegible] and presiding elders are forced to give [illegible] country charges only one Quarterly Meeting a year on Saturday and Sunday—holding the other three [illegible] in a week day—it is only a question of time when we will [illegible] from them that we now hear from [illegible], viz: "We do not feel like paying an extra [illegible] for work that can just as [illegible] be done by the preacher-in-charge." The fewest number of them will not take a connectional view of the matter. They will look on him [illegible] as the preacher preaches a little and holds [illegible] Conferences. His function as the [illegible] to be [illegible] ignored.

The worst thing we see in the enlargement of [illegible] Districts is [illegible] the secularization of the presiding [illegible] be otherwise. How can [illegible] evangelist when by law he is com[illegible] nearly three Quarterly Conferences [illegible] week? Under such circumstances the [illegible] business of the Church is his [illegible] concern.

[illegible] question [illegible] is scarcely worth considering, for little if anything is saved to the Church by reducing the number of presiding elders. Let anyone make the calculation, considering that the salary of the enlarged District is largely increased, and that the presiding elders [illegible] pastorates get about as large salaries [illegible] while serving small Districts.

More of this, perhaps, later.

A WESLEY HOUSE IN NEW ORLEANS.

Dr. J. R. Nelson of the Parent Mission Board, [illegible] Miss Belle Bennett and Mrs. McDonnell, President and Secretary, respectively, of the Woman's Home Mission Society, spent two or three days in the city in the interest of the work among the foreigners in our city. The purpose, as we understand, is to secure a site for a building to be called the Wesley House, in which the religious welfare of immigrants may be guarded. They are looking over the ground, that they may invest wisely and spend what money they may raise to the best advantage. The Board already has an Italian preacher at work, who is doing well, and gives promise of great usefulness. The movement here will be watched with great interest, and we hope it may be greatly blessed. When all their plans are made, if possible, we will make [illegible] through the ADVOCATE.

The following sentence taken from the New York [illegible], ought to awaken serious reflection in the mind of every conscientious voter in the land: "The persistent cry that prohibition cannot be enforced only means that the political bosses are determined that it shall not be, and that many of the voters who are in favor of prohibition have not firmness enough of purpose to refuse to support bosses who so act." What voters are to do, who are bound hand and foot by bosses, we are not able to say.

PERSONALS.

We learn from the *Sardis Reporter* that the corner-stone of the new church at Sardis will be laid Thanksgiving Day, and that Bishop Morrison is expected to be present and conduct the exercises.

Rev. J. S. Rutledge is winding out his year's work finely on the Pinegrove Circuit, Baton Rouge District. One of the last things done was to secure a fine list of readers for the ADVOCATE. He has our sincere thanks.

Two of our old Mississippi preachers are this year appointed to churches in San Antonio, Tex. Rev. P. D. Hardin goes to West End, and Rev. N. B. Harmon to Prospect Hill. Thanks for greetings from the Empire of the West.

Rev. S. D. Howard, of Eunice, La., one of our most active preachers, is just out of a fifteen days' spell of malarial fever, but still weak and unable to do work. His sickness came upon him just when he felt that he could least afford to spend the time from his charge. We trust he may come out all right.

A friend informs us of the sudden "going away" of one of the best members of our Crystal Springs (Miss.) Church, Mrs. Kate Barnes. At the time of her death she was nursing a loved relative in Jackson. "In serving God she helped humanity; the law of kindness was in her heart. Heaven is her home!"

Rev. W. H. Saunders has been blessed this year in his work at Gloster. He will report to Conference "over forty additions to the Church, a thriving League, an improved Sunday School, good prayer-meeting, increased attendance on the preaching services, and all the financial claims met in full." That is a good record.

Rev. E. D. Lewis, of the North Mississippi Conference, and stationed at Gunnison, has been transferred to the Tennessee Conference and stationed at University Church, near Nashville. He has entered the Theological Department of Vanderbilt University. He has commenced work in his new charge with bright prospects.

Those who live to visit Seashore Camp Ground next year will miss a familiar face, that of Mr. J. H. Lakin, of Montgomery, Ala. He has not failed for many years to occupy his cottage, and to take an active interest in all the religious services of the Camp Meeting. He passed away at his home in Montgomery on Sunday morning last, at 70 years of age.

The beautiful new church at Campti, La., which was built this year by Rev. Charles E. Staples and his faithful flock, is to be dedicated on Sunday, Nov. 29, 1908. Rev. John T. Sawyer, D.D., will preach the sermon and dedicate the building. Brother Staples, we learn, has everything in good shape, and will have, as usual, a fine report for Conference.

Dr. Sawyer is in receipt of a letter from Rev. Leon I. McCain, one of our talented young Louisiana preachers, who left us about a year ago, having done a fine work in the Colfax and Montgomery Charge. He went to Albuquerque, N. Mex., and the itinerant wheel has landed him for this year in the important appointment of Nogales, Arizona. He is doing well, and his prospects are bright for a prosperous year's work.

Dr. John R. Nelson, missionary secretary, spent Sunday last in the city. In the morning he preached at Felicity Street Church, and in the evening at Second Church. Brother Townsley, pastor of the Second Church, was happy over the success of Dr. Nelson's work, which was of an evangelistic character. At the close of the sermon he called for penitents. Two ladies came to the altar, and were soundly converted, both leaving the church in a happy frame of mind and determined to work for the Master.

Dr. Sawyer spent Saturday and Sunday last on the Logansport work, preaching at three points to good congregations, and at Logansport addressing a well-attended men's meeting on Sunday afternoon. Fine results were had at each point. Rev. C. M. Morris, the young preacher in charge, will have an excellent report on all lines to make at the Annual Conference. Dr. Holder held a very successful meeting for him some time ago, and at every church on the circuit the preaching and labors of the energetic Morris have yielded gratifying results.

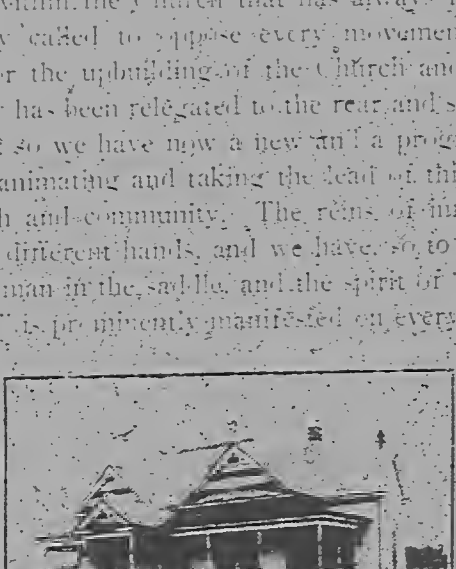
Dr. W. J. Dawson closed his engagement with the Rayne Memorial Church on Sunday evening last. For two weeks he preached twice a day. His sermons were of a very high order, thoroughly evangelical [illegible] appreciated by his hearers, and it is believed that he accomplished much good. There is nothing in his methods similar to what our people are accustomed to seeing in the average evangelist or revivalist. Judging by the sermons we heard, we think his effect was to reach the intellect rather than to stir the emotions of the people. He is without doubt a great preacher.

Dr. David D. Thompson, editor of the *Northwestern Christian Advocate*, Chicago, was struck by an automobile on the evening of Nov. 8 in St. Louis, and died. By the death [illegible] clear, forcible and fearless writer, and gave the Church a great paper. He was a layman—the first layman occupying the position of editor of an official journal of our sister Methodism. He understood the doctrines of the Church, and was sound, both in doctrine and experience. We deplore his untimely end, and sympathize with his bereaved wife and children. The preachers of North Mississippi will remember him as a pleasant visitor at the session of Conference held in Holly Springs.

FOUR YEARS AT ROSE HILL.

BY REV. W. W. GRAVES.

I am winding up my fourth year on the Rose Hill Charge, and they have been four busy years. True, we have not "turned the world upside down," and yet we have accomplished some things of more than ordinary importance. The hoodlum element that has predominated here in days past is only a thing of remembrance. And the "old-fogy-do-nothing-Rip-Van-Winkle" element within the Church that has always felt especially called to oppose every movement that was for the upbuilding of the Church and community has been relegated to the rear and snowed under; so we have now a new and a progressive spirit animating and taking the lead of things in Church and community. The reins of influence are in different hands, and we have, so to speak, a new man in the saddle, and the spirit of "doing things" is prominently manifested on every hand.



We have built a new, modern, up-to-date parsonage, a picture of which is here shown.

This parsonage is located on a lot containing six and a half acres of land, which is about equally divided in pasture, garden and truck-patch. It is the most desirable lot in town, and nature could have done nothing more to make it an ideal place for a parsonage, and we have exhausted our skill and means to build upon it an ideal preacher's home.

It is only a few days until we take our leave, and my successor will find a pleasant home. On his arrival at the parsonage he will be met by a band of the best ladies with a good, warm supper prepared that would tempt a king's appetite. [illegible] these four years. He will also find the parsonage clean, every door with hinges and locks, not a pane out of a window, every gate with hinges and latch, not a [illegible] and the prettiest front in town. And when he goes to the barn he will find good, dry stables for his horses, with doors, hinges and latches on them, and a trough substantially put up to feed in—all made by the hands that pencil this sketch.

I will also leave for my successor one among the finest turnip patches in the community and two or three rows of fine, tender winter cabbage. He will also find a fine pile of good oak wood corded up in the edge of the yard to make him a fire, enough stovewood to begin housekeeping with, and—and—and this, together with the finding that he will get enough to make him the happiest preacher this side of the pearly gates. "As ye would that men should do unto you, do ye even so to them."

During my pastorate here there has been reported somewhere near three hundred conversions and reclamations on the charge. I have received ninety-four members into the Church; baptized eighty infants; married thirty-three couples, and preached twenty-eight funeral sermons. May God bless the people of Rose Hill. Amen!

Persons who attend a strange church and complain of a lack of courteous treatment are generally of two classes: those of a sensitive nature, who look for and expect a slight, and those who seem not to care for attention and make haste to leave the house lest someone should offer to shake hands. We have seen strangers leave church in such a hurry that the preacher could not have caught them had he tried ever so hard. According to our way of thinking, strangers are as much bound to show themselves approachable as the preacher and people are to show themselves courteous.

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Obituaries.

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MRS. J. A. GULLEY.

[illegible] resolutions were adopted [illegible] W. H. M. S. [illegible] Church [illegible] Mrs. J. A. Gulley [illegible]

Whereas, our Heavenly Father, [illegible] to call our beloved friend and co-worker Mrs. J. A. Gulley from her labors on earth to her reward in heaven; and whereas Mrs. Gulley was so thoroughly interested in the work and growth of the society [illegible] of which she was one of the most efficient officers; and whereas she was true to the faith, proving her belief by her works, her love by her loyalty and fidelity; therefore, be it resolved:

First—That in the death of Mrs. Gulley the Woman's Home Mission Society has lost a most faithful and earnest member, whose departure is most keenly felt. She has passed away like a gentle breath into the beautiful land, by angels blest. In our hearts we do say, "Blessed are the dead which die in the Lord—their works do follow them."

Second—That her place in our midst cannot soon be filled, but we bow to the will of the Father, who doeth all things well.

Third—That we shall miss her from our counsels; yet her life of piety, faith and devotion to duty will ever be an ensample to us, inspiring us to go forward in our work, ever looking unto Jesus, the author and finisher of our faith. May God bless and comfort those from whom, for a time, she is separated. May each one learn to say, "Not as I will," and may the words grow sweeter as the days grow fewer between those who knew and loved her.

Fourth—That a copy of these resolutions be sent to the bereaved family, spread upon the minutes of the W. H. M. S., and published in the New Orleans Christian Advocate.

Signed by: Mrs. E. J. Harris, Mrs. C. P. Wetherbee, Mrs. Robert Brown.

JAMES MONROE LIPSCOMB was born in Spartanburg District, S. C., Oct. 4, 1822, and died at his home near Noxapater, Miss., Oct. 26, 1908. Brother Lipscomb was married to Miss Jeannett Thompson in 1844. Of this union was born nine children, six of whom live to mourn the death of a devoted father. Brother Lipscomb was converted in 1884 at Noxapater, in a meeting held by Rev. A. J. Foster, joined the M. E. Church, South, living and dying an honored member. In his last years he was not able to attend the services of his church regularly, on account of failing strength. Brother Lipscomb was one of our most law-abiding citizens, a true friend to the needy and helpless, honest in all his dealings, upright in every relation in life. He was a loving, indulgent husband and father. His good wife preceded him to heaven by more than two years. What a joyous meeting it must have been! Brother Lipscomb was the father of Rev. L. M. Lipscomb, of the North Mississippi Conference, whose life is the product of the godly training received from his consecrated father and mother. All his children are worthy, useful members of the Methodist Church. The high esteem in which he was held was evidenced by the large number of sorrowing friends

[illegible] at his burial. We [illegible] Methodist [illegible] [illegible] day. May [illegible] again [illegible]

W. RAPER.

The subject of this sketch, Mrs. MARY E. DUNN CARNEY, was the daughter of Robert B. Dunn and Jane Boatner. She was happily married to James G. Carney [illegible] by President John C. Miller, of Centenary College. She was born June [illegible] and went to her reward July [illegible]. She joined the Methodist Church in early life and was an earnest, consistent member till her death. Most of her life was spent near old Olive Branch Church, where her son Roman, a prosperous merchant and farmer, now resides, and at whose altars the writer first found peace with God. As far back as I can remember Brother and Sister Carney were among the most earnest and faithful supporters of that church. Later they moved to Slaughter, La., seeking more congenial society and better schools for their children, and there the Church found in them the same earnest workers. Brother Carney went to his reward in July of 1903, and now they have been reunited in that land of eternal spring and sunshine where the word farewell is never said and death will never more be known. Their only daughter, Mrs. Jennie C. Jean, a highly cultured and refined member of the Church of her father and mother, residing at Slaughter, with her brother at Olive Branch, together with a large circle of friends and relatives, mourn their loss. But we sorrow not as those who have no hope. What to us is loss to them is eternal gain. "Blessed are the dead which die in the Lord."

R. W. TUCKER.

Mrs. CAROLINE McREE was born in Clark County, Miss., on the 28th day of May, 1839. She was married to Mr. Geo. McRee on the 9th day of June, 1853. God blessed this union with sixteen children, nine of whom survive. She became a member of the M. E. Church, South, at an early period in life. Consecrating herself to the service of her Lord, she remained faithful to the end. Sister McRee was one of those splendid types of Christian womanhood in which every adorning grace and virtue seemed to center. Her life gave forth a light that was wonderfully convincing that Jesus, with whom she walked; the Holy Spirit, with whom she was in daily communion, were as real and personal to her as those of her most intimate associates in life. She was one of those choice spirits whose exemplary life could not fail to leave its impress for good wherever she was known. It has been said by those who knew her best that hers was a spirit of rejoicing and praise; that there never seemed to appear a cloud in her spiritual sky. She "died well," in the full triumphs of a Chris-

[illegible]

A FRIEND.

[illegible] NORMA MAY [illegible] God [illegible] wrong. Dear [illegible] her death only add another [illegible] to your heavenly chain. Think of the home over there [illegible] May God comfort the broken-hearted parents, is the prayer of GRANDMA.

[illegible]

FROM BELZONA, MISS.

Dear Brother Boswell: I have forwarded all my Conference collections in full made on Belzona charge for this Conference year, and we are ready for Conference. We have painted our church at Belzona, putting two coats on, which makes it look real inviting and clean. We have expended about one hundred dollars on our parsonage, making it much more comfortable. We have had the pleasure of two poundings by our people, which gladdened our hearts and made us feel that our labor was appreciated among them. I am glad the Publishing Committee elected you again our editor of the New Orleans Christian Advocate. We are certainly glad and pray our [illegible] Heavenly Father that you may be spared to us many years in this capacity.

H. M. YOUNG, P. C.

IN THE CHRISTMAS CENTURY.

A peculiar interest attaches to the review of tariff history and the frank discussion of the tariff question by Andrew Carnegie which will be published in the Christmas Century. Mr. Carnegie's experience and convictions—public opinion to the contrary—are, he declares, for a tariff for revenue instead of a tariff for protection, the issue of forty years ago, and therefore the strict maintenance of the present duties upon foreign luxuries paid by the rich. The present tariff rightfully exempts the masses of the people from almost all national taxation, because they have not the ability to pay, as required by Adam Smith, the greatest economic authority."

WHAT TO GIVE FOR CHRISTMAS.

As Christmas commemorates the birth of Christ, we know of no present that would be more appropriate than a nice, attractive Bible, and we call attention to the special offer made by the Pentecostal Publishing Company, of Louisville, Ky., on another page of this issue. Don't fail to read it.

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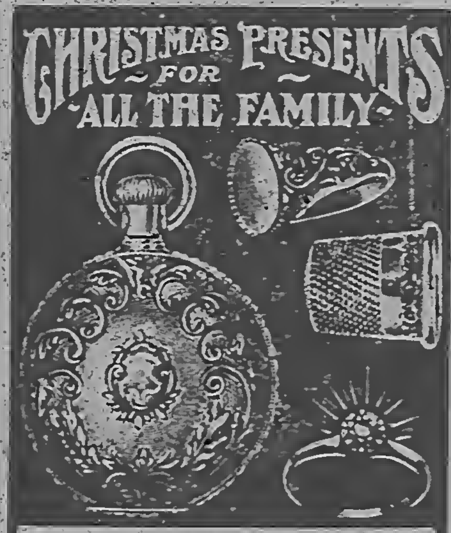

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Epworth League

By Rev. H. Whitehead.

EPWORTH LEAGUE TOPIC.

November 29.—Preparation for the Day of His Coming. Rom. xiii. 11-14; Matt. xxi. [illegible] (Advent.)

1. When Jesus was taken up from his disciples, they were told that he should so come again. They gazed anxiously into the [illegible] heavens [illegible] for the time the Master was taken from them. The resurrection and the return of Jesus [illegible] the great [illegible] the Apostles [illegible] a [illegible] of the Apostles [illegible] who murmured and said, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." [illegible] the last lines of the [illegible] there runs a constant [illegible] of the return of the Christ. Nineteen hundred years men have lived in constant expectation of the return of Jesus.

2. Why did he leave us and why does he linger?

Jesus said to his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come." (John xvi. 7.) If the Master had remained among men, we would have been [illegible] with his physical presence that we would have lost sight of his spiritual omnipresence. As it is, the [illegible] of his servants is conscious of the presence of the great King in the hour of trial and need. The great Teacher has given the world its lesson to learn, and some day we will have to recite. Were he [illegible] manifestly upon us we would [illegible] The world is steadily advancing towards the goal. Each individual life must learn its portion of the lesson. The Master [illegible] that we might learn our part, and he lingers until the fullness of time, when he will come again. It is needless to say that he will come when no one looks for him. The world will be taken by surprise when at last he returns.

3. How shall we await his return?

A large part of the world does not seem to realize that the Master of men is to come again. They can hardly be said to be waiting for him in any true sense. But of those who really live in the expectation of the return of Jesus, there are some who dream and look to the heavens. The greater their expectation of his return, the less they seem to care for the things which are going on around us. They would draw their minds off from the earth altogether and deem the world as unworthy of the thoughts of those who were expecting the King. But there is another attitude. If the Great Teacher is to call for the recitation of the lesson of life to know whether we are ready for the new tasks of the coming life, shall I not do well to learn my lesson thoroughly while he lingers? The Master came to redeem the world, and he has sent us forth to do our part in saving men. Moreover, he has stationed us where he would have us, and he expects every one of us to do our duty. You cannot better please your Lord than by being found faithful when he comes. Our lesson speaks of the return of Jesus as the dawn of the day, and bids us put on the armor of light. If you are making ready for the return of the Christ, walk in the light, and put on the armor of light. If there is anything evil in your life, you wish to hide it. Men who steal or kill prefer the dark. If you do anything which you feel is wrong, you want to hide it from those you care for. But the things which are right and good you are willing to bring forth into the light. From the very disposition of every life, you may readily [illegible] what is meant when it speaks of [illegible] light. If you are striving [illegible] the return of the Christ [illegible] everything [illegible] and [illegible] things of [illegible] which are lovely [illegible] only think [illegible] If you [illegible] your [illegible] will [illegible] all fear.

RESOLUTIONS PASSED BY [illegible] ANT GROVE [illegible]

[illegible] session held on [illegible]

First—That we deeply regret to lose Rev. O. P. Armour, who has been our pastor for four years.

Second—That we feel that much good work has been accomplished [illegible] his efforts.

Third—That we express the wish that [illegible] blessings may go with him in his future good work.

Fourth—That we tender our most hearty thanks to him for the interest he has shown in our young people.

Fifth—That a copy of these resolutions be tendered to Brother Armour, a copy published in the county paper, and a copy sent to the secretary of [illegible] Epworth League to be [illegible].

Signed: Mrs. R. B. [illegible], Mrs. W. T. [illegible] and Miss Amy West.

PARLIAMENTARY USAGE.

Parliamentary Usage of the General Conference Methodist Episcopal Church, South, by Rev. J. [illegible] Harrison, President of San Antonio [illegible] College. Published by Smith & Lamar, Nashville, Tenn.

The purpose of this little book of sixty-four pages is to set before the [illegible] method of conducting the business of the General Conference and to serve likewise as a guide in the lower Conferences. The author invites criticism. We frankly confess that we are not competent to do that, never since we were a mere boy having made a study of parliamentary matters. Others whom we suppose to be competent to judge, as well as critics, have commended Dr. Harrison's book very highly. We have seen a number of brethren in our law-making body get seriously bewildered and delay business, and we venture to say that if they will study this little book and mind what it says, they will not get so badly confused next time they sit in a General Conference. Yet we have seen expert parliamentarians lock horns and fight.

The price of the book is 25 cents. Smith & Lamar, Nashville, Tenn.

POSITION WANTED.

To the Preachers of the North Mississippi Conference:

If you know of a vacancy to be filled in a school of your county, I will greatly appreciate DETAIL information about the position. I have had some experience in teaching and hold a first-grade license. I am a graduate of the Kosciusko, Miss., High School.

The best of references.

Yours most respectfully,
MISS PEARL HALL,
Arkabutla, Miss.

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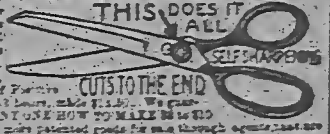
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LOUISIANA CONFERENCE.

At Leesville, Dec. 9, 1908.

SCHEDULE OF TRAIN CONNECTIONS.

Members of the Louisiana Conference coming over the V., S. & P. will Leave Shreveport at 11:50 a.m., arriving in Leesville at 4 p.m.; or leaving Shreveport at 11:50 p.m. will arrive here at 4:38 a.m.

Those coming over T. & P. and connecting lines should come to Mansfield on the early morning train, taking K. C. S. at 12:24 p.m.

Those coming via Alexandria over the Watkins Road to Oakdale, take train from there at 9 a.m., reaching De Ridder in time for No. 2 on K. C. S., reaching here at 12:22 p.m.

Or they can go on to Lake Charles and come up on the night train, which leaves Lake Charles at 11:19 p.m., reaching here at 2:52 a.m.

Those over the S. P. should try to connect with No. 2, leaving Lake Charles at 9:22 a.m., arriving here at 12:24 p.m. Or they may come on night train spoken of above.

A new train has been put on, leaving Shreveport at 6:40 p.m., passing Mansfield at 8:07 p.m., reaching Leesville at 11 p.m. This train will not be of service to those coming by Lake Charles or De Ridder.

Ample provision will be made for the entertainment of all the preachers, lay delegates and lay committeemen. The latter invitation is an indorsement of Brother Winn's suggestion of this week.

Presiding elders will please send names of preachers coming up for trial, delegates and committeemen from their respective districts.

Preachers who would like their wives to accompany them will please let me know at once.

Brethren, if possible come on the trains that reach here during the day, for, as you know, it is not convenient to the Reception Committee, nor to your hostess to have you arrive at night.

Let everybody come in good spirits, scattering joy and sunshine in the homes where you are entertained, that the inmates may take knowledge that you have been with Christ; that your influence may be wholesome for his cause.

The editor is also invited to come, and bring anyone he may wish with him.

W. H. BENTON, P. C.

Leesville, La.

NOTICE.

Will the presiding elders and preachers-in-charge of the Louisiana Conference please call attention of the applicants for Admission on Trial, to the recent changes in the requisites for examination, which will take effect this year. The Committee will expect a thorough preparation for written examination.

PAUL M. BROWN,
Chairman Com.

NOTICE.

The Committee of the Second Year of the Louisiana Conference will meet the undergraduates in Leesville, at 9 a. m., Dec. 8, 1908. Please have sermons and papers ready for examination. S. J. DAVIES.

NOTICE.

Members of the Class of the Fourth Year of the Louisiana Conference are requested to meet the Committee on Tuesday, Dec. 8, at 2 p. m., in Leesville, the place to be indicated by the Conference host. R. H. WYNN.

NOTICE.

To Louisiana Preachers: In reporting your educational collections, please report one item, viz, "Education," instead of dividing into "Conference Education" and "Education Extension." This will avoid confusion in the Conference Board, and will meet the approval of the General Secretary. Fraternally,

W. WINANS DRAKE.

NOTICE.

Louisiana Preachers: We call your attention to the Conference resolution requiring you to make out your reports and file with the Auditing Board before the opening session of the Conference. Brother Mayo has notified you that some member of the Board would be present to receive these reports. It is important that you comply with this request. If you cannot reach the seat of Conference before the first day, you can easily mail your reports, so that they will be on hand.

All figures must be made in even dollars, as we have no room to run the column for cents in the Minutes, and if you fail to make the report in even dollars it places the Statistical Secretary, or Editor of the Minutes, under the necessity of changing your figures, and the footings may not tally. We remind you again to MAKE ALL FIGURES IN EVEN DOLLARS.

In making out your report on Church Membership, let the column for "Members reported last year" correspond with the figures in the last issue of the Minutes for "Present total membership," unless your stub-report shows the Minutes to be in error.

Bring a copy of the Minutes to Conference with you, as I will have but very few extra copies with me. My supply is almost exhausted. Sincerely ROB'T W. VAUGHAN,
Editor of the Minutes.

MISSISSIPPI CONFERENCE.

CLASS OF THE FOURTH YEAR.

Dear Brethren: Will each of you let me know at once:

1. Have you taken the Correspondence Course?

2. If not, will you be ready for examination at Conference?

If you have taken the Correspondence Course, please bring and hand to the Committee your "written sermon," and the certificate from the Correspondence School of your grading. The papers sent by the School to the Committee sometimes do not reach us. Do this by the day before Conference meets.

H. W. FEATHERSTUN,
For the Committee.

Columbus, Miss.

NOTICE.

Applicants for Admission on Trial will please meet the Examining Committee in the Methodist Church in Yazoo City, Tuesday morning at 9 o'clock, Dec. 8. W. B. LEWIS,
For Committee.

NOTICE.

To the Preachers-in-charge, Mississippi Conference—

Dear Brethren: The Auditing Committee will mail you in a few days blanks for your reports to the Annual Conference; should you not receive one by the 1st of December, notify the undersigned, and another will be sent you. These blanks will be addressed according to the list given in our Conference Journal; if any changes have been made in your address, please let me know. As usual, these reports will be accompanied by an envelope in which you will put your reports, checks and receipts for all funds remitted to the treasurers. Please make separate checks for each cause payable to the proper Treasurer; you will find the list on page 10 of the Journal. In no case will the committee handle money, so please do not enclose cash in your envelopes. It is very important that all reports be handed in on the first day of the Conference and we would call your attention to the resolution adopted at our last session. It is in part as follows: Resolved,

"That hereafter, at the close of the morning session of the first day of Conference, the roll of charges be called, and all the preachers in charge shall come forward and lay on the Secretary's table their completed statistical reports." See page 55. By observing these suggestions you will greatly aid us in our work.

W. B. JONES,
For Committee.

Gulfport, Miss.

NOTICE.

The Class of the Second Year of the Mississippi Conference will meet the Committee at the Methodist Church in Yazoo City, Dec. 8, at 9 o'clock a. m. GEO. H. THOMPSON,
Chairman of Committee.

NOTICE.

The Class of the First Year of the Mississippi Conference will meet the Committee at the Methodist Church in Yazoo City, Dec. 8, at 9 a.m.

W. H. SAUNDERS,
Chairman of Committee.

NOTICE.

The Joint Board of Finance of the Mississippi Conference will meet in the Methodist Church at Yazoo City Tuesday, Dec. 8, at 2 p.m.

J. W. CHAMBERS, Chm.

NOTICE.

The Trustees of Conference Endowment Fund of the Mississippi Conference will meet in the Methodist Church at Yazoo City, Tuesday, Dec. 8, at 7:30 p.m.

J. W. CHAMBERS, Pres.

NOTICE.

The Committee on Admission Readmission and Admission from Other Churches will meet all applicants at 3 p.m. Wednesday, in the Methodist Episcopal Church, South, in Yazoo City, Dec. 9, 1908. C. A. POWELL.

NOTICE.

The Mississippi Conference Historical Society will hold its Annual Session in Yazoo City on Tuesday at 7:30 p.m., Dec. 8. Rev. A. F. Watkins, D.D., will deliver an address on "Education Within the Conference."

T. B. HOLLOMAN,
President for Miss. Conf.

NOTICE.

Class of the Third Year will meet at the Methodist Church in Yazoo City on Dec. 8, at 9 o'clock a.m.

J. W. CHAMBERS,
W. W. MORSE,
J. S. HARMON,
Committee.

NOTICE.

To the Members of the Mississippi Annual Conference: Your attention is called to the following important changes in the matter of transportation to and from Yazoo City:

"All delegates or members holding standard form certificate-receipts secured from and executed by agents at starting points, evidencing payment of tariff rate to place of meeting, will be sold tickets for return trip under the following rules at ONE-HALF of the first-class fare in effect from place of meeting to original starting points, plus FIFTY CENTS, via routes traveled on going trip as specified on certificate-receipts."

It is necessary that certificate-receipts be procured from agents when going tickets are purchased.

If through tickets to Yazoo City cannot be procured at starting-point, secure certificate-receipts at every junction point where tickets are bought.

No certificate-receipt will be honored that has been secured on mileage books, clergy permits, etc.

No certificate-receipt evidencing payment of less than 75 cents for going ticket will be honored for reduced fare returning.

The above arrangements have been made by the Southeastern Passenger Association, and include the following railroads and their connections: Alabama Great Southern, Alabama & Vicksburg, Gulf & Ship Island, Illinois Central, Louisville & Nashville, Mississippi Central, Mobile & Ohio, New Orleans & Northeastern Southern, Yazoo & Mississippi Valley.

Before return tickets can be purchased, certificate-receipts must first be signed and stamped by the undersigned, the Railroad Secretary of the Conference, or by the Assistant Secretary. Fraternally,

C. F. EMERY.

NORTH MISSISSIPPI CONFERENCE.

NOTICE.

To the Pastors and Sunday School Superintendents of North Mississippi Conference:

Please send me your Children's Day money right away, so I can get my report ready. Respectfully,

W. O. HARRIS,
Treas. S. S. Board.

Rome, Miss., Nov. 4, 1908.

CLASS OF THIRD YEAR.

The Class of the Third Year will please meet the Examining Committee at the First Methodist Church in Water Valley, at 9 o'clock a. m., Tuesday, Dec. 1. The brethren will come prepared for a written examination.

L. M. BROYLES,
For Com.

ADMISSION ON TRIAL.

The Class for Admission on Trial will meet the Committee at the Methodist Church, Water Valley, Miss., Monday night, Nov. 30, at 7 o'clock, prepared for written examination.

E. S. LEWIS,
J. A. HALL,
W. E. M. BROGAN,
For Committee.

NOTICE.

The Cass of the Second Year will meet the Committee for Examination at 9 a. m., Dec. 1, in the Methodist Church at Water Valley.

W. W. WOOLLARD,
W. W. MITCHELL,
N. G. AUGUSTUS.

NOTICE.

The Class of the Fourth Year will please meet in the First Methodist Church, Water Valley, Miss., 7:30 p. m., Nov. 30, 1908. We will begin with "The Grounds of Theistic and Christian Belief" by Fisher. Examination written. Work in Correspondence Course accepted.

T. W. LEWIS,
R. O. BROWN,
W. L. DUREN.

NOTICE.

The Class of the First Year will meet at the Church in Water Valley, Monday night, Nov. 30. Those having Correspondence Certificates may wait until Tuesday morning, but it is required that the entire Class come together. J. E. CUNNINGHAM,
Chairman.

NOTICE.

The Methodist Historical Society for the North Mississippi Conference will have a meeting in the Methodist Church at Water Valley Tuesday evening, Dec. 1, 1908, at 7 o'clock. Revs. T. W. Lewis, J. W. Honnoll and J. R. Countiss will deliver addresses. It is earnestly desired that the various examining committees and the boards will arrange to be present.

Also say that all trains into Water Valley, except the train arriving here at 3:30 a.m. will be met by the entertainment committee. That train will not be met. W. W. WOOLLARD.

Water Valley, Miss.

REDUCED RATES TO THE NORTH MISSISSIPPI CONFERENCE.

Those attending the North Mississippi Conference at Water Valley may secure the usual rates for such meetings by obtaining certificates that full fare is paid for each ticket purchased en route to the Conference. Fraternally, J. R. COUNTISS, Sec.

Sunday School

By W. B. Campbell.

LESSON FOR NOV. 29, 1908.

WORLD'S TEMPERANCE SUNDAY.

Isaiah xxviii, 1-13.

Golden Text: "I keep under my body, and bring it into subjection."—I Cor. ix, 27.

For those who follow the chronological order in the study of Sunday School lessons, as they have been selected, it is stated that at the time to-day's Scripture lesson was written there had come a division of the kingdom of God's people. Jealousy among the ten tribes toward Judah finally caused a separation. In the time of Isaiah, Judah was the stronger and most powerful. Remember that "the scepter shall not depart from Judah * * * until Shiloh come." Isaiah saw that the great wealth and prosperity of this people were leading them away from the old paths marked out by the patriarchs and ancient prophets. From greater heights than Zion and Moriah the grand old man of God sounded the alarm, arousing the people to a danger more disastrous than an army of Goliaths of Gath. If this danger was so threatening in those days of olden time, how much more need is there for men of modern times to pay earnest heed to the warning that the prophet gave, not to his own generation alone, but to all people of every age and time. In the changed times that have effected the mind of man, education, refinement and culture being more generously diffused, the evil spoken of by the sacred writer has adapted itself to the changed conditions.

If yielding to temptation in olden times was a "woe to the crown of pride," what is it now, in our day, if men in exalted positions indulge in a so-called pleasure whose glorious beauty "is a fading flower?" Bacchanalian revelry has made way for the select banquet that is described as a flow of reason and a feast of soul. Yet the evil is just as far-reaching; for satan will be there first, ready to suggest "spiritual wickedness in high places." It is his own diabolical object in using man's social tendency to effect his destruction. This most powerful weapon against human happiness has a most potent opposing force, alluded to by the prophet in the words: "Behold, the Lord hath a mighty and strong one, which is a tempest of hail and destroying storm;" and also spoken of by John the Apostle when he said: "Greater is he that is in you than he that is in the world."

The drunkards of Ephraim had made their sin respectable, even assuming an aspect of "glorious beauty." They must have feared exceedingly when Isaiah told them "the crown of pride * * * shall be trodden underfoot." The prophet is bitter in denunciation and fearful in prediction of God's wrath; yet there is a tone of sadness in his words, as he deplores the sin of intemperance becoming a national evil. Those that should have been shepherds leading the sheep, the priest and the prophet, had made themselves unworthy through strong drink: "They err in vision, they stumble in judgment," as it is sometimes the case in our day. Men that indulge in this sin, whether openly or secretly, do not last long; and, however [illegible] they may be, [illegible] of [illegible] is soon [illegible] they disappear [illegible] works [illegible]. The respectable drunkard is the hardest to advise [illegible] his respectability is as a surrounding wall, keeping out all good counsel and keeping in all evil tendency.

What a mighty power has Satan in strong drink! It is simply wonderful: in the very beginning of its influence it is alluring and enticing—the victim blinded follows the influence that will at last fasten on him fetters of steel. Evil has the appearance of good, so that reproof is regarded as persecution.

The man that walketh not in the counsel of the ungodly, and whose desire is to serve God, is an especial recipient of God's goodness, for God knows man's weakness, and that he can do nothing without divine help; so there is a place within the soul where the Spirit dwells, and from this dwelling place there comes a flow of fruit such as love, joy, peace, long-suffering. The man that careth not in whose counsel he walks, following an influence that is selfishness itself, is not naturally depraved sufficiently for the work the devil wants him to do; he cannot do this work of himself. So, to spur him on, he is invigorated first, then stimulated, then maddened, for out of him also must come fruit, such as envy, malice, wrath, hatred and murder. The devil uses this natural weapon in opposing the spiritual upbuilding of mankind. Was not this the reasoning of the apostle as he writes: "Be not drunken with wine, wherein is excess, but be filled with the Spirit?"

Whole pages are written and read of the direful effect of drink, the debauching power of the saloon element. We have only to look about us to see that a remedy is urgently needed. Jesus our Lord came to earth to save man, and when he went back home he left to all who love him a commission, that man must take up the work where he left off, and save his fellow-man. So then, it is not even a Sabbath day's journey to find our work. Our brother that needs our counsel and guidance may be now working in our factory or store; shall we allow ourselves to get too much business to attend to, or shall the different social condition prevent us in obeying the farewell request of him we profess to love. Caste is an enemy to Christian work, being the cold-storage department of the Church. Do not think that aversion to the lowly in life can be concealed. Ask the masses for the answer to the problem: How can the Church reach them?

The Master has shown how the work must be done among the common people. First, his discourses were such as to cause them to hear him gladly. Then he went among them as a man and [illegible], [illegible] the pious ones [illegible] with [illegible] him, saying, "He has gone to be the guest of a man that is a sinner."

Until we learn and practice the principle taught us above, we are [illegible] the very beginning of discipleship. No man can teach, or have influence for a virtue he does not possess. In meeting and having counsel with the poor, lost victim, in his own sphere, compromises us in our Christian position, then the position is not Christian, and the poor victim has fallen in with the wrong man.

O brother, let us lay aside our excuses, and make a brother of him who has fallen far down, even below the notice of his companions in sin. When we make up our minds to do this we will find those we want to help looking this way, that way, and every way but to God for the aid we want to give them. May God forgive us for thinking ourselves any better than the lowest of them for whom Christ died.

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CRAWFORD CIRCUIT.

We are winding up our quadrennium, commencing our last round on Sunday, the 8th. The four years have been pleasantly spent with a loyal people, in a country sparsely settled with whites, but an elegant, high toned people, broad minded, in the main lovers of God and his Church, as a rule carefully raising their children, who are coming into the Church quite young. All are kind to the pastor and his family, remembering them in many substantial ways; liberal in their support both to the pastor and the various institutions of the Church; meeting all the assessments laid upon them; working in harmony; no castes; all walking the same social level, and given to much hospitality. While we have tried to faithfully serve this people, much more more ought to have been accomplished than has. There is always more room for doing good. Our Fourth Quarterly Meeting was good, our presiding elder, Brother Lipscomb, being at his best.

We will part with this people regretfully, [illegible] in the limitations [illegible] that our [illegible] than [illegible] ministers [illegible]. We shall always [illegible] this people with a great deal of pleasure, and pray that we [illegible] in God's mansion house above. D. W. BABB.

Come out of the shadows of regret. Live in the sunshine of content.—Exchange.

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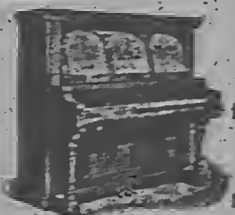

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Marriages.

At the residence of the bride's brother-in-law, Mr. Pentecost, at Briceland, La., Sept. 30, 190[illegible], by Rev. S. J. Davies, Mr. E. H. REONDON, of Athens, La., and Miss HELEN WELDON, of Briceland, La.

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BOLTON CHARGE.

We are rejoiced to say that great arc lights are placed here and there along the streets of Bolton to light up our little town, to fill with fear those who love darkness more than light, and to make glad those who love light more than darkness. We have now good water works and good lights, and hence we can live better. We have a stirring mayor in the person of Brother J. H. Williams. He is one mayor elected by the people without being a candidate. When elected he said: "What shall I do?" I said: "Serve the people, for they desire you." Things are changing up for the better since he became mayor, as one may discover by the announcement that we have electric lights.

The ladies have added another room to our parsonage and painted it up so one who knew it before would hardly know it now. With Sister John L. Gaddis and Sister J. H. Williams in the lead here, some of our ladies are hustlers when they undertake anything.

With Bro. J. L. Geddis in charge of the Sunday School and Bros. John Jones and Brancie Adams, leaders of our prayer meeting, things move, even when the pastor is absent. All the collections are paid in full, except a small deficit on the pastor's salary, which will be paid in full soon. This charge has gone from $800 for the preacher-in-charge to $1,000, and, besides, Brother John L. Gaddis has furnished me with a horse and buggy and fed the horse for four years. He does not take pleasure rides on Sunday, either. He and Dr. George S. Hunter are always ready to meet any shortage in finances. Besides the horse and buggy and horse-feed, Bolton pays to all the collections $800 this year, and the rest by Raymond, Clinton and Brownsville.

This is my last year, and it saddens us to know that we must leave these appreciative people. We love them, and they love us. They loved us from the beginning. When we came here, with eight in family, it was quite unpleasant for them to see us in a small, uncomfortable parsonage, and a salary only large enough for two in family. They thought us worthy of as good living as any other of our preachers, whether he had, like us, eight in the family, or only two. We are closing up very well, as our report shows, and although we have been unable to keep our record on infant baptisms as formerly, yet we are glad to say we shall be able to report 100 baptized during our four years here. This sounds like quite a shortage from the year we reported 121 baptized in one year.

We shall write up Raymond, Clinton and Brownsville in the next article. ISAAC L. PEEBLES.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier St.

Rev. John T. Sawyer, D.D., Conference Missionary Evangelist; residence, 2421 Chestnut St.; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. J. E. Wray, pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, corner Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Gretna, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Anne St., opposite Jackson Square.

Rev. L. E. Wicht, junior preacher Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

R. F. Harrell, pastor, Mary Werlein Mission; also secretary Y. M. C. A., 815 St. Charles.

EVANGELICAL ALLIANCE WEEK OF PRAYER.

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States:

Sunday, Jan. 3, 1909. Sermons. The Law of the Harvest. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. vi, 7. "Ye ask and receive not, because ye ask amiss."—James iv, 3.

Monday, Jan. 4. The Bible—the Word of God.

Tuesday, Jan. 5. God's Faithfulness, Man's Responsibility.

Wednesday, Jan. 6. Missions, Home and Foreign.

Thursday, Jan. 7. Intemperance and Gambling.

Friday, Jan. 8. The Family and the School.

Saturday, Jan. 9. The Signs of the Times.

Sunday, Jan. 10. Sermons. Christ, the Giver of Life—"I am the way, the truth, and the life. No one cometh unto the Father but by me."—John xiv, 6.

L. T. CHAMBERLAIN,
President.

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OUR FRIENDS.

We give below a list of our friends who have helped us by sending in the largest number of subscribers.

This is the last time we will publish this list before Conference. After Conference we will begin a new list for the new year. All the old clubs close with Conference.

Those who have sent us between five and ten are:

Rev. J. O. Bennett, Coushatta, La.
Rev. J. W. Campbell, Rolling Fork.
Rev. V. C. Curtis, Coldwater, Miss.
Rev. W. L. Graves, Mathiston, Miss.
Rev. J. W. Harper, Blairstown, La.
Rev. C. C. Gibson, Meadville, Miss.
Rev. H. R. Hill, D. D., Shreveport, La.
Rev. W. B. Jones, Gulfport, Miss.
Rev. H. Mellard, Morton, Miss.
Rev. J. D. McWhorter, Sallis, Miss.
Rev. J. H. Smith, Vaiden, Miss.
Rev. A. C. Anderson, Belden, Miss.
Rev. H. C. Brown, Washington, Miss.
Rev. C. E. Cain, Hamburg, Miss.
Rev. W. M. Dorman, Lexington, Miss.
Rev. W. J. Newson, Jackson, La.
Rev F. B. Ormond, Lauderdale, Miss
Rev. J. A. Parker, Simsport, La.
Rev. J. A. Poe, Mayhew, Miss.
Rev. Ed. Stine, Grand Chenier, La.
Rev. W. L. Storment, West, Miss.
Rev. B. B. Sullivan, Montpelier, Miss.
Rev. H. W. Featherstun, Columbia.
Rev. Dennis Fordham, Green, La.
Rev. J. M. Huggins, Wall Hill, Miss.
Rev. J. T. McVey, DeKalb, Miss.
Rev. J. L. Neill, Pass Christian, Miss.
Miss Mit Doty, Kosciusko, Miss.
Rev. L. T. Sargent, Mariette, Miss.
Rev. R. I. Allen, Carrollton, Miss.
Rev. A. R. Hoffpauir, Ringgold, La.
Rev. T. D. Lipscomb, Amite, La.
Rev. Jas. Porter, Tillatoba, Miss.
Rev. J. W. Thompson, Carthage, Miss.
Rev. H. P. Lewis, Jr., Natchez, Miss.
Rev. J. A. Alford, Jackson.
Rev. G. D. Anders, McComb, Miss.
Rev. McK. M. Black, Purvis, Miss.
Rev. Thos. J. Martin, Ringgold, La.
Rev. W. F. Rogers, Chester, Miss.
Rev. D. Scarborough, Fayette, Miss.
Rev. J. D. Simpson, Ackerman, Miss.
Rev. L. E. Alford, Meridian, Miss.
Rev. D. L. Cogdell, Coahoma, Miss.
Rev. J. M. Carley, Prentiss, Miss.
Rev. J. E. Craig, Tickfaw, La.
Rev. B. P. Fullilove, Potts Camp.
Rev. R. S. Gale, Lucedale, Miss.
Rev. R. H. Barr, DeKalb, Miss.
Rev. R. A. Ellis, Yazoo City, Miss.
Rev. T. E. Gregory, Tomnolen, Miss.
Rev. W. H. Lane, Monticello, Miss.
Rev. A. H. Parker, Pelican, La.
Rev. L. P. Alford, Pachuta, Miss.
Rev. S. S. Bogan, Milburn, La.
Rev. H. J. Boltz, Pleasant Hill, La.
Rev. Paul M. Brown, Troy, La.
Rev. B. H. Rawls, Decatur, Miss.
Rev. S. L. Riggs, Kentwood, La.
Rev. R. O. Weir, Bayou Lacombe, La.
Rev. Lastie Hoffpauir, Lake Arthur, La.
Rev. Eugene Johnson, Pickens, Miss.

Those who sent from ten to fifteen are:

Rev. W. L. Hunnicut, Edwards, Miss.
Rev. T. M. Bradley, Alligator, Miss.
Rev. A. M. Broadfoot, Bay Springs, Miss.
Rev. J. S. Rutledge, Pinegrove, La.
Rev. W. H. Lewis, Port Gibson, Miss.
Rev. H. C. Murphy, Port Vincent, La.
Rev. W. W. Mitchell, Grenada, Miss.
Rev. J. R. Wilson, Mt. Pleasant.
Rev. W. R. Gouldlock, Mathiston, Miss.
Rev. J. W. Honnoll, Memphis, Tenn.
Rev. E. L. Whiddon, Rocky Springs.
Mrs. A. G. Hall, Timberville, Miss.
Rev. J. J. Golden, Taylorville, Miss.
Rev. J. D. Harper, Bunkie, La.
Rev. D. W. Babb, Crawford, Miss.
Rev. W. W. Simmons, Gloster, Miss.
Rev. J. V. Bennett, Auburn, Miss.
Miss Susie Reed, Natchez, Miss.
Rev. R. Randle, Lisbon, La.
Rev. H. C. Edmonson, Slate Springs.
Rev. W. A. Betts, Pelican, La.
L. W. Cain, Itta Bena, Miss.
Rev. C. C. Evans, Heidelburg, Miss.
Rev. C. H. Ellis, Ellisville, Miss.
Rev. A. G. Shankle, Ruston, La.
Rev. W. L. Linfield, Woodville, Miss.

Those who sent from fifteen to twenty are:

Rev. H. M. Young, Belzona, Miss.
Rev. J. W. Thurman, Barlow, Miss.
Rev. S. D. Howard, Eunice, La.
Rev. W. F. Woodward, Haynesv'l, La.
Rev. R. H. Wynn, Minden, La.
Rev. J. M. Alford, Baker, La.
Rev. F. A. Lane, Forest, Miss.
Rev. W. B. Sharbrough, Madison, Miss
Rev. J. E. J. Ferguson, Vaughan, Miss.
Rev. E. C. Sullivan, Brownfield, Miss.
Rev. W. A. Clark, Koscuisko, Miss.
Rev. W. J. Dawson, Ellisville, Miss.
Rev. J. B. King, McComb, Miss.
Rev. J. M. Massey, Satartia, Miss.
Rev. D. M. Floyd, Water Valley, Miss.
Mrs. T. S. Randle, Lanesville, La.
Rev. W. B. Lewis, Mosspoint, Miss.
Rev. E. H. Rook, Black Hawk, Miss.
Rev. Isaac L. Peebles, Bolton, Miss.
Rev. W. L. Blackwell, Vicksburg.
Rev. W. W. Graves, Rose Hill, Miss.

Those who sent from twenty to thirty are:

Rev. C. O. Bennett, Merrouge, La.
Rev. M. A. Burris, Buena Vista, Miss.
Rev. T. J. Durrett, Nettleton, Miss.
Rev. J. A. Goad, McCool, Miss.
Rev. R. A. Clark, Booneville, Miss.
Rev. H. R. Singleton, Alexandria, La.
Rev. J. J. Garner, West, Miss.
Rev. H. P. Lewis, Sr., Liberty, Miss.
Rev. C. McDonald, Lake, Miss.
Rev. J. P. Haney, Greensburg, La.
Rev. J. L. Lay, Alberta, La.
Rev. W. W. Moore, Montrose, Miss.
Rev. A. W. Langley, N. Albany, Miss.
Rev. J. T. Abney, Sumrall, Miss.
T. J. Wilson (deceased) Belden, Miss.
Rev. W. W. Jones.
Rev. J. W. Rogers, Winona, Miss.
Rev. E. Blizzard, Myrtle, Miss.
Rev. S. A. Brown, Byhalia, Miss.
Rev. R. W. Evans, Brownville, Miss.
Rev. J. H. Foreman, Hermanville.
Miss M. Higginbotham, Merrouge.
Rev. A. A. Martin, Abbeville, Miss.
Rev. W. G. Harris, New Albany,
Rev. R. T. Pickett, Mentorum, Miss.
Rev. T. H. Porter, Webb, Miss.
Rev. O. L. Savage, Iuka, Miss.
Rev. M. L. Ward, Mantachie, Miss.
Rev. W. W. Woolard.
Rev. G. W. Gordon, Myrtle, Miss.

Those who sent from thirty to forty are:

Rev. P. O. Lowry, Many, La.
Rev. W. W. Perry, Leakesville.
Rev. W. D. Dominick, Brooklyn, Miss.
Rev. R. T. Nolen, Philadelphia, Miss.
Rev. B. E. Meigs, Carthage, Miss.
Rev. C. C. Griffin, Daleville, Miss.
Rev. J. F. McClellan, Trenton, Miss.

Those who sent from forty to fifty are:

Rev. D. E. Kelley, Bogue Chitto, Miss.
Rev. M. H. Moore, Sharon, Miss.

Those who sent eighty or more are:

Rev. W. G. Harbin
Rev. G. W. Bachman.

BUENA VISTA CHARGE.

Dear Dr. Boswell: Perhaps a few words from our charge would be of interest to the brethren. We came here the 20th of December last, a perfect stranger in the land. We found the charge well organized, and in fine working order. With the exception of the much-needed parsonage repairs, we found the work, which consists of three nice village churches and one cover, in the hills, as delightful as one could wish. The parsonage conditions can easily be accounted for when we take into consideration the fact that our worthy predecessor the two previous years was junior bachelor preacher of the Conference.

But Buena Vista lost by far more than her much-beloved pastor by the change in the person of Miss Clyde Williams, one of her most charming and best accomplished young ladies, who became Mrs. Lockhart, of the Pontotoc parsonage. The marriage ceremony was performed at the Presbyterian Church at 7:30 o'clock Dec. 21, Rev. L. D. Barr officiating. Brother Lockhart was held in high esteem by the people of this charge, and we bespeak for him and his bride a bright future.

By the help of the good brethren we have succeeded in pretty thoroughly overhauling the parsonage, putting in new matting, recanvasing, papering and painting, building new yard, garden and lot, expending in all nearly $100.

By the help of the elect women and some faithful men, we have put in a new pulpit, with nice chancel, treated the inside to two coats of paint, and done other repair work to the amount of about $100, at Ebenezer Church.

We hope to get Pleasant Grove Church moved before the winter rains begin. We have had fine revivals at all the churches, being assisted at Buena Vista by Rev. T. E. Smith of Meridian Male College, who preached to the delight of our people. At Pleasant Grove I was assisted by Rev. W. M. Campbell, of Schlater Charge, with good results; at Ebenezer by Rev. W. L. Graves, of Houston Station, whose preaching was very effective. At Macedonia by Rev. W. G. Carlisle, of Houlka Circuit. As usual, with such a grade of preaching as Brother Carlisle does, great results followed. In this meeting, which our people say was the greatest ever held, there we witnessed more than seventy-five conversions.

We have raised a club of twenty-five subscriptions to the Advocate, and doing other things as best we could. The finances of the charge are in good shape. This has indeed been a delightful year's work. With best wishes for you, Doctor, and the Advocate and its many readers, I am fraternally,

MILLARD A. BURNS, P. C.

FROM MAYERSVILLE, MISS.

Editor Christian Advocate: Rev. Osmond Lewis, our pastor, assisted by his brother, the Rev. John Lewis, who is stationed at Cleveland, Miss., has just closed a protracted meeting at this place, which was appreciated and enjoyed by the entire community and innumerable blessings were received by many.

Brother John Lewis inaugurated a "new departure" here—a prayer meeting at 8:30 a.m., and you should have seen the intense interest manifested. My wife had me up at dawn of day and such a bustle and hurry to get off to prayer meeting! The people here were surprised to see the old Methodists getting a move on themselves; and, their curiosity being excited, outsiders came out to see what was going on; and by that means Bro. John Lewis, with his earnest appeals in the pulpit and the magnetism and brotherly love that fills his soul for his fellow-man, built up a good feeling in the community and an earnest desire on the part of a number of our [illegible]

Our [illegible] longer, Br. [illegible]

ST. HELENA CHARGE.

Resolutions adopted by the Fourth Quarterly Conference, St. Helena Charge, Baton Rouge East District, M. E. Church, South, held at Greensburg, La., Nov. 9, 1908.

Whereas, under the laws governing our Church, it will not be possible for the Bishop to send back for another year our beloved presiding elder, Rev. R. W. Tucker, he having now served out his fourth year on this district, therefore be it

Resolved, by the Fourth Quarterly Conference St. Helena Charge, Baton Rouge District, M. E. Church, South, in regular session assembled at Greensburg, La., that his administration of the affairs of this district has been with marked ability and much zeal, and while we part with him with much sorrow and regret, we commend him to the good people to whom he may be sent by the Bishop at the approaching Conference as one in whom they may fully confide and who will measure up to their most sanguine expectations as a consecrated minister and Christian gentleman.

W. T. HOLLAND,
For Conference.

FROM THE COLPORTER.

Ho for Conference.

The Colporter, with the other preachers, is rounding up for Conference. He is much engaged with the [illegible] of the year's work. The volume of business done exceeds [illegible] for which gratitude is given to God and thanks to all brethren and friends who have helped in the work. Prompt response to [illegible] reminders and requests are specially appreciated. May the few remaining ones come soon. There is [illegible] hope that the report can be made at the proper time. Collections in full, Bishop!

More books were sold during the Conferences last year than ever before, the Mississippi Conference leading by a few dollars. How shall it [illegible] this year at Water Valley and Yazoo City? May the [illegible] be greater than last year! [illegible] Conference will lead?

The Colporter will have books [illegible] on hand [illegible] [illegible] handled. [illegible] read by every Methodist in Mississippi [illegible] Methodist along in the State. No better [illegible] [illegible] show their appreciation for the [illegible] for what it represents [illegible] home a copy. Yours for service.

G. W. BACHMAN.

Winona, Miss.

[illegible], Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.
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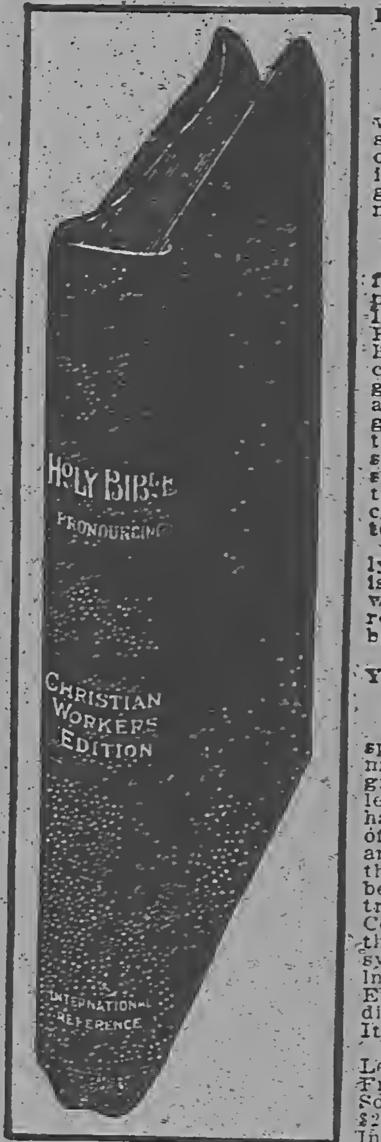

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NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, DEC. [illegible]

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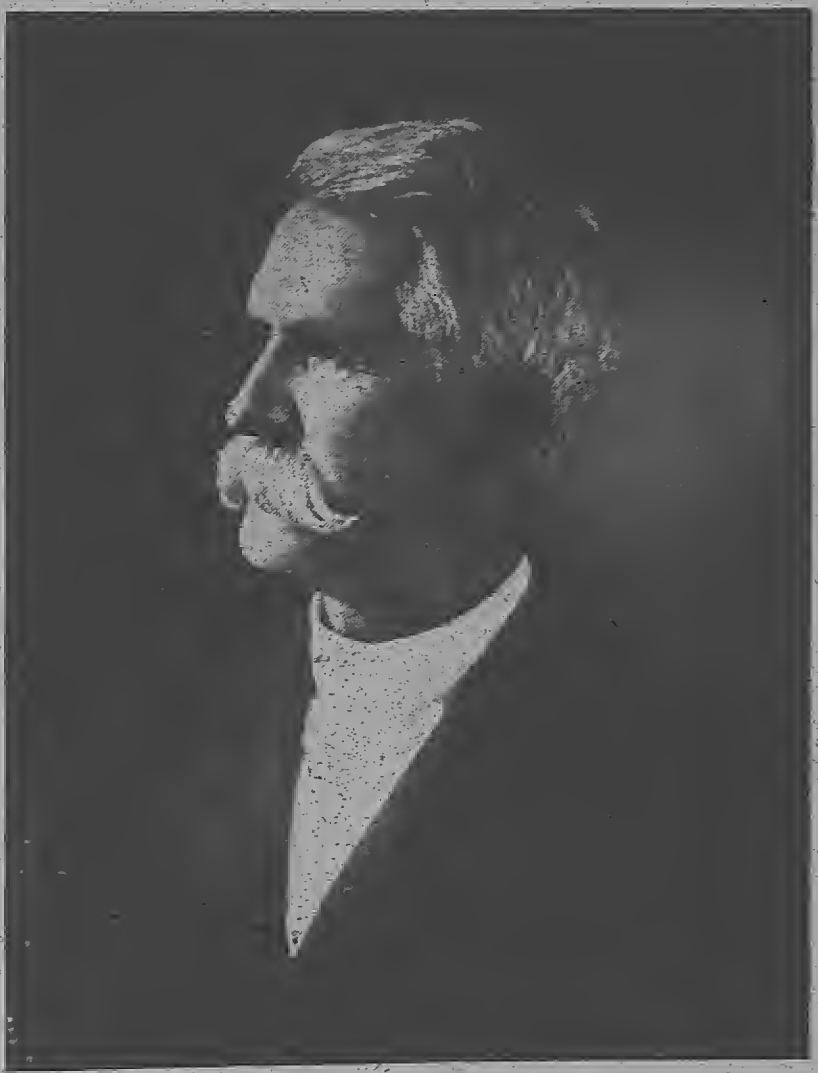
"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2758.



BISHOP H. C. MORRISON,
Who Presides Over the North Mississippi at Watervalley, Dec. 2-7,
and the Mississippi Conference at Yazoo City, Dec. 9-16.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

It requires much money to conduct a presidential campaign—at least, very large sums are spent. Whether spent legitimately or not, is another question. Of this we are not prepared to speak, but we risk nothing in saying that much is needlessly thrown away. Under existing laws, political managers are required to show the amount of money received by them, and where it comes from. In the recent campaign the Democrats made public their receipts before the election, and the Republicans afterward. Both parties complied with the law. Democrats to the number of 77,000 contributed a total of $620,644.77; Republicans to the number of 12,330 contributed a total of $1,655,518.27, or nearly three times as much as the Democrats. To all appearances, Mr. Bryan and his friends worked as hard and as constantly as Mr. Taft, and really seemed to be quite as numerous. The question in many minds is: Why did the Republican campaign cost so much more than the Democratic? Every inquirer will have to answer the question for himself. It will never be known where much of the money went.

* * *

A dispatch from Frankfort, Ky., to the *New York World* of Nov. 19 says: "In a pit built on the judge's rostrum in the Courthouse in this city there will be several cock fights in the first week in December for the purpose of determining the best game cock in Kentucky. This is a new departure in judging cocks at a poultry exhibition, for heretofore it has been beauty, size and style that have won the blue ribbon, but this year the best and gamest 'scrapper' will be rewarded. The fights will be conducted in the presence of all comers, men, women and children, and they will have an opportunity to see, many of them for the first time in their lives, the pastime. It is a felony to fight cocks in Kentucky, so that when the county officials are among the spectators the cocks will spar with muffs, but when the county officials are not on duty there may be something doing in the oldest Courthouse in Kentucky." We wonder if the noble Kentuckians are going back to barbarism? We hope for the sake of the honor and religion of Kentucky men and women the above statement is not true. We do not believe it is true.

* * *

The rights of women, especially of wives, if not constantly increasing, are being more generally recognized and respected. And husbands are being taught that their wives have rights that they must acknowledge. A man a few weeks since, according to the daily papers, charged his wife with "going through his pockets" while he was asleep. Whether she was in search of money for household expenses, or hunting for papers which no good husband has a right to carry about, the charge did not specify. When the case was duly presented to the honorable court, the woman was promptly discharged, his honor deciding without hesitancy, that "a wife has a perfect right to go through her husband's pockets." Good and timid women may take courage; so far as the law is concerned. They will be upheld in their search. But the women must bear in mind that though the honorable judge, in the case recorded, decided that a wife has the right to go through her husband's pockets while he is asleep, he did not decide that she has a right to take out and appropriate to her own use everything she finds. That phase of the subject it seems was not considered. So, after all, the good women had better be a little cautious.

* * *

A piece of news, somewhat startling, though refreshing, comes to the public. It is to the effect that Mr. Taft, the President-elect, is in open opposition to Mr. Cannon for the speakership of the next House of Representatives. Mr. Cannon was re-elected to Congress by a majority larger than four years ago, and of course will run for Speaker of the House again. He will have strong backing, and will probably succeed. Mr. Taft however, who has in mind certain policies of a reform character, it is said, will oppose Mr. Cannon, because Mr. Cannon has heretofore stood in the way of such measures, and has effectually blocked all legislation looking in a reform direction. The principal one, in the estimation of Republicans, is the revision of the tariff. On this Mr. Cannon has been classed as a "stand-patter"—firm, even to stubbornness, in his opposition. It may be that Mr. Taft's opposition will either operate to defeat the Speaker, or cause him to modify his views and change his conduct. A later dispatch tells us that Mr. Cannon has come out declaring for revision. If this is true, it gives hope that he will also change his attitude toward proposed temperance legislation which he has persistently held back for a long time. There can be no doubt that public sentiment is against Mr. Cannon. Four or five of his principal helpers were retired by the people in the last election. Possibly Mr. Cannon will take heed.

* * *

The *Picayune* of Nov. 24, quoting from a gentleman of intelligence, a former member of the Legislature, who has traveled extensively through Louisiana, advises its readers that prohibition is a live issue in the State, especially in the northern portion. This gentleman says: "Rock-rib prohibition is the greatest issue in this State to-day. The next Governor of this State will be elected on a statutory prohibition platform. It will sweep the State in another three years. You can hear little else all through the north and western portion of the State. In my opinion, there will be just two planks in the next winning platform in Louisiana: First, State-wide prohibition; second, economics in the administration of the State Government. It is rather early to figure on candidates, but many people are already talking. I believe north Louisiana will get the next Governor. There was prohibition talk in the last State campaign, but the tide is now reaching its full force, and I believe it will sweep everything before it, from the Arkansas line to the gulf; and this will be a time when there will be no exception for New Orleans. It's an old custom in the Legislature in the writing of a bill to almost automatically write: 'The Parish of Orleans excepted,' but not so in the prohibition fight three years hence. New Orleans must face the issue. I do not believe the Governor will come from New Orleans." Let us hope that this gentleman is a true prophet.

* * *

More attention is just now being given to the cause of lawlessness than usual. In a strong sermon by Bishop Hoss at McKendree, Nashville, he attributed lawlessness to three things—the law's delay, the failure to adequately punish criminals, and the too free use of the pardoning power of governors. This sermon was delivered after the killing of Captain Rankin by the Reelfoot night-riders, and before the murder of Senator Carmack. He reiterated, in part, in a letter read at the memorial services held in honor of the martyred patriot. And last week Judge McCall, in the United States Court at Memphis, in alluding to these two evil deeds as striking illustrations of the lawless spirit, said to the Federal Jury: "I am inclined to think that we find this state of affairs existing because our citizenship has taken so little interest in the enforcement of our criminal laws. Who among us can believe that, if the perpetrators of either of these offenses had felt that the severe penalty of the law as applied to the real facts in each case would surely be inflicted by the Court upon them without delay, that either crime would have been committed? Both of these offenses are wholly without the jurisdiction of this Court, yet as a citizen of Tennessee, charged with the grave responsibility of administering the law in one of the courts of our dual government, I feel that I may properly refer to these most recent and regrettable occurrences in order to impress upon you, gentlemen of the jury, the importance of teaching the citizenship of this country the belated lesson that all criminal statutes, whether State or Federal, whether of high or low degree, should be rigidly enforced." How to remedy this state of things, let God-fearing judges and lawyers say. They have the power.

THE MINUTES—REPORTS BY CHURCHES.

BY REV. W. A. [illegible]

The year has ended and the preachers are gathering to the judgment seat. Some come with smiles and eagerness, some with doubtful look. "How are you, Brother A.? Are your collections in full?" "Full and running over," replies the happy man, ready for the "Well done, good and faithful servant." The Conference is called to order and the Bishop, in a few loving words, greets the brethren and hopes that we shall be able to make a good showing, meaning the collections. At length the books are fully opened and the names are called. A presiding elder reports larger collections than ever before, and the other presiding elders meditate and reflect. "How can I figure my district up to that?" Brother Jones' name is called. "Nothing against Brother Jones." "Collections all in full, Bishop." "Character passes." Smith's name is called. Smith goes into detail—built one church, repaired the parsonage, paid off an old debt, had forty conversions. "What about the collections, Brother Smith." "They are not full, Bishop." "Sorry for that," says the Bishop. "That will do. Tom Brown. Anything against Tom Brown?" and Smith sits down with a sense of failure, and the brethren who have failed feel sorry for Smith, and the brethren who have reported "full" feel sorry for Smith, and Smith feels sorry for himself and mentally resolves that next year he will begin early and hang on late and report full, if he does nothing else. This is the process, step by step, and who will say that one important step has been omitted? That omitted step is the weak spot in Methodism. *The local Church is ignored.* Pause, readers; pause pastor, elder, Bishop, and look at that *fact.* The local, individual Church is ignored. Three-fourths of our local churches have *individuality.* Outside of the station the only personality is the circuit. The circuit pays—the circuit falls behind—the circuit is reported to Conference—the circuit goes into the Minutes. The Church that pays gets no credit if the circuit fails.—*J. S. S., in St. Louis Advocate.*

The South Carolina Conference has for a number of years recognized the importance of the local churches forming a pastoral charge being represented in the annual reports. Accordingly the Minutes, by a standing order of the Conference, when published, show an itemized report from each individual Church. It pays in several ways. There is a wholesome stimulus experienced by each Church on the circuit, and results show an increase of contributions and a manifest advance in other directions. The simple fact that "we must all appear before the judgment seat of Christ" carries with it an incentive to higher living, we everyone acknowledge. Moreover, there is a just satisfaction in knowing that the good we each may do will be duly recognized. Then, too, it does good to turn on the light. The presence of the light discourages deeds of darkness. There is a well-defined political economy to the effect that it should always be easy for everyone to do right and as hard as possible to do wrong. The light is good and should reach even unto the uttermost part of each pastoral charge. Every Methodist home should have in it a copy of the Minutes of the Annual Conference each recurring year. The investment would be wise from an educational standpoint. This yearly exhibit encourages confidence in the contributors. There are but two practical difficulties in the way of thus bringing out the individuality of the churches, namely the increased cost of the publication, and insufferable laziness of the preacher-in-charge, who, rather than take the pains and time to make out accurately the exhibit, leaves his circuit to be placarded in the Minutes as "irregularly reported." The tabulated work is difficult for the printer and hence calls for more remuneration than ordinary composition. Notwithstanding the additional expense, the best interest of the Church requires and the result warrants the expenditure. Furthermore, in South Carolina the individual churches pay for publication and it is right that they should have recognition therein. The writer believes that it would be helpful for each presiding elder to have a few thousand copies of tabulated reports from his district printed for gratuitous distribution in the bounds of his work. This could be done at trifling cost if the order is placed with the publisher of the Minutes before the type is distributed.

SMALLER DISTRICTS.

BY REV. J. A. PARKER, D.D.

In common with many other readers, I am delighted to read your editorial of last week (Nov. 26) anent some views previously expressed by Brother Alford.

Forty-eight years' experience in the itinerant service has furnished a store of observation from which I think one could speak advisedly, especially since about one-fourth—or, at least, a large proportion—of that time has been spent in district work.

For the last thirty years, or longer—up to eight or ten years ago—it has been the custom in the most of the Louisiana Conference districts for the pastor to collect the salary of the presiding elder. When the districts had only twelve or fourteen charges in them, this money was much more easily raised than when there were eighteen or twenty, or more, charges. Sometimes churches refuse to pay anything for the presiding elder, for the reason that he has rendered no service, or that he came on the morning train and left in the afternoon. This may not be Methodist polity, but it is a fact among Methodist people.

If I were in the presiding elder business, I would prefer a district having not more than twelve charges; or, if over fourteen, not less than forty. The time has come when the business of religious enterprises must be conducted on business lines. The people have found that the business of a Quarterly Conference is transacted just as well in the absence of a presiding elder as when he is present, and very naturally ask: "Why pay for what we do not need?"

To enlarge the districts would make the office of presiding elder purely a business affair, and would minimize the expense to the people, and, at the same time, greatly increase the means for building, furnishing and maintaining district parsonages. But to reduce the districts to such an extent as to give each charge a two days' service every three months brings the quarterly meetings into the realm of religious work, in which the Church would enter with a zeal worthy of emulation.

In the Louisiana Conference there are seven districts, the average salary of which is $1253.85 (omitting fractions), and only three pastoral charges in the Conference which average a greater sum, viz., $2000, and only seven which pay over $1,200; while the general average of all pastors is a few cents more than $670.

Experience has taught us that since the facilities for travel have been so greatly improved, the work of a presiding elder, or the expense of his travel, is but little, if any, greater than the labor and expense of a large circuit.

If there were ten districts in the Louisiana Conference, the average salary of the presiding elder, assessed on the basis now used, would be $1,400, which, plus the reduced traveling expenses, would easily equal $1,500, as districts are now arranged. There are only six pastoral charges which pay salaries in excess of that amount.

Thus, by adding three districts to the number now existing, the salaries of three men would be raised from $250 to $500 above their present salaries, with no additional tax on the people. True, the salaries of seven men might be reduced; but these seven men would still be left on a good living salary. There are, comparatively, few business men whose salaries are in excess of $1,200 to $1,500.

The salaries of Methodist preachers are ridiculously unequal. There are four in the Louisiana Conference whose average salary is $51, and seventeen whose salaries are less than $300 per annum! There are five "college men" whose average salaries are a few cents short of $525. At least two of these men are not only "college boys," but are classics. The reduction of the size of the districts, enabling the presiding elders to give more time and attention to this part of the work, would, if they were worthy of their offices, largely remedy this hardship.

This salary side of the question should not be a governing thought in arranging the districts for the greatest good to the Church, but is an "appurtenance thereto belonging," and cannot be overlooked.

Having been an exhorter, local preacher, missionary in rural districts and in the Confederate Army, a circuit rider, a station preacher and presiding elder; and having, in a sort of critical way, observed the workings of Methodism through a series of more than fifty years—whether my speech be of little or no weight—I feel I have a right to speak.

Since writing the above lines, looking over my "P. E. Records" for several years, I find the largest salary ever received by me was on a district having thirteen pastoral charges, where I had time to hold protracted meetings in the country churches *en route* to and from the places where the quarterly meetings were held.

THE BAPTIST CHURCH IN AMERICA.

BY REV. W. T. WOODWARD.

"A Biblically Organized Church" is the heading of an article appearing in last week's *Baptist Chronicle*, of Alexandria, La., written by Rev. J. Benjamin Lawrence, of New Orleans. He attempts to prove that no Church is a "true" Church unless it can go back to the twelve with an unbroken chain."

He takes to task the *Southwestern Presbyterian* for saying: "Suppose a Bible was to float from a wrecked ship to a heathen island, inhabited by men who had never heard the gospel. Suppose that the people should, by some means be able to read it; having done so, should accept Christ, repent of their sins, resolve to lead a new life, and determine to use all the means of grace to develop and maintain their Christian life. Suppose to accomplish these ends, and to follow the suggestions of that Bible, they bound themselves together to worship, and testify, and to spread the faith amongst themselves, or to islands near them, and choose out of their own number men who shall rule and minister according to the Word—would this be a true Church of Christ? Would these officers be duly authorized to administer its affairs and to set apart other officers and to send ministers to these adjacent islands? Or would they have to wait, if need be, a century until in some manner a ship could bring them from some other land a Bishop whose ordination was in line of supposed actual, tactual, historical episcopacy? Such is not inconceivable. Is it likely that God would make outward touch so essential to the propagation of the faith and the validity of the ordinances of his house? We opine that the church organized on that island, and having God's Word for its guide and authority, would be as regular and true a church as any in England or America."

The above is taken from the *Southwestern Presbyterian* and published by the *Baptist Chronicle* of Nov. 12, 1908.

Brother Lawrence breaks off to the water as soon as he gets the question, and the first pass he makes is at infant baptism. He asks the question: "Can Protestants prove to Baptists that the baptism of infants is good and useful? No: they cannot, because, according to Protestant principles, such baptism is useless." This question and answer he takes from the Roman Catholic Catechism on Baptism.

I answer the above in this way: Convince a Baptist against his will, he's of the same opinion still. No man can show another anything that he has made up his mind not to see.

"And so I conclude that if the Bible were to drift down to a people who had never heard of it before, and they were to organize a church according to its teaching, they would never think of baptizing a helpless babe, who could not believe, and so away would go the Presbyterian Church."

"2. In the second place, when it comes to the act of baptism, this new church, formed according to the teaching of the Bible, would depart from the practice of Presbyterians. If there was a river in that island, they would take those believing ones down to that river, and then, like Philip and the eunuch, they would both go down into the water, both the baptizer and the one to be baptized; they would both come up out of the water."

Dr. S. S. Keener last year traveled through Palestine and wrote very explicitly on the above points in the NEW ORLEANS CHRISTIAN ADVOCATE that no one could be immersed in that Philip and eunuch basin. Dr. J. M. Moore is just back from a trip all over the old country, and he writes in the *Nashville Advocate* that it is *not possible to immerse one in this place.*"

Brother Lawrence continues to tell us "the word Christ used would settle all disputes on the question of baptism." "They would find in that Book these words: 'Keo,' to pour; 'rantizi,' to sprinkle, and 'baptizo,' to dip. They would find baptism referred to 125 times in the New Testament, and in every instance 'baptizo' is used. From this they would conclude that if Christ had wanted his people to sprinkle or pour, the words used would have been 'keo' and 'rantizi,' instead of 'baptizo.' There would be evident to them that *Christ commanded immersion.* Such is the decision of the *Greek Church.* The Greeks, who have always spoken the language in which the New Testament was written, have always immersed, and laugh at the idea of *sprinkling or pouring.* And so, away would go the Presbyterian Church, if a church were organized on the Bible basis."

"3. In the third place the polity of the Church would be different. If there should happen to be more than one church organized in that island, or any number of churches, and that they were modeled after the New Testament, they would still be free and independent bodies. Presbyterianism is better than Episcopacy, but it has no more Scripture for its existence than has Episcopacy. Both these forms of church government imply that local congregations have to enter into the composition of what is called the Church. There is in the New Testament (and it would be unscriptural to go to the Old Testament for the principles by which to govern a Christian Church) no foundation for such a church organization. Archbishop Whately, a dignitary of the Church of England, referring to the New Testament Church, says: 'They were each a distinct, independent community on earth, united by the common principles on which they were founded, and by their mutual agreement, affection, and respect, but not having any one recognized head on earth, or acknowledging any sovereignty of one of these societies over others.' The New Testament represents each church as a sovereignty of one of the societies over others. . . . If these island people were to organize on New Testament principles, away would go the system of Presbyterianism."

I want my readers to notice closely the following statements:

"But now, coming to the point of ordinations raised by the *Southwestern*. The *Southwestern* asks the question, if these officers would be truly authorized to administer the affairs in the Church, or would they have to wait a hundred years for some chance ship to bring them the proper credentials? They would not have to wait for this supposed ship to receive power to preach the Gospel and to save people. This they could do, whether ordained or not, but in order to be a true church of Christ, with the right divine to administer the ordinances, they must be regularly established. Nothing is more clear than this in the New Testament. The authority to baptize is not vested in the individual believer, but in the Church, who alone can ordain men for this purpose; and this ordination, to be regular, must be by a council of Bishops or pastors, who are themselves ordained, *and this line of ordination must reach back to the ordination of the twelve by Christ on the mountain-top*." . . . "And so this congregation of Christians on the island could never be a church until the line of connection was made with the New Testament Church."

All the above is quoted in full so as the reader can form an intelligent conception of the position that Brother Lawrence takes. His last position, taken to prove the church organized on the island by those people is not a true church, is the very argument that unchurches himself and all his Baptist brethren. I want to ask Brother J. B. Lawrence: Who baptized Roger Williams? And then tell me who baptized Ezekiel Holliman? When he answers the above questions, I want him to tell me by what authority either of these men baptized. Williams and Holliman were the founders of the Baptist Church in America, and not John the Baptist, nor any of his disciples. Let him read Benedict's History of the Baptists, page 450; Dr. Cramp's History of the Baptists, p. 461:

Williams was a man of good heart, but of unsteady mind. Within a year he withdrew from the Baptists, because their baptism did not come from the apostles. He found no one in England or America authorized to baptize, and so he lived and died out of the Church, waiting for a new succession. And the Baptist historians themselves are in doubt as to how this baptism was performed—whether by dipping or affusion. Armitage's History, p. 660.

Haynesville, La.

Kindness has converted more sinners than either zeal, eloquence or learning.—F. W. Faber.

VARIETY AND UNITY.

BY REV. A. H. WILLIAMS.

"One star differeth from another star in glory," says the Word, and "we being many are one body in Christ."

1. People differ, so also do churches. Variety everywhere prevails. In the vegetable kingdom many kinds are found. This same fact applies to the minerals, and to the races of humanity, and also to the smallest system of planets as well as to the largest and most complicated; and "So also is the resurrection," says the teacher of the Gentiles. The mansions of heaven even may be wanting in similarity, since very unlike must be the attainments and rewards of the occupants.

But of God's charity it is affirmed: "This is the grace must live and sing—when faith and hope shall cease." And thus must perpetuate the unity of heaven forever.

Even now exists the unity of the Christian Church, as was true in apostolic times. "By one Spirit are we all baptized into one body," and being many are one body, and the many must have recognition and weight of meaning just the same as the word one.

2. It may be unfortunate to have been created a blade of grass rather than a tall oak or magnificent rosebush; a snowbird instead of an eagle, or to "occupy," as a small church, rather than as a greater or more powerful; but "shall the thing formed say unto him that formed it, Why hast thou made me thus?" And the glory of the heavens is possible because of prevailing differences, as is also the captivating nature of the earth, God's footstool.

It is allowable to emulate the virtues and high standards of really noble and successful people, but never could it be wise to compromise an excellence or to lower a proper ideal in order to secure uniformity or to disarm opposition.

"Be ye therefore perfect," said the Savior, but in connection with this injunction he proceeded to record an object lesson in steadfast attentiveness to carry out the purpose of his advent into the world. The five-talent man must attract envy and criticism and even antagonism, but much given indicates also much required. Vigilance therefore, and earnest efforts are important for him just the same as for the man of smallest gifts and fewest opportunities. The same God that made the largest luminary created also the smallest and will see to it that each alike has a place in which to shine.

"He spake and it was done," but he never speaks without a purpose, and the fact of creation carries with it the idea of protection, so that when God makes a Christian or a Church, great or ordinary, the place is ready and the work divinely appointed, and the heavens may pass away, but the pledge of his omnipotent care and leadership must abide until the work of the kingdom is completed in every section of the world.

3. The seeds of sin and of degeneracy have been sown among the nations of humanity. Many false religions and adherents, and Satan, if possible, would propagate heresy and erroneous standards of piety, even among the best and most efficient of Christian churches, and so rule everywhere as to blot out the righteousness which exalteth nations. The religion of Christ as exemplified and taught by his Church is the panacea for human ills.

Mr. Taft has well said: "No nation can be great without religion, and to promote religion we must have the Church." And said the divine Christ, "upon this rock will I build my Church," and St. Paul affirmed, "this is he that was in the Church in the wilderness;" and again, "they drank of that spiritual Rock that followed them: and that Rock was Christ." (1st. Cor. x, 4.) The Christ of the Church is the hope of the world.

4. The Christian churches may well combine to possess the world for Christ. The greatest power for good, however, may not be secured by blotting out distinctions and compromising identity. Plants do not flourish alike in a given location, and the tropical animal must perish at the snow of the north; and it is no discredit to a given denomination that it does not prosper just the same in any section of the world. The Savior himself was unpopular at Capernaum and withdrew at the last from Jerusalem.

"The open door" is to be noted and conditions considered in proceeding to plant the Church and to promote the cause of Christ. "All things to all men" may apply among the churches as well as to the ministry of the world. The Socialistic idea, to parcel out and to reduce all alike to a given, just-the-same-for-each, could hardly apply among churches nor prevail among a people of independence.

Jupiter must "shine on" even though the "Dog Star" make wry faces and complain of "autonomy." "Help us to help each other, Lord," is good religion and for practice, on proper occasions; but competition even among churches awakens industry and develops skill in the divine art of doing good.

"Hold that fast that thou hast, that no man take thy crown," was the admonition to the Church at Philadelphia of the Revelations.

5. Fraternity is beautiful, and a surplus of churches has in instances produced the need of union. But the "grain of mustard-seed," said the Savior, "groweth up," and "shooteth out branches." "So much so that the fowls of the air (or nations of mankind) lodge in the branches thereof." Such was the prophecy, and such was true of the Methodist movement. The "grain of mustard seed" was planted in the conversion of Mr. Wesley, and the "groweth up" appeared in the great revivals which swept the Old World and the New until in 1784, at the city of Baltimore, Md., the movement became to be a *tree*, or *Church*, and later "put forth branches," and the thrifty growth of the great Methodist (North), Southern Methodist, British Wesleyan and Methodist Church in Canada, with sundry others, even unto the Japanese Methodist Church, has verified the Savior's prophecy, and indicated God's method of propagating his Church. Other and great churches have originated in small beginnings, and as per the mustard seed plan, have grown and put forth branches; and the fact that some single departments of the kingdom of Christ should pose in some cases as the whole and *only Church*, does not destroy the truth of the parable nor prevent its fulfillment in the history of the Christian movements of the world.

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The "tree" was first, then the branches; and we, being many, are *one* body in Christ.

6. To resolve the created systems of the universe into original "Star dust," and to send out an immense planet, glowing with intensest light, to fill a place in the void of space, would be to defeat the plans of God and to forever spoil the beauty of creation. Likewise to convert the churches, very many in number, into one great organization, emitting the light of one system of truth, singing alike the songs of Zion, and working by methods just the same to extend the kingdom of Christ, would be to mar the power and beauty of the movement and to retard the progress of the world's salvation.

--Ripley, Miss.

THE DAWSON MEETING AND THE FORWARD MOVEMENT.

Dear Dr. Boswell: Replying to your request for an account of the Dawson meeting, let me say that his coming here has done good in many ways. Many good people have long felt that there ought to be a way to conduct a meeting in a city without sensational methods. It should not be necessary to be offensive in order to be effective. It ought also to be possible to present the gospel from the standpoint of modern scholarship, and of the accepted results of recent research and thought. There are those who suppose that modern biblical scholarship is without evangelistic fervor or power and therefore is subversive of the old-time religion. Such a feeling tends to unsettle faith among those who are sympathetic with scientific methods and to discount philosophy and science among those who suppose them antagonistic to religion. Both errors need to be corrected. There ought also to be a non-technical way of presenting the great truths of religion without the use of stale formula that have lost their fullest meaning to those who live in the present-day conceptions and speak a present-day language. All these things are done most admirably by Dr. Dawson. Thoroughly modern in spirit, conversant with the thought of these times, without sensationalism, he speaks to the men of to-day in terms they cannot fail to understand, telling over again the old, old story in language, simple and beautiful, chaste and elegant. He puts the gospel in its most attractive form. There is poetry in all he says.

His stay here was all too short. The first week was spent in preliminary work. The people did not wake up to what he was doing till the second week. Sane methods are generally slow. When we came to the close he was beginning to get an adequate hearing, and the third week, no doubt, would have brought telling results. He had begun to speak to the city. He toned up our people and gave them a better appreciation of things spiritually. Service was the key-note of his plea to Christians, and quite a number pledged themselves to do more than heretofore.

The most apparent result was an increase in the number of volunteers for our social settlement work on Laurel Street. It has long been my idea that a family church like Rayne Memorial should have a centre of activities far afield from their own community and life. The Church is a force to be delivered upon society rather than a field to be worked. In order to carry out this idea my people rented last spring a house, the best in the neighborhood of the Lane Mills, as a center of social effort. Boys' clubs, girls' clubs, mothers' clubs, night schools, sewing schools, cooking schools, friendly visiting, the elder brother work, in which a prominent business man takes a brother's interest in a boy who is without touch with the great outside world, a boy without a chance, and opens the world to him—all these things will be enterprised in our Church house this winter. Many have volunteered for these services, and every effort will be made to make Rayne a social force among people we cannot touch by ordinary methods of Church work. All this was greatly helped by Dr. Dawson's ministry here. Not a few people caught new visions of life and service.

As to the Italian work. Last spring I wrote to Dr. Nelson that we ought to begin work among the Italians, and if he would furnish and support a man I would do my best to put Rayne Memorial behind the work and direct it. [illegible] laying plans for a year or two hence; but Dr. Nelson transferred Mr. Zito from Tampa here the very next week and we opened work. I thought it would take a year or two to get into touch with the Italians and wrote Dr. Nelson that he must be ready for long efforts before we accomplished anything. To our astonishment Brother Zito got a hearing at once. Rev. Mr. Russo, who has been here forty years working for the Presbyterians, came to his help and spared no pains to push him to the front. Brother Townsley was indefatigable in his efforts to open his field to the new-comer. We furnished rooms and started him the best we could. When he had been here a few weeks he asked me if he might begin a night school. I told him to use every available means to get into touch with his people. In a little while he had gathered sixty men in a night school; opened a Sunday School; gathered a fair congregation of the best Italians in an evangelistic service every Sunday, secured a number of catechumens, now seventeen, and organized a Marconi Club, whose purpose is to study the great men of Italy from the twelfth century on, and especially the religion preached by Zito. The extent of his touch with his people is indicated by the fact that recently he had a sort of festive occasion at his rooms, attended by over two hundred. His work is the most marvelous I have ever been associated with.

When it was demonstrated that the field was white, we all wanted a larger work undertaken in that part of the city and the Board of Missions and the Woman's Home Mission Board began to plan better things. They have a Commission at work now. Miss Bennett, Mrs. McDonald and Dr. Nelson have been here this week. In conjunction with a local Committee they are planning to open a larger Italian Mission, to put the two deaconesses now here into a house across Canal Street, and Zito in a separate apartment of the same house; place there a general superintendent, offer free clinics, provide a dispensary, arrange an adequate evangelistic hall, open sewing schools, settlement work and such other activities as may seem wise among both foreigners and Americans, take hold of the immigrant problem, and, in every possible way answer the call of the people there for service along educational, social and religious lines. It is hoped to build up a great mission station of commanding power. A suitable place has not yet been found and the details have not yet been worked out. It is the beginning of better things for New Orleans Methodism.

The following from the *Times-Democrat*, Nov. 25, will be of interest:

"Rev. Dr. John R. Nelson, Miss Belle H. Bennett and Mrs. Robert McDonald, leaders of the Home Mission cause of the Southern Methodist Church, met yesterday afternoon with the City Mission Board of that Church in the Ladie's parlor of the First Methodist Church. They talked over, for several hours, the plans for establishing a strong mission in the city below Canal Street, which will include features of work which will not intrench upon any other line in the city. Part of it will be a seamen's rest room, another part a clinic and dispensary, which will be under the direct supervision of the deaconess-nurse, Miss Duncan, who has just arrived. The mission will have a superintendent and his wife at the head of it, and the two deaconesses employed by the Board will live there.

"There was some talk yesterday of giving up the Mary Werlein Mission, 1026 Tchoupitoulas Street, but after discussion it was decided that the City Mission Board would continue its work there in the future as it has done in the past, provided it was agreeable to the Annual Conference. Mrs. Meekins will be retained as the special [illegible] worker.

"In regard to continuing the old mission in Tchoupitoulas Street, the City Mission Board adopted a resolution yesterday pledging its co-operation with the General Board in whatever [illegible] undertake in this city.

"Toward the close of the meeting Miss Daisy Duncan, the deaconess-nurse, who has been engaged to come to New Orleans especially in connection with the proposed new mission, told of her month's study in New York in the hospitals and clinics there, where she took a post-graduate course in practical clinics and nursing. Miss Duncan said that she had some special plans for New Orleans which she would submit to the Board later. The question was asked if the deaconess-nurse would be permitted to visit the sick of the entire Church in New Orleans, to which Miss Bennett replied that she would have enough to do in the special district in which she would work."

JOHN A. RICE.

A MOTHER IN ISRAEL HAS FALLEN.

Mrs. Martha P. Foster, mother of Senator M. J. Foster (ex-Governor), died in Franklin, La., last Sunday morning after a lingering illness of some months' duration. She was eighty years old and had been for fifty-four years a member of the Methodist Church. Despite her years, she was one of the most active members up to the time of her last sickness. A life like hers is a crown of glory to any Church, and those who remain should feel that the day of her death is not the day of loss, but the crowning day, when another faithful one enters into her reward.

The world is magnificent for strangers and pilgrims, but miserable for residents.—*Exchange.*

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Grenada, Miss.

W. H. M. S.

MISSISSIPPI CONFERENCE.

In January of this year the Ladie's Aid Society of the Main Street Methodist Church, at Laurel, Miss., by a unanimous vote, decided to become merged into a Woman's Home Mission Society, and were organized, bringing with them a membership roll numbering 57. In the spring, eight members were lost (removed from the city), but twelve new ones were gained, the roll now having sixty-one. There are sixteen subscribers to *Our Homes.* Since organization the members have made 279 visits to the sick and strangers; have given 118 garments to the poor, and 23 meals. Our dues sent to Conference Treasurer have amounted to $30.40; money given to poor, $18.90. In our local department the total collections were $218.37; disbursements, $205.27; cash on hand, $13.10.

One debt paid by the members through this department was a debt of over $150 which has been owing to the Board of Church Extension for years. This was a loan made by them to aid the building of the Laurel parsonage. To raise this money an alphabetical contest was entered into, the members being formed into two bands, known as the A. B. C. Band and the X. Y. Z. Band. The Church membership roll was divided in half, alphabetically, and given to the two bands of workers, and subscriptions were solicited. A strict rule of the contest was that no one except members of the Main Street Church should be asked for a subscription. Over $100 was the result. Over $25 was raised by the various members, each earning money in her own home, and bringing it, with an original poem, describing how it was earned, to the meeting.

The poems were a delightful feature of the programme each month.

The members are deeply interested in the great cause of Home Missions, and are reading and becoming informed about all the departments of the work. New names are added to the roll at every meeting.

MRS. J. B. HOBBS, President.

MRS. MARGARET E. DORSEY.

A SHORT SKETCH OF A NOBLE LIFE.

The Word of God tells us that the path of the just is as the shining light that shineth more and more until the perfect day, and, again, the memory of the just is blessed. He has illustrated these verses numberless times in the noble and self-sacrificing lives of His followers; and, though dead, still speak with an ever-increasing and widening influence, the limits of which can only be measured when time shall be no more. Among these saints is the subject of this sketch. Time and space would fail me to speak singly of her many virtues as a close disciple of her Lord and Master. Her motive and purpose in life was, that each and every one of her acts might reflect the goodness and mercy of him whom she early in youth enthroned in her heart as the Lord of lords.

Mrs. Dorsey could, like St. Paul, if either had so desired, have boasted of most worthy ancestry, she being a descendant of DuBose, of Huguenot fame, who, for his religion, was exiled from his native France. And her grandfather, John G. Richardson, was Colonel of a Mississippi Regiment which saw severe service under General Jackson in the battle of New Orleans. But such matters gave her little concern. She was content that she was of gentle birth, her great concern being to follow close in the footsteps of him who said, "Let your light so shine, that others seeing your good works may glorify your Father which is in heaven."

Mrs. Dorsey's maiden name was Bowman. She was the daughter of Ira and Mary E. Bowman, and was born Nov. 30, 1835, in Centerville, Miss., and shortly after moved with her parents to Clinton, La., and a few years later with them moved to their plantation at Oak Dale, a beautiful home on the banks of the Tensas River in Tensas Parish, La. This grand old home, with its numberless and wide-spreading live oaks, beautifully festooned with their rich drapings of moss, was the abode of warm hearts, and the frequent scenes of true Southern hospitality. Here in this happy home Mrs. Dorsey grew from infancy into lovely womanhood under the benign and gentle influence of religious parents, and also grew into a trusting and beautiful Christian life. When asked by persons when she was converted, her reply would always be: she never knew the time, for she had always been "taught to pray and trust in God," and so by faith in her Savior she early in life ripened into those ideal Christian graces that adorned her long and useful life.

In this beautiful home on the Tensas, her heart and hand were won by Dr. John Holmes Dorsey, a successful practitioner of medicine, and it was here they plighted their vows of betrothal, and after their marriage, with the blessings of her parents on them both, they moved to and began their married life in Morehouse Parish, La., where she soon after received her certificate of Church membership from the Tensas Methodist Chapel and placed it in the Methodist Church near her home, and here she put in full force earnest, self-denying Christian work, and thereby won and retained the sincere love, admiration and affection of not only the members of her Church, but of the entire community, for a period of more than forty-nine years.

In the fall of 1906 Mrs. Dorsey sought relief from a malignant attack of rheumatism by going to Hot Springs, Ark., but not improving, and thinking a change of climate might bring the coveted relief, she went to her niece, Mrs. Lizzie A. Gibson, in Webster Groves, Mo., where she met with a warm welcome not only from her, but also from her husband's family, where every care was bestowed upon her and her every want was lovingly administered to. Here, let me say that Mrs. Gibson was the only daughter of Mrs. Fannie Alexander, of blessed memory, who died, leaving her three children in Mrs. Dorsey's care. No mother ever cared or loved her own children with more dutiful and tender affection than did Mrs. Dorsey bestow upon these motherless children, and no children ever returned truer and sweeter affection to a loved parent than did these children to their aunt, and it was touching in the extreme to see how this love flowed in upon her in her last moments from her niece and from her nephew, Dr. Robert Alexander. It was another proof of the scripture of "Scatter thy bread upon the waters and thou shalt find it after many days."

While everything was done that could have been done, all was of no avail, and she rapidly sank to her end, Nov. 23, 1906, quietly, calmly and resignedly to her Master's will, with many and touching expressions of her eternal hope being anchored in the love and confidence of her Savior, and without one murmur. Away from the loved land of her birth—away from her Southern home to which she was so strongly attached—away from her grandchildren and daughter-in-law, all of whom she loved in verity and truth, and in her latest breath commending them to the love, care and guardianship of her Heavenly Father and Elder Brother, upon whom she relied with sweet and trusting confidence, thus she passed into her eternal home, where God shall wipe away all tears from her eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.

JOHN D. GIBSON.

March 5, 1907.

NOTES FROM THE PREACHER'S MEETING.

The last meeting of the New Orleans preachers before the Annual Conference was held at First Church, Nov. 30, at 11:30 a. m.

The following churches reported the number of additions to membership for the year 1908: First Church, 119; Second Church, 49; Epworth, 59; Parker Memorial, 40; Felicity, 30; Louisana Avenue, 45; Algiers, 20; Werlein Church, 12.

Rev. Harrison, of Covington, was a welcome visitor and made a report of his work.

Most of the pastors will report their finances in full at the Annual Conference.

Rev. A. S. Lutz reported a decided increase in attendance on public worship, and at Sunday School during his pastorate at Felicity.

The prospects at Douglas Mission and Epworth Mission are very encouraging.

Rev. J. L. Sutton, Superintendent of the Boys' Home, has been a great help to New Orleans Methodism during this year.

Dr. Nelson, Miss Sue Bennett and Mrs. McDonald, of Nashville, Tenn., were welcome visitors to the Preachers' Meeting.

The Dawson meeting resulted in a spiritual uplift to Rayne Memorial Church.

All of the preachers expressed a personal regret that Rev. J. E. Wray has been transferred from our Conference.

C. D. ATKINSON, Sec.

CHURCH EXTENSION.

No. 37—Shelby, R. P. Neblett, $38.
No. 38—Amory, W. S. Shipman, $50.
No. 39—Pittsboro, W. A. Bowlin, $31.
No. 40—Guntown, W. C. Lester, $27.
No. 41—Greenville, J. R. Countiss, $57.
No. 42—Arcola and H., W. D. Wendell, $38.
No. 43—Inverness, R. A. Ellis, $11.

Thank you, brethren, one and all. Brother Stubbs and I are "HERE."

J. R. BINGHAM.

LAYMEN'S MOVEMENT.

Greenwood Station, Rev. J. C. Park, preacher-in-charge, has crowned a great years' work by organizing the Laymen's Movement with forty-one men under the leadership of W. T. Johnson, M. D., in whose life the influence of the sainted Stephen Johnson still works. Their executive committee is composed of W. T. Johnson, H. H. Estes, R. Thayer, R. V. Pollard, E. V. Hughston. This is the second report to reach me.

J. R. BINGHAM,
Leader for Winona District.

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ADVICE TO A YOUNG MAN.

Remeber, son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself, that their feet stick out of the dormer-windows; that when they died the old globe went whirling on, and not one man in ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can, without blowing the packing out of your cylinder-head; shed the light of your wisdom abroad in the world, but don't dazzle people with it, and don't imagine a thing is so, just because you say it is. Don't be too sorry for your father because he knows so much less than you do; remember the reply of Doctor Wayland to the student of Brown University who said it was an easy enough thing to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. We never heard that the young man made any—not more than two, or three, anyhow.

The world has great need of young men; but no greater need than the young men have of it. Your clothes fit you better than your father's fit him; they cost more money, they are more stylish, your mustache is neater, the cut of your hair is better, and you are prettier, oh, far prettier than "pa." But, young man, the old gentleman gets the bigger salary and his homely, scrambling signature on the business end of a check will bring more money out of the bank in five minutes than you could get out with a ream of paper and a copper-plate signature in six months.

Young men are useful, and we all love them, and we couldn't engineer a picnic successfully without them. But are they novelties, son. Oh, no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out, but don't be so fresh you will have to be put away in the cool to keep from spoiling.

Don't be afraid that your merit will not be discovered. People all over the world are hunting for you; if you are worth finding they will find you. A diamond isn't so easily found as a quartz pebble, but people search for it all the more intently.—*Bob Burdette.*

"OUT OF THE MOUTH OF BABES."

"At your work again, like the faithful man you are," and the minister laid a kindly hand on Dr. Mitchell's shoulder, as the latter left his carriage with his medicine-case in his hand.

"It is my duty, Mr. Armstrong," the Doctor answered, summoning a brave smile. Then a wave of pain swept his face as he added: "I have saved, or helped to save, many a child's life, but I could not save my own child."

"Yes," responded the minister, "the comparison is not perfect, of course, but you know there was One of whom it was said, 'He saved others, himself he could not save.' He knows."

"Thank you. The words are good for me. He knows and the mockery was true. He could not, because he would not. Otherwise He could never have borne our griefs and carried our sorrows."

"How is the wife bearing up?" the minister asked, and was sorry a minute after, because the cloud came once more into the doctor's eyes.

"Not as well as I could wish," he replied, with a certain reserve; "but perhaps time will better that." He forced a brave smile again, saying: "However, my patients need cheer, and their physicians must not draw too much on their sympathies. Good morning."

The minister went on his way with a feeling of reverential admiration for this man. The day before he had buried Dr. Mitchell's little daughter, her father's favorite child—if such a man could show favoritism—and to-day, resolutely [illegible] his grief one side, the doctor [illegible] [illegible]ing his daily round.

There was little in his home to [illegible] courage. His wife [illegible] [illegible] reproached him for [illegible] every-day threads of life. [illegible] world-work its healing [illegible] slow in accomplishing [illegible] [illegible] went on. Mrs. Mitchell [illegible] cheerfulness, and [illegible] resent any approach [illegible]. She never went into [illegible] and refused to see those who called. [illegible] three other children—a boy and two girls, [illegible] having been next to the youngest. [illegible] very dull for them. If they played in the [illegible] they were liable to hear the mother's "Hush!" and they tip-toed about. Dr. Mitchell did not [illegible] wish Edna to fade out of their memory. He longed to speak of her, and have the children think of her, not as dead, but as living in a happy home, and not forgetting them. Yet if her name was on any lip, Mrs. Mitchell's eyes at once overflowed, and perhaps she left the table, as if unable to bear any mention of the dear little daughter.

Gloom settled on the house. Dr. Mitchell almost despaired of any brightness coming; but the heavenly Father had a way prepared to meet this earthly father's needs.

One summer afternoon Mrs. Mitchell lay resting in her darkened room. She always drew the shutters together now, but as the day was warm the window was left open to its full extent. The children, heedless of the fact, happened to be talking just outside. She was about to send them away when a sentence arrested her, and involuntarily she listened.

"Fathers is fathers," the boy Richard was saying stoutly, if with little regard to grammar, "as much as mothers is mothers. Father cares just exactly as much as mother does about Edna, but men must work and go out, and"—he hesitated, "and pay the bills. And father keeps a lot of folks from feeling bad, 'cause he cures 'em. I heard a man say," the boy was evidently struggling with his emotions, yet there was a proud ring in his voice: "I did hear a man say that Dr. Mitchell was a lots better doctor since he lost his little girl, 'cause he knew what 'twas to lose, and he felt for folks."

Then Anna's voice was heard: "Do you s'pose, Dickie, that mother really thinks Edna is up in heaven with Jesus? 'Cause I think 'twould make her glad sometimes. How I do wish we could play and have good times as we used to. I think it would be real nice to play just as if Edna was here—just pretend, you know, and talk to her. I shouldn't wonder a bit if Jesus would let her look on and listen. He's so nice to little children. Maybe we can some day, if mother ever forgives God."

"I wish mudder'd hurry up an' do it," piped in Elizabeth's lisping tones.

The mother listened, spellbound. She could not have torn herself away. And what a revelation was in the children's words! How true [illegible] the brunt. [illegible] grief. Finally the world go to [illegible] hopeless [illegible] believe that Edna was [illegible] safe and happy in the heavenly fold, and could [illegible] however much she [illegible] dear, sweet presence. "Forgive [illegible]." That cut to the quick. The [illegible] child had [illegible] sorest spot, [illegible] she realized that the hardest part of any [illegible] at war with itself about it. Then [illegible] she fought out the battle of her re[illegible] and after a severe struggle [illegible] with resignation in her face.

[illegible] she called her husband in as soon [illegible] she heard his step. It was his due to receive her first word of the new peace which filled her being. "I have been so selfish, Mark, so abominably selfish!" and she told him all the children's sayings. "The sorrow was yours as much as mine, and I acted as if you had no share in it. I've made everything so hard for you all."

The strong man quivered with the keen joy of this change. He took his wife in his arms. "It is so good to have your true self back again," he whispered. "We can bear our bereavement so long as we bear it together."

Not much was said to the children directly, but when tea-time came Mrs. Mitchell appeared at the table with a bright face.

"Mother is much better now, my dears, and does not need to keep quite any longer. After tea we will have that pretty march Edna used to like so well, and mother will play it for you."

It was bravely done, and her husband's glance repaid her. Not once had the piano been opened since Edna's illness began.

That night, as the mother took Elizabeth in her arms for a long-omitted rock-a-by, the little one reached up and stroked her cheek.

"Did 'ou fordive Dod, mudder?" she asked.

"Yes, darling," drawing the cuddling form closer.

"'Lidabeth so glad, mudder," the child said, sleepily.—Helen A. Hawley in Zion's Herald.

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UNEDUCATED YOUNG PREACHERS.

Dr. J. L. Cunninggim, Director of the Correspondence School at Nashville, with a view to obtaining information as to the early educational advantages of the 1155 young preachers in our Church, addressed a letter of inquiry to each one. By young preachers is meant those who are pursuing the Conference Course of Study. He received 992 replies. Presuming that those who answered fairly represent the whole number, he says:

"The facts are these: Sixteen report no educational advantages whatever, 206 as having had only a common school education, 412 as having attended some form of preparatory school, 81 as having had as much as one year at college, 66 two years at college, 45 three years at college, and 166 as being college graduates. In theological training 42 have had only one year, 20 have had two years, and 33 as much as three years. According to these facts, only about 36 per cent of the young preachers pursuing the Conference Course have had any college education whatever, and less than 17 per cent are college graduates; 9 1-2 per cent have received some special training in theology, and less than 3 1-2 per cent are graduates. In this day of widespread enlightenment these facts give the Church no cause for self-gratulation."

Looked at from the standpoint of the educator, whether literary or theological, the figures given by Dr. Cunninggim are discouraging. Judged by the number of preachers our colleges and universities are giving the Church, they are doing a poor business. But their efficiency is not to be determined by the number of preachers they educate. They give to the world thousands of other men well fitted for fields of usefulness. Nor are we to judge the efficiency of our preachers by the amount of education they obtain at college. Other things being equal, the better education a preacher has, the better is he prepared to study and expound the Scriptures. But the "other things" are not always found in the highly educated preacher. Hence education alone cannot be relied on as evidence of efficiency.

There are many highly educated men who amount to but little in practical life—they are wholly inefficient, principally because they are destitute of common sense. More than once have we seen preachers who had nothing to recommend them except a technical education. A philosopher of this order, standing high in literary circles, quietly sitting in his study, was suddenly called out by the alarm of fire. Leisurely walking into the yard he looked up at the blazing shingles near the chimney and quietly said: "I do not understand the philosophy of that." That was too much for his practical wife, and she replied, "Philosophy! You get a bucket of water and help put that fire out." How many educated men are talking, Sunday after Sunday, about the philosophy of religion, the conclusions of science, and other non-essential things, while many of their brethren not so learned, are crying danger to a lost world, and snatching sinners as brands from the burning.

Not every learned preacher has the good sense to leave his technical knowledge in the study and give his congregation the pure Word of God. One of the finest scholars in our Church, is a man beyond middle life, and up to date in the learning of the schools. He reads philosophy, studies criticism, masters the sciences—uses all these as helps in his work as a preacher, and when he goes into the pulpit he recognizes his responsibility to God and preaches the gospel. In his hands it is a power—all because he is a man of wisdom as well as of great learning.

But while we appreciate our preachers who are wise enough to put their education to good use, holding on to "the form of sound words," we would not depreciate the sixty-four per cent of the rank and file of our coming men who never had the advantage of college training. The only thing we regret in this matter, save the fact that they are no better prepared for their work, is that Dr. Cunninggim, while trying to find out their early educational advantages, did not at the same time determine their efficiency as soul savers. We dare say the showing would not only comfort these uneducated men, but justify the action of the churches that authorized and sent them out to preach.

We would not justify any man in denying himself the benefits of a liberal education, if it is made possible—though some men ruin themselves by getting too much learning, at the same time we venture to say that any young man of consecration and ambition, starting out without a college diploma need not despair. One who masters the four-years' course of study has a good foundation on which to build. If in connection with this he pursues a literary course—and keeps up his studies after the course is finished, he will in a few years be a scholar. A diploma is desirable, but it is not essential. Many men to-day have diplomas, but nothing else. They are not infallible evidences of smartness or integrity. This idea was suddenly thrust into our head when a boy. Reading one day that an Episcopal Bishop was a graduate of one of our Methodist colleges, we thought it wonderful, and straightway informed an old preacher who was acquainted with the Bishop. His reply was "that does not make him smart." From that day to this, we have looked for something else than a man's diploma to determine his general qualifications.

We point with great satisfaction to the thousands of Methodist preachers of past generations. Not because as a class they were not college-trained, but because, in spite of the lack of such training they triumphed over their difficulties and made many of them, fine scholars, and hundreds of them great preachers. What they did then, men, like handicapped, can do to-day. True, times are more exacting and work will be harder. And the unlettered man will be discriminated against: but by patience and perseverance, and a high aim, he will overcome at last. Let every young man therefore, no matter how uneven the start he may have made, take heart and hope. There is always room at the top, and always room for one more.

THE CHURCH AND THE BIBLE.

It is a fad among certain thoughtful men to say that the Bible proceeded from the Church and not the Church from the Bible. The ground for this statement is very evident: the Church had a tangible existence at least from the day of Pentecost, while the earliest writings of the New Testament were not made until at least fifteen years later. It was sixty years after Pentecost before the writing of the last book of the New Testament. The Church had a wonderful history before the sacred books were all written. It was not until long after, that the whole Church agreed on the present books of the Canon. At first it seems like a plausible and justifiable thing to say then that the Bible proceeded from the Church, and not the Church from the Bible.

Perhaps in the strictest sense, neither one is true. When the Master was among men, he gave the best energies of his ministry to training twelve men, one of whom fell by the way. Many of his miracles and parables gain a larger significance when they are studied in the light of their effect upon the lives of these men, who were to carry on the work when the Christ was gone. Before he left them, he promised that the Holy Ghost should bring all things to their remembrance. Moreover, he said there were many things which they were not yet able to bear, but that the Holy Spirit should take of the things of Christ, and show unto them. He was to guide into all truth. It was under the direct teaching of these men, and the one added to their number, Paul, the Apostle, that the foundations for the Christian Church were laid upon the chief corner-stone, Christ Jesus. Paul again and again claimed to be inspired in his messages, and that he received the gospel by revelation, and not by the hands of men. In the light of these facts, would it not be better to say that the Church was founded upon certain great truths and facts, that were committed to faithful men: that the truth was incarnate in these men before it began its larger life in the Church?

But the Church, as an organization, certainly did not write the New Testament. They held no conventions for that purpose and appointed no committees. The same inspired men who laid the foundations put into writings the sacred messages committed to their care. By their own hands, or by companions under their immediate oversight, every one of the books of the New Testament were written. These men claimed to have a message from God, and spoke it to those within their reach, and wrote it for the rest of the Church, and those who should come after. As this message was written by independent witnesses, and to different churches, at first no Church had but its own writings. As the years passed, these books were interchanged, and gradually collected into the one book. The part which the Church did play in the creation of the New Testament was to recognize the books which contained the fundamental truths upon which the Church had been built, and which had passed from person to person, and been confirmed in their hearts by the witness of the Holy Spirit. Gradually the Church recognized more and more clearly all the books which contained the Canon or rule by which the Church was to try the truth which it professed to have.

Would it not be better to say that the Church and the Bible are correllate forces in the kingdom of God? The visible Church of Christ is a company of faithful people in which the pure word of God is preached, and the sacraments duly ministered according to Christ's ordinance, and in which the Holy Ghost dwells. The Bible is the inspired message of God to men, delivered through holy men of old, by which the Church is to try the Spirit which dwells within it, and determine whether its message be of God or not. The Church has recognized and stamped its approval upon the sacred Canon, but the Bible did not proceed out of the Church as an organization, nor did the Church proceed out of the Bible as a completed and written book.

At some later day we will have more to say on this subject in regard to the Old Testament.

THE UNPLEASANTNESS AT BILOXI.

Recently, Rev. W. A. Roper, pastor of the Baptist Church at Biloxi, Miss., published some statements derogatory to the Roman Catholic Church in general, and especially to the Roman Catholics of that community. The statements were bitterly resented, and were publicly retracted by Rev. Mr. Roper, we understand, under duress. A man who goes into print should study carefully the wisdom, the truth and the language of his statements. He should also determine whether he is willing to meet the possible consequences of his words. The only reason that the ADVOCATE refers to this matter is that it has been published to the world that Rev. W. A. Roper is the pastor of the First Methodist Church in Biloxi. Our people have had nothing to do with the controversy and, so far as we can learn, there is a very kindly feeling between the Methodists and Catholics in that city. Brothers Harbin and Guice have just closed a very successful meeting there, in which there seemed to be the bese of feeling between all the denominations.

PERSONALS.

Rev. John H. Rodgers writes that he is delighted with his new charge, Ardmore, Okla.

Dr. S. A. Steel was granted a location at his own request by the late session of the Northwest Texas Conference.

Bro. Curtis, of Coldwater, Miss., reported everything in full a month ago. He has an excess on all claims.

Rev. H. J. Maddox, of Waynesboro, has been in twelve meetings and had something like one hundred conversions and sanctifications.

The young and popular pastor of Olive Branch, Miss., Rev. K. P. Foust, has "rounded out" well. He carries good reports to Conference.

Rev. C. P. Moss reported everything in full from Batesville sometime ago. He has a small, but heroic membership that rally to his support.

Brother R. M. Evans is indeed a busy pastor. In many respects he has had the best year of his ministry. He expects to pay everything in full.

Rev. W. R. Williams is in sight on the "homestretch." The people of Coehrum Circuit appreciate his strength as a preacher and are not slow in expressing it.

Rev. S. A. Brown, of Byhalia, Miss., has had a most prosperous year. His finances are in full and his people are anxious for him to be returned for the fourth year.

Rev. N. G. Augustus has been at Como but one year, but he has long since convinced his people that he is the peer of any preacher in the Conference. His finances are in full.

We have a note from Rev. J. A. Bowen stating that he has been returned to the Holmes Street Church, in Huntsville, Ala., and that he is highly pleased with his return.

Rev. O. W. Bradley, Hernando, Miss has paid all claims in full and his people are clamorous for his return. Their wishes have been expressed in a large petition signed by all denominations.

Rev. E. E. Langford is said to have everything in full for Conference. We are told the people of Tyro Circuit are not satisfied with his work and want him to try it over another year.

Rev. C. McDonald contemplates asking for the superannuate relation this fall. May his days on the "Honor Roll" of the Church be full of sunshine for himself and be a benediction to the Church.

We continue to receive letters lamenting the loss of "Gilderoy." The last one comes from Rev. Conrad Knudsen, of Hyampon, Cal., grieving that one of our most interesting writers has passed away.

We have been informed that Rev. L. B. Hankins, of Eureka, Miss., is now in a hospital, in Memphis, Tenn. We pray for his speedy recovery and that he soon may be able to take his place in the ranks.

Rev. W. V. Shearer, pastor-evangelist of the Sardis District, leads in number of accessions. The spiritual condition of the Charge is shown by their interest in the benevolences. He will bring up full reports.

Senatobia, Miss., makes the best report that it has ever made, but the people are in a sad state of mind. This is Brother Murrah's fourth year and they entertain doubts as to their getting another that will fill his place.

A preacher up in Mississippi tells us that "many ladies speak good words about the ADVOCATE," and compliment the editor by saying that "Uncle Johnnie is at least handsomer than Dr. Black." That is hard on Dr. Black.

We had the pleasure last week of meeting in our office Rev. J. P. Haney and Brother W. T. Holland, both of Greensburg, La. We greatly enjoyed their company and hope they will come again. They will always find a welcome.

This is the third and best year for Brother J. M. Huggins on the Wall Hill Circuit. His reports are said to be the best made from that charge in many years, notwithstanding his heavy loss in membership by the people moving to town.

We learn from the *Western Methodist* that Rev. J. P. McDonald has transferred from the Louisiana Conference to the Arkansas Conference, and that Rev. W. H. Ledbetter and Rev. Elton Wilson have been transferred to the Louisiana Conference.

The new Church at Sardis is going right up. Dr. H. T. Gaines had a busy year, but has succeeded at last in having the new Church enterprise that has been in mind for several years materialize. He has had a good revival and a number of accessions to the Church.

Rev. R. S. Walton, who for four months past supplied the church at Hammond, is closing the year in great favor with the people. He is a good preacher, looks carefully and faithfully after all the Church's interests, and the people greatly desire to retain him as their pastor.

We learn that the health of Rev. W. M. Ihisen has shown considerable improvement. In sixteen months he has failed to meet only one appointment. He has one of the most delightful charges in the Denver Conference, Aztec, New Mexico.

Rev. H. H. Griffin writes: "I have been taken from Atkins and placed in charge of Altus-Denning, Arkansas Confereuce. I have a great work. Please remember me to my brethren in the Mississippi Conference. We had a good year at Atkins Station (Arkansas Conference): 91 received into the Church; all collections overpaid. I go now to a larger field. Pray for me.

The *Lafayette Advertiser* states that Rev. C. C. Miller has completed a good year's work at Lafayette, La., and that there is a very general desire for his return. There has been added thirty to the membership of the Church, and the Sunday School has grown correspondingly. The church has raised nine hundred dollars for the support of the pastor, and eight hundred dollars for benevolent purposes.

The Carrollton Avenue Auxiliary of the Woman's Foreign Missionary Society is observing the Week of Prayer this week. The services are held each evening at 7:30 o'clock in Carrollton Methodist Church, this city. On Thursday evening Dr. J. E. Wray will address the meeting. As Dr. Wray will be transferred from this city next week, this occasion offers an excellent opportunity to hear him. All interested in the work of the Society are invited to attend these meetings.

Rev. C. N. Guice made a pleasant call at this office. He reported a good meeting at Biloxi, Miss. He brought with him another addition to the club of subscribers which has been growing so rapidly. This makes the club received from Brothers Harbin and Guice the largest which we have received this year. We appreciate their good work for the paper, as well as that of many other friends who have not secured quite so many subscriptions.

J. R. Goodan, of Mexico City, Mexico, writes that the bill entitled the Anti-Foreign mining law will have no further consideration, as the Minister Fomento, the member who had charge of and advocated the passage of the law, has resigned from the Cabinet on account of the pronounced opposition expressed by President Diaz against the measure. The policy of the Mexican government is to encourage the investment of foreign capital and to welcome the people of other countries to Mexican soil, Americans being particularly desired.

On last Thursday Rev. J. E. Wray, D. D., preached the Union Thanksgiving sermon at Rayne Memorial Church for the Methodists of New Orleans. At the same hour the Baptists, Presbyterians and Methodists of that part of the city known as Carrollton joined in a Thanksgiving service, the sermon being preached by Rev. Mr. Brengle, of the St. Charles Avenue Baptist Church. In adition to the Union services, many of the Methodist Churches held special services of their own at night. Among these were Carrollton Avenue, Second Church, McDonoghville and Algiers.

Rev. Osmond S. Lewis, of Mayersville, Miss., has been laid up with a sprained foot. He has had fine revivals, and will report full collections.

Our dear friend and brother, Rev. J. T. Murrah, of Senatobia, Miss., a member of the ADVOCATE Publishing Committee, will have the prayers and sympathy of a multitude of friends on account of the great sorrow that has come to his home. His son, Wadsworth, was accidentally killed by the discharge of a shotgun in the hands of his most intimate friend, Hubert Taylor, on Nov. 27. May the good God comfort the hearts of the stricken parents, who are almost prostrated by this sudden blow.

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Obituaries.

[illegible]

[illegible] Pine Grove Church [illegible] She was three times married, first to A. Zachery, then to A. Pennington and last to Mr. Goodman. She leaves one daughter, Miss A. A. Pennington, brothers, sisters and a host of friends that the mantle of sorrow falls on in giving her up; but we know where to find her.

J. S. RUTLEDGE.

Mrs. WILLIE E. HILTON, daughter of F. A. and J. L. Christian, was born April 21, [illegible]; was converted and joined the M. E. Church, South, at the age of eleven years under the preaching of Rev. J. B. Williams, and lived a consistent member until death. She was married to Brother Whitman Hilton, who also is a member of the M. E. Church, South, Dec. 25, 1905. To this happy union was born one son, little Leon, the first infant we ever baptized. Departed this life Nov. 12, 1908, after five weeks of patient suffering with typhoid fever. She leaves a husband, father, mother, and brothers and sisters and friends to mourn their loss. Despite the zealous and faithful effort of her medical attendant and loving care of her husband and friends, who were ready with willing hands to attend to her every want, she passed away. A good woman is gone; there is a darkened home; a vacant chair. We mourn, but not as those who have no hope, for we will meet again. May God abundantly bless the bereaved husband and loved ones in their lonely hours, is the prayer of their true friend and pastor,

R. H. BAMBURG.

Mrs. MARY ANN GRANBERRY (nee Warner) was born May 24, 1829, and died Sept. 28, 1908. She was married to Geo. R. Granberry Oct. 7, 1847. To them were born six children, two of whom are dead. During Brother Granberry's life they lived twenty miles west of Wesson, in Copiah County, Miss., near Pleasant Valley Church, in which they held their membership and worshiped. After her husband's death, which occured eleven years ago, Sister Granberry continued to live at the old homestead with her youngest son, J. B. Granberry, until his death, six years ago. Since then she has made her home with her daughter, Mrs. J. P. Rembert, in Wesson, Miss. During her last months she was very feeble, caused by old age, but was always cheerful and bright. She was a very patient, gentle, sweet-spirited Christian. She always had a kind word for everyone and was never heard to speak uncharitably. Her pleasant face, gentle smile and kind words were a benediction to all who were associated with her. Her funeral was conducted by the writer and her body laid to rest by the side of her husband's in the Wesson Cemetery. A good woman has gone to her reward.

F. A. GRIMES.

E. M. BLOCKER [illegible] Boston [illegible] We laid our dear papa to rest in the Boston Cemetery Sunday, Nov. [illegible] p. m. The funeral services were conducted by Rev. A. G. [illegible]

His sorrowing wife,

MRS. E. M. BLOCKER.

Boston, La.

ROSA MOORE, daughter of John and Henrietta Moore, was born in Scott County, Miss., June 24, 1870. She was reared in Morton and was married there to Mr. W. P. Moore Nov. [illegible], 1895, and died at Lula, Miss., Nov. [illegible], 1908. Her husband was the railroad depot agent at Lula for many years. The remains were brought back to Morton, the old home where her mother and sister live, for burial. The funeral services were at the residence of her brother-in-law, Mr. G. J. Taylor, by Rev. T. J. O'Neil, the pastor, and the writer. A large number of kindred and friends were present. The burial was just thirteen years from the day she stood as a beautiful bride at the hymenial altar. She spent three years at the I. I. and C. at Columbus, Miss., and then two years at East Mississippi Female College, graduating there during the presidency of Prof. Saunders. She taught music for some time at Montrose and other places. She joined the Methodist Church at Morton when quite a small girl and was always consistent and a good worker in the Church. The last illness was short, but she was ready at the Master's summons to change worlds. We thank God for her beautiful Christian life and for the happiness she contributed to her affectionate husband, mother, sister, and to so many friends. Her spirit was bright and cheerful here and will be far more so in the better world.

C. McDONALD.

Mrs. MARY MOORE was born in the year 1839 in Amite County, Miss., and died in Port Gibson, Miss., Nov. 16, 1908. Leadford Garner and Minerva Quin were her father and mother, by whom she had one brother and one sister who died young. Her father died, and her mother was married to General W. F. Cain. They moved from the farm to Liberty, Miss., where they resided for some time and Mary was educated in the school there. They removed from Liberty to a large farm in Tangipahoa, about five miles west of Magnolia in Pike County. By the second marriage of her mother Mary had one sister and one brother, Annie and Isaiah Cain, who are living near Opelousas, La. She was married in Calhoun County in 1861 to Mr. T. G. Moore and one child was born to them, Mrs. Carrie Jeffers. Her husband removed from the old farm to Magnolia with his family where he died in May, 1898. They were all members of the Methodist Church in Magnolia and greatly beloved by many of the people. Sister Mary was specially dear to the writer as a Christian neighbor and friend, and I sincere-

[illegible]

[illegible] Indeed, he may in a sense be said to have been a martyr to his profession, hastening his own death by working beyond his strength for the relief of others. Best of all he was a model Christian. While a student at Centenary College, of Louisiana, he professed the Christian faith and became a member of the Methodist Church and we may believe that to him death means rest from labor and struggle.

W. L. C. HUNNICUTT.

REVIVAL AT PURVIS, MISS.

Dear Dr. Boswell: I rejoice to report that our Church at Purvis has recently been blessed with a gracious, soul-cheering revival. A class of fifteen was received into the Church last Sunday, Nov. 15, fourteen on profession and one by restoration, all but one being children and young people. I have never known a more beautiful or more inspiring occasion than the hour when these young converts assumed the vows of the Church. There were many conversions and reclamations and in this meeting the membership of the Church received a great spiritual uplift. A number of persons testified, and several prayed in public for the first time.

Several weeks ago a Young Men's Prayer Meeting was organized, which gives promise of much good.

Brother E. W. Lipscomb, of Hattiesburg, was with us the first two days, his preaching being greatly enjoyed by all.

Brother H. M. Ellis, our splendidly equipped and zealous Conference Missionary Evangelist, was with us for eight days, and rendered most efficient service, his sermons being deeply impressive, heart-searching and persuasive.

The work done was of such a solid character that we have no fears as to whether the results will abide. The Lord was with us in great power, and to him we render heart-felt thanks.

Yours fraternally,

M. M. BLACK.

Purvis, Miss., Nov. 17, 1908.

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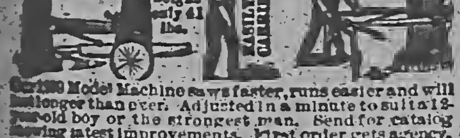

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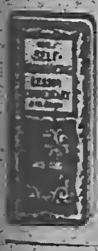

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Sunday School.

By W. B. Campbell.

LESSON FOR DEC. 6, 1908.

Subject: "Solomon Chooses Wisdom." I Kings iii, 4-15.

Golden Text: "The fear of the Lord is the beginning of wisdom." Proverbs ix, 10.

At the beginning of Solomon's reign there are two instances highly worthy of mention, as their influence on the mind of the student is [illegible] sires that were necessary in [illegible] a reform. David, the prophet, the priest and king, had been called from earth to take his place among the kings and priests of God.

Solomon inherited the kingdom, the throne and scepter were precious in the sight of God, for were not the subjects his own, his very own chosen ones of the world? Was there not to come out of this people a light to lighten the gentiles and the glory of his people? Yet there was a more glorious legacy personally beneficial to Solomon, and that was the blessing bequeathed by King David, viz., the promise of God, "I will be his father and he shall be my son."

Never did king begin his rule with fairer promise. Solomon remembered his Creator in the days of his youth. His obedience to and reverence for his father was sublime. His love for his mother called forth a gallantry that has never been surpassed, not even "when knighthood was in flower." It is pleasant to recall this same sweet attention to the mother as we have seen it among the youth of our own fair Southland. The prettiest picture in the whole life of Solomon was the scene when his mother came into his presence as he sat on his throne; the young king arose to meet her, bowing himself before her; then, giving her a seat at his right hand. It is not strange that so many beautiful precepts were written by one who so highly respected his mother. No man can be entirely bad that never neglects her that gave him birth.

The darkest part in David's dying charge to his son and heir was the reference to the punishment of three men, Adonijah, Joab and Shimei. The presence and unrestrained actions of these men had been a menace to the peace of David's reign, and it is wonderful to note that David well knew this, and yet never spoke of it. God allows wicked men to fill up their cup before they are called to judgment; yet the door of mercy is always open to the most depraved. It was not long before Joab was sent into eternity to again face Abner, Absalom and Amasa, whom he most cruelly put to death. Soon Adonijah was before the bar of God to answer for rebellion against the Lord's anointed. Then Shimei, who cursed and threw stones at his king, had to learn for himself that which David knew: "Vengeance is mine; I will repay, saith the Lord." These trouble-makers removed, Solomon could begin the actual establishment of his kingdom.

Looking out on the great task before him, the duty of proving himself the acceptable ruler of so great a people, the young king felt his helplessness, his need of strength and support. So his thoughts turned to the God of Israel, and he determined to draw very close to him who had promised to be to him a father. He went to Gibeon to sacrifice there, not in Jerusalem, the scene of recent strife and [illegible], but in Gibeon, where all around him would speak to his longing soul of Moses, the servant of God, and the wonderful way in which Jehovah had led his people and judged them. [illegible] it was a time of [illegible] the king, filled with intense desire, must have [illegible] a holy visionary stage, for it was in a dream that God came to his earthly child to answer the longing of his soul: "Ask what I shall give thee," said the kind Heavenly Father. The God was there just beside his pleading son. Yes, and he is just by our side when we come into our sacred seasons of prayer and ask him for blessings to be in accord with his will.

Solomon talked with God as he would have talked with his own father David. Blessed be the truth we have learned from having had a loving earthly father, which is meant to show us how much we are loved by the Father of our Lord Jesus Christ and our Heavenly Father. Solomon asked for what he thought was a great big blessing, and it was: "An understanding heart," a fitness for the duty that lay before him. God was pleased with the young king's prayer, and the answer was exceeding abundantly above all that was asked or even thought of. Solomon's prayer was a model one—a prayer of entire setting aside of self. His intense desire was that he should be fitted for service. No selfish prayer is ever heard. It is possible to be entirely selfish in prayer. Do you not remember the times you have stopped your petitions, and asked God to forgive you for not praying for others first?

God was pleased that the suppliant had not asked for many things that others would have requested under the same conditions. It is well to pray for only those blessings which, in the using, we can ask God's direction. Do we desire a description of God's answer to Solomon's prayer? We have only to open the book of Proverbs and read of a wisdom that has never been equaled. So filled with this great gift was the writer that no flower of speech or flow of thought was sublime enough to convey its real significance. "Say to wisdom, Thou art my sister." "He that getteth wisdom loveth his own soul."

There is another wisdom, yet not another, but a wisdom that makes us wise unto salvation—a wisdom that is from above, first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (James iii, 17.) All this wisdom, all wisdom has a beginning: "The fear of the Lord is the beginning of wisdom," and if we seek him, and have a perfect love to cast out all the fear, save the fear of displeasing—that will mark the time of the beginning of wisdom. It is ours for the asking: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James i, 5.)

To the practical enquirer, the Word of God is an open book, appearing the same to-day as a thousand years ago: teaching the same wisdom that never changes in its meaning; showing how the earnest searcher after the truth will be given a wisdom, not only in spiritual things but in the affairs of everyday life; leaving every day a little more of what it was that Jesus meant when he said: "First the blade, then the ear, then the full corn in the ear."

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

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Mrs. C. Lalacka, 23d 12th Ave., Maywood, Ill., wears an Electrophone. Less conspicuous than eyeglasses.

Prominent Business Man's Opinion

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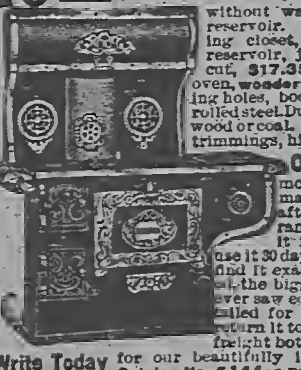

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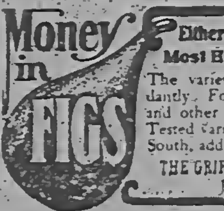

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Epworth League

By Rev. H. Whitehead.

TOPIC FOR DEC. 6, 1908.

THE LIFE OF ASSURANCE.

(Rom. viii. 14-17, 38, 39; Eph. i. 13, 14.)

We are plainly taught that eternity is dependent upon the issues of this life. The destiny of two souls may vary as far apart as heaven and hell. The soul may make an everlasting shipwreck, or it may safely reach the harbor where no storms shall ever come. Your life may wander away from God, ever seeing less and less of his his goodness and glory, or it may come to dwell in the very presence of the Most High. The choice that determines the final result is made here. You obtain acceptance with God in this life, if at all. Then the all important question is, What is your present relation to God, and what is your future to be?

2. The Bible tends to produce doubt and fear in its first reading.

The fearful denunciations of sin in the Bible tend to produce fear in every heart. The more carefully a man studies the life of the Christ, and the pattern he set for us, the more will he feel the utter inadequacy of his own life. Sin will be manifest, and the wages of sin is death. God is of too pure eyes to look upon sin. Those of you who have cried out in fear under the conviction of the Holy Spirit, know what the consciousness of sin means.

3. There can he no great lives nor effective service in bondage to such a fear.

Some one has wisely said that you cannot develop a great life in an atmosphere of fear. Storms and frost will not develop a high order of plant life unless there he also sunshine. A discouraged man does but little, and if the future holds nothing but fears and darkness, there will be no incentive to earnest effort. When men hope, they strive. The world is full of the shipwrecks of discouraged men and women who have stopped trying because there seemed to he no hope. If the religious life was one of uncertainty, the more intensely religious a man hecame the greater would he his fears. This is admirahle illustrated in the earlier years of the ministry of John Wesley. He was terribly in earnest, but his life was not effective in reaching the lives of others until that day when "his heart was strangely warmed." From that time on men fell before his ministry as they fall before the fire of musketry, and great numbers were won to God, and world-wide movements were set on foot.

4. The life of assurance is the privilege of every one.

The Father, who calls us to repentance and trust in Christ, has also sent his Spirit to hear witness with our hearts that we are the children of God. We have not received the spirit of bondage again to fear, hut we have received the spirit of adoption, whereby we cry Abba, Father Mark you, the Greek word transferred here, has the tender, familiar feeling in it that our home word of "papa." It was the word that the children of the household used to the father. Into your heart may come the definite consciousness that you are a child of God, and that for Christ's sake, your sins have been forgiven. The assurance of which we speak is not some well defined experience that may he identified by fixed lines. It is rather the touch of the personal Christ through the medium of the Holy Spirit upon the personality of an individual soul. You meet no two persons in exactly the same way, there are no two lives that exactly conform. To childhood's hours and to years of old age; to the man, cultured in all the refinements of the highest civilization, and to men of simple life in the wilds of barbarism, there has come a consciousness in the soul of sins forgiven, and peace with God. Henceforth the life has gone on growing in strength, and taking on the image of the Master. You know whom you have believed.

5. The life of assurance is the life of power.

When, in your heart there dwells this assurance, you have heart and courage to undertake all things for the King; the work is his, and it is his to command. If he causes you to suffer for a season, it is all right, for you have treasure with your Lord, and you know that when the task is done there is rest with him. You are willing to toil where you see no definite result, because you are certain he will not use his servant in vain, and that after a time, in his own way, he will bring to pass the purposes of his kingdom. There is so much of joy in your own heart that you want others to have the same joy, and men about you discern the light of Christ in you, and desire the same light. The spirit brings to your heart an earnest, or first fruits of your inheritance, and the abiding home becomes more of a reality as the days pass. To an uncertain abode, you invite men with hesitation, but to the home you are certain of, you urge men with confidence, and they accept your invitation as real.

Four Issues Free

For introductory purposes, we will send four issues of the WOMAN'S WORLD free in accordance with the free offer below. WOMAN'S WORLD absolutely has the largest circulation of any publication of any kind in the world—over 2,000,000 copies monthly. To give you an idea of what a great national magazine the WOMAN'S WORLD is, the following are a few of the APPEALING features in the four free issues which we will send you:

White Slave Trade

By EDWIN W. SIMS, U. S. District Attorney in Chicago. An account of the White Slave traffic of to-day by the official who has already obtained the conviction of many hundreds of the miserable creatures engaged in this "business," and who, Mr. Sims says, "having reduced the art of ruining young girls to a national and international system." Every woman and girl in America will be benefited by reading this article by the great federal attorney who is doing such a good work to rid our land of a Traffic which would, by contrast, make the Congo slave traders of the old days appear like Samaritans."

Why Girls Go Astray

This is the subject of a second article in one of the free issues of the WOMAN'S WORLD, by the Honorable Edwin W. Sims, written as was the first "White Slave Article," strictly from the viewpoint of the lawyer, who finds himself called upon, as an officer of the law, to deal with this delicate and difficult subject.

By JOSEPH MEDILL PATTERSON, Author of "A Little Brother to the Rich," the greatest book sensation of the year. Mr. Patterson is an insider, and this article is a startling exposure of the follies and sins of the fashionable rich. Mr. Patterson says that we have in this country among these rich society people a practical Court; that society women relegate all functions of usefulness, except one—the bearing of children—and they are not inclined to discharge this function as they ought.

The Sins of Society

"The Christian Science Faith," by Mrs. Clara Louise Burnham, author of "Jewel," "Jewel Story Book," "The Open Shutters," etc.

"The Most Interesting Thing in the World" by George Ade, George Barr McCutcheon, Forrest Crissey and William Hodge.

"Love Making in Foreign Lands," by Frank L. Pixley, author of King Dodo," "The Burgomaster," "Prince of Pilsen," etc.

"The Old Homes and the New," by Hon. Adlai E. Stevenson, former Vice-President of the United States.

"The Sins of His Fathers," by Cyrus Townsend Brady, author of "A Little Traitor to the South," "Richard, The Brazen," etc.—a powerful story dealing with "The Sins of the Fathers visited unto the third and fourth generations.

"My Beauty and Health Secrets," by Miss Bella Carson, first prize winner in the Chicago Tribune's $10,000.00 Beauty Contest; also in World Contest. Miss Carson tells the secret of how she has the appearance of a girl of sixteen, whereas she is thirty.

"The Arkansas Traveler Stories," by Opie Read; author and originator of "The Arkansas Traveler."

"The Journal of Julie," the confidential and personal experience of a young country girl winning her way in a great city.

"The Wild Rose Letters," being the heart secrets between Elaine, Countess of Wycherly, and Rose Mary of Strawberry Point (Ia.). Its sentiment is as sweet and delicious as wild honey.

Some of the other contributors to these four issues are: Margaret Sangster, Ella Wheeler Wilcox, Roswell Field, General Chas. King, Harriett Prescott, Spofford, Elia W. Peattie, Elliott Flower, Stanley Waterloo, Frank L. Stanton, Edwin Balmer, Maude Radford Warren, Allen D. Albert, Dr. W. F. Waugh, Ellen Stan, John Kendrick Bangs, and many others.

WOMAN'S WORLD is printed in colors, 32 to 64 large pages each issue. In order to demonstrate that it is the greatest reading value of the times we make the following free offer:

FREE OFFER We will send at once, postage prepaid, copies of the WOMAN'S WORLD for four issues, containing the "White Slave" articles by Mr. Sims, and all of the other features mentioned, including the Christmas December issue, absolutely free to any one who will send only 25 cents now to pay for a special full year's subscription.

EXTRA OFFER Also everyone who accepts this special offer will, in addition to the free four copies, be sent a beautiful picture as a receipt for their subscription. This picture is a magnificent reproduction of the famous painting "In Disgrace," finished in 12 colors, and measuring 15x20 inches. This offer made for introductory purposes only.

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HON. EDWIN W. SIMS.

U. S. Attorney who represented the Government in the famous $29,000,000 Standard Oil Case.

"The Illinois Vigilance Association."

Object: To Suppress Traffic in Women and Girls.

Association Bldg., Chicago, Sept. 17. Woman's World:—We thank you for the copies of WOMAN'S WORLD for September. We shall ask a donation for more. The article by Mr. Sims must do great good.

ERNEST A. BELL, Cor. Sec.

The Rocky Mountain Rescue Home.

"A Christian Home for Erring Girls."

Colorado Springs, C., Sept. [illegible], 1908. Woman's World:—I write to ask permission to publish in our official magazine the article in the September WOMAN'S WORLD entitled "The White Slave Trade of To-day." We desire to extend to you our personal thanks for the publication of this great article.

WM. H. LEE, Supt.

Chicago Tribune Says Editorially.

The revelations made by U. S. District Attorney Sims in the WOMAN'S WORLD should be given as wide a currency as possible.

As Mr. Sims says, thousands of girls from the country are entrapped each year, and he points out the pitiful fact that the parents of a great majority of these unfortunates are unaware of their fate.

What is greatly needed as a supplement to vigorous prosecution of offenders is a campaign of education. Clergymen should take up this evil and instruct parents in their congregations as to the reality and extent of the danger. In small towns there is virtually no knowledge of this evil and how it manifests itself, and there is far too little even in cities.

The problem is enormous, but it can be solved largely by educational means. The responsibility for a broad and systematic campaign of enlightenment rests with the religious and social agencies now existent in every community—the churches, the women's clubs, the civic leagues, and associations. The press also should give a reputable publicity and exert its influence directly and in educational lines to the end that the public may know the gravity of the evil and its conditions.

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LOUISIANA CONFERENCE.

At Leesville, Dec. 9, 1908.

SCHEDULE OF TRAIN CONNECTIONS.

Members of the Louisiana Conference coming over the V., S. & P. will Leave Shreveport at 11:50 a.m., arriving in Leesville at 4 p.m.; or leaving Shreveport at 11:50 p.m. will arrive here at 4:38 a.m.

Those coming over T. & P. and connecting lines should come to Mansfield on the early morning train, taking K. C. S. at 12:24 p.m.

Those coming via Alexandria over the Watkins Road to Oakdale, take train from there at 9 a.m., reaching De Ridder in time for No. 2 on K. C. S., reaching here at 12:22 p.m.

Or they can go on to Lake Charles and come up on the night train, which leaves Lake Charles at 11:19 p.m., reaching here at 2:52 a.m.

Those over the S. P. should try to connect with No. 2, leaving Lake Charles at 9:22 a.m., arriving here at 12:24 p.m. Or they may come on night train spoken of above.

A new train has been put on, leaving Shreveport at 6:40 p.m., passing Mansfield at 8:07 p.m., reaching Leesville at 11 p.m. This train will not be of service to those coming by Lake Charles or De Ridder.

Ample provision will be made for the entertainment of all the preachers, lay delegates and lay committeemen. The latter invitation is an indorsement of Brother Winn's suggestion of this week.

Presiding elders will please send names of preachers coming up for trial, delegates and committeemen from their respective districts.

Preachers who would like their wives to accompany them will please let me know at once.

Brethren, if possible come on the trains that reach here during the day, for, as you know, it is not convenient to the Reception Committee, nor to your hostess to have you arrive at night.

Let everybody come in good spirits, scattering joy and sunshine in the homes where you are entertained, that the inmates may take knowledge that you have been with Christ; that your influence may be wholesome for his cause.

The editor is also invited to come, and bring anyone he may wish with him.

W. H. BENTON, P. C.

Leesville, La.

NOTICE.

The Class of the Third Year of the Louisiana Conference will meet the Committee at the Methodist Church in Leesville Dec. 8. The Committee will be pleased to have the sermons presented by the members of said class who have taken the Correspondence Course on the above named day.

H. W. MAY.

NOTICE.

The Committee of the Second Year of the Louisiana Conference will meet the undergraduates in Leesville, at 9 a. m., Dec. 8, 1908. Please have sermons and papers ready for examination.

S. J. DAVIES.

NOTICE.

Members of the Class of the Fourth Year of the Louisiana Conference are requested to meet the Committee on Tuesday, Dec. 8, at 2 p. m., in Leesville, the place to be indicated by the Conference host.

R. H. WYNN.

NOTICE.

To Louisiana Preachers: In reporting your educational collections, please report one item, viz. "Education," instead of dividing into "Conference Education" and "Education Extension." This will avoid confusion in the Conference Board, and will meet the approval of the General Secretary. Fraternally,

W. WINANS DRAKE.

NOTICE.

Applicants for Admission on Trial into the Louisiana Conference will meet the Committee at the Methodist Church, Leesville, La., Dec. 8, 1908, at 9 a. m.

PAUL M. BROWN, Chairman.

LOUISIANA CONFERENCE RAILROAD RATE.

A letter from the Joint Agent to me of date Nov. 25 reads as follows:

"I beg to advise that the lines, members of the Southwestern Bureau, west of the Mississippi River, in Louisiana, will authorize for the Louisiana Annual Conference an open rate of fare and one-third for the round trip to Leesville, La., and return with minimum selling rate, 50 cents. Tickets to be sold on Dec. 6, 7, 8, 9, 10 and 11, with final limit Dec. 18; tickets being good in each direction for continuous passage."

The above means that all roads west of the Mississippi River will sell a round-trip ticket for two-thirds fare.

JNO. F. FOSTER,
Railroad Secretary.

NOTICE.

Louisiana Preachers: We call your attention to the Conference resolution requiring you to make out your reports and file with the Auditing Board before the opening session of the Conference. Brother Mayo has notified you that some member of the Board would be present to receive these reports. It is important that you comply with this request. If you cannot reach the seat of Conference before the first day, you can easily mail your reports, so that they will be on hand.

All figures must be made in even dollars, as we have no room to run the column for cents in the Minutes, and if you fail to make the report in even dollars it places the Statistical Secretary, or Editor of the Minutes, under the necessity of changing your figures, and the footings may not tally. We remind you again to MAKE ALL FIGURES IN EVEN DOLLARS.

In making out your report on Church Membership, let the column for "Members reported last year" correspond with the figures in the last issue of the Minutes for "Present total membership," unless your stub-report shows the Minutes to be in error.

Bring a copy of the Minutes to Conference with you, as I will have but very few extra copies with me. My supply is almost exhausted. Sincerely, ROB'T W. VAUGHAN,
Editor of the Minutes.

MISSISSIPPI CONFERENCE.

CLASS OF THE FOURTH YEAR.

Dear Brethren: Will each of you let me know at once:

1. Have you taken the Correspondence Course?
2. If not, will you be ready for examination at Conference?

If you have taken the Correspondence Course, please bring and hand to the Committee your "written sermon," and the certificate from the Correspondence School of your grading. The papers sent by the School to the Committee sometimes do not reach us. Do this by the day before Conference meets.

H. W. FEATHERSTUN,
For the Committee.

Columbus, Miss.

NOTICE.

Applicants for Admission on Trial will please meet the Examining Committee in the Methodist Church in Yazoo City, Tuesday morning at 9 o'clock, Dec. 8. W. B. LEWIS,
For Committee.

NOTICE.

The Class of the Second Year of the Mississippi Conference will meet the Committee at the Methodist Church in Yazoo City, Dec. 8, at 9 o'clock a. m. GEO. H. THOMPSON,
Chairman of Committee.

NOTICE.

The Class [illegible] Year of the Mississippi [illegible] meet the Committee at the Methodist Church in Yazoo City, Dec. 8, at 9 a.m.

W. H. SAUNDERS,
Chairman of Committee.

NOTICE.

The Board of Finance of the Mississippi Conference will meet in the Methodist Church at Yazoo City Tuesday, Dec. 8, at 3 p.m.

J. W. CHAMBERS, Chm.

NOTICE.

The Trustees of Conference Endowment Fund of the Mississippi Conference will meet in the Methodist Church, at Yazoo City, Tuesday, Dec. 8, at 7:30 p.m.

J. W. CHAMBERS, Pres.

NOTICE.

The Committee on Admission, Readmission and Admission from Other Churches will meet all applicants at 3 p.m. Wednesday, in the Methodist Episcopal Church, South, in Yazoo City, Dec. 9, 1908. C. A. POWELL.

NOTICE.

The Mississippi Conference Historical Society will hold its Annual Session in Yazoo City on Tuesday at 7:30 p.m., Dec. 8. Rev. A. F. Watkins, D.D., will deliver an address on "Education Within the Conference."

T. B. HOLLOMAN,
President for Miss. Conf.

NOTICE.

Class of the Third Year will meet at the Methodist Church in Yazoo City on Dec. 8, at 9 o'clock a.m.

J. W. CHAMBERS,
W. W. MORSE,
J. S. HARMON,
Committee.

NOTICE.

To the Members of the Mississippi Annual Conference: Your attention is called to the following important changes in the matter of transportation to and from Yazoo City:

"All delegates or members holding standard form certificate-receipts secured from and executed by agents at starting points, evidencing payment of tariff rate to place of meeting, will be sold tickets for return trip under the following rules at ONE-HALF of the first-class fare in effect from place of meeting to original starting points, plus FIFTY CENTS, via routes traveled on going trip, as specified on certificate-receipts."

It is necessary that certificate-receipts be procured from agents when going tickets are purchased.

If through tickets to Yazoo City cannot be procured at starting-point, secure certificate-receipts at every junction point where tickets are bought.

No certificate-receipt will be honored that has been secured on mileage books, clergy permits, etc.

No certificate-receipt evidencing payment of less than 75 cents for going ticket will be honored for reduced fare returning.

The above arrangements have been made by the Southeastern Passenger Association, and include the following railroads and their connections: Alabama Great Southern, Alabama & Vicksburg, Gulf & Ship Island, Illinois Central, Louisville & Nashville, Mississippi Central, Mobile & Ohio, New Orleans & Northeastern, Southern, Yazoo & Mississippi Valley.

Before return tickets can be purchased, certificate-receipts must first be signed and stamped by the undersigned, the Railroad Secretary of the Conference, or by the Assistant Secretary. Fraternally, C. F. EMERY.

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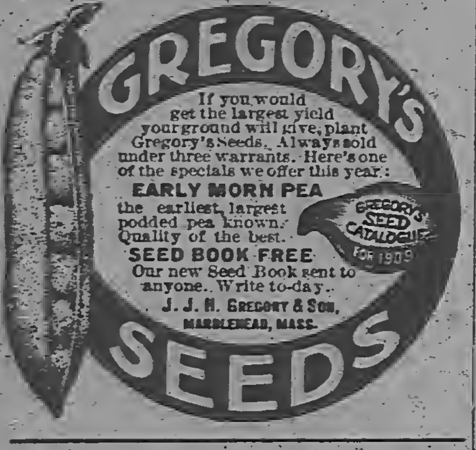

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If the interpretation placed upon the Shattuck liquor law by Attorney General Guion shall hold good it will accomplish more than its friends hoped for. If the enforcement is according to the tide of temperance in the State, there will be hard times for the liquor traffic.

NO RELIEF.

I am not too old yet to see to read the Advocate, and as long as I can I want to take it. I think your editorials are fine, and when it comes I look at the Glances at the World first. Some of the Brethren have given the holiness people some rough talk; but I cannot give it up, now I have only a little while longer to stay here. The dear old Bible is too strong on the holiness doctrine, so I cannot give it up. You please me in the way you shoot it into the liquor crowd. God bless you; go it! I pray God to spare you a long time to fight his battles.

Conference is near at hand, and I do hope they won't send us a tobacco-chewing and smoking preacher. The good sisters are so disgusted, they say it will not do any good to petition the Conference; that somebody has to buy tobacco for them to chew and smoke, so they can spit on their walls and andirons, and ruin our sills and doorsteps. Nasty, filthy human beings—God convict them of their sin. May God bless Brother P. O. Lowrey for his article on "Tobacco and the Church." If I was a tobacco-using preacher, I would be ashamed of my filthy mouth.

God bless the New Orleans Christian Advocate.

A TOBACCO HATER.

TISHOMINGO, MISS.

Dear Dr. Boswell: As this finds the Conference year drawing to a close, I will send in a brief report of our work. This finishes the second and last year on this charge, as I expect to enter school after Conference. We have had a great year in many respects. We have had some great revivals in the Church, and we have one new preacher from this charge who will come for admission to the North Mississippi Conference this year. We are rounding up everything and we expect to bring a full report to Conference. Our people are a worthy people, especially the young folks. On Saturday before our meeting began at Tishomingo the good people of Salem, and some of Paradise, remembered us with quite a lot of nice things. We have learned to love them dearly and shall continue to pray God's richest blessing on them in the years to come.

W. L. BROOM.

FROM BLUE SPRINGS CIRCUIT, MISS.

Dear Dr. Boswell: The Fourth Quarterly Conference of the Blue Springs Circuit was held Nov. 16. This was one of the most pleasant meetings of the kind we have ever attended. Most all of the officials were in their places on time and had good reports to make. There has been a good revival in every church on the charge owing to the efforts of Rev. O. C. Anderson. Brother Jaco, our wise and consecrated presiding elder, is much loved by all. He is certainly bringing things to pass. His motto is: "At it, all at it, always at it." Of course such a man is not tired of his job. Give us presiding elders and pastors of this kind in every charge and we will take the world for Christ in this generation. Much love to you and your readers.

JESSE W. DUNCAN.

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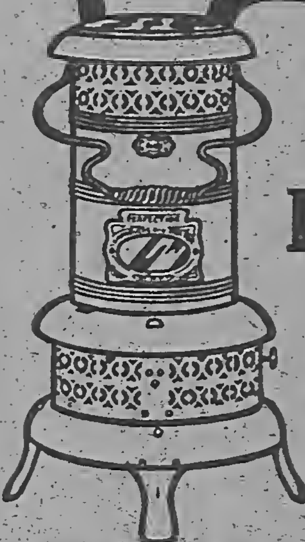

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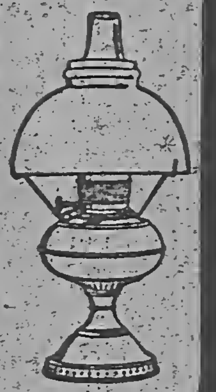

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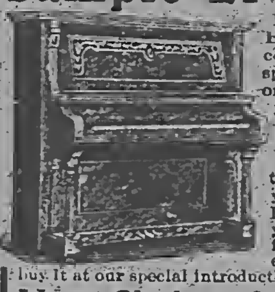

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PREAMBLE AND RESOLUTIONS.

Whereas, the Virginia Annual Conference, at its session in Petersburg, Va., November, 1907, appointed a committee to confer with the Randolph-Macon Trustees, and to request that the Conference be given a voice in the selection of trustees, either by nomination or by direct election, and

Whereas, the said committee has reported that it did confer with the said Board of Trustees, and did present the request of the Virginia Conference to said board at its annual meeting in June, 1908, and that the said Randolph-Macon board made reply to said committee declaring that it had neither the legal nor moral right under the charter to grant the request of the Virginia Conference, and

Whereas the said Board of Trustees, at its session in June, 1908, furthermore declared that Randolph-Macon College was founded through the efforts of Methodist people, and has since the organization been fostered and built up chiefly through the active efforts and contributions of Methodist people; and

Whereas, in the year 1870, a committee of the majority of said Randolph-Macon Board of Trustees made official declaration to the Legislature of Virginia that "the creator of the College was the Virginia Conference," and that "the College is in moral law and justice the property of the Conference;" therefore, be it Resolved:

First—That we hereby express our unqualified agreement with the official declaration of a committee of the majority of the Board of Trustees, made to the Legislature of Virginia in 1870, that "the creator of the College was the Virginia Conference," and that "the College is in moral law and justice the property of the Conference."

Second—That, in view of the said declaration of the said Board of Trustees, that it has neither the legal nor the moral right, under its charter, to comply with the request of the Virginia Conference, made in November, 1907, we hereby respectfully, but earnestly, request the said Board of Trustees to unite with the Virginia Annual Conference, through its Committee, to be hereafter provided for, in an application to the Corporation Commission of the commonwealth of Virginia to amend the charter of Randolph-Macon College in the following particulars: (1.) To amend the charter by the insertion of a trust clause, similar to that which the Discipline of our Church provides for holding other Church property, so that the property held by the Randolph-Macon Board shall be bound to the M. E. Church, South, as closely as the laws of the State of Virginia will permit. (2.) To amend the charter by the insertion of a provision that, before taking the oath of office, all trustees shall be confirmed, nominated or elected directly by the respective Conferences which they may represent on the Board of Trustees, in accordance with such regulations as may be agreed upon by the present Board of Trustees.

Third—That, in the event the joint application of the Board of Trustees and of the Virginia Annual Conference to the Corporation Commission for the aforesaid amendments to the charter shall be denied by the said Corporation Commission, then the said Randolph-Macon Board of Trustees is requested to pass a resolution calling upon each Conference represented in the Board of Trustees, whenever a vacancy shall occur in its representation in said Board, to nominate three persons, from which persons so nominated by the respective Conferences the said Board of Trustees agrees to fill all vacancies that may occur in the membership of said Board.

Fourth—That, in the event the said Randolph-Macon Board of Trustees shall decide that it cannot join with the Conference in an application to the Corporation Commission for the above mentioned changes in the charter, then, and not until then, the Board of Trustees is requested to submit the matter of the rightfulness of these suggested charter amendments to a commission of five persons, said persons to be selected from among the clerical or lay members of the Methodist Episcopal Church, South, residing without the bounds of the Virginia and Baltimore Conferences, two to be selected by the Board of Trustees and two by the Committee appointed by the Conference, the fifth member of the Commission to be selected by the other four members, chosen as indicated above, it being mutually agreed by the Board of Trustees and by the Conference that the findings of said Commission shall be accepted by both parties.

Fifth—That a committee of seven members, consisting of four preachers and three laymen, none of whom shall be members of the Randolph-Macon Board of Trustees, or connected in any official way with any of the institutions under the care of the Randolph-Macon Board, be selected by the Conference by ballot, and the said committee so selected be and is hereby instructed to communicate promptly with said Randolph-Macon Board of Trustees, and to present to the said Board the above preamble and resolutions, and to take such action as may be necessary to carry into effect the wishes of the Conference, as indicated above; and the said committee is instructed to request the Board of Trustees of Randolph-Macon College to meet in special session at as early a date as possible after Jan. 1, 1909, in order to confer with the committee hereby constituted by the Virginia Annual Conference. In the event that a vacancy shall arise in the committee, the remaining members of the committee are hereby empowered to fill said vacancy.

Sixth—That the above action is taken with a high appreciation of the work which has been done by the Randolph-Macon Board of Trustees, and with no intention of reflecting in any way upon the motives of the said Board; but, in view of all the facts, the Conference is obliged to meet its own responsibility and to safeguard the interests of the Church which have been committed to its care, and this it must do in accordance with its judgment as to what is for the best interest of the educational work of the Church.

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FROM FERNWOOD, MISS.

Dear Dr. Boswell: Since my last report we have held a fine revival at Fernwood. Rev. D. E. Kelly, of Bogue Chitto, did the preaching which resulted in a large number of accessions and conversions. Some claim that this meeting was better than the meeting last year, and at which time we had more than fifty accessions. This makes Brother Kelly's third revival in the last three years. The new Church was completed in time for the revival. The Church is beautiful and complete, and cost three thousand five hundred dollars.

Our fourth Quarterly Conference was held at Fernwood. Brother Thompson, our presiding elder, was with us and preached two sermons that could be styled as first-class sermons for a Quarterly Conference occasion. From the first visit he has grown on my people and they are all anxious for his return. He seems to think that an important element in being a good elder is to keep his own counsels. If he has given positive assurance to any-one that they would be returned for another year, I do not know it.

G. D. ANDERS.

DR. SAWYER DEDICATES CHURCH.

Dr. Sawyer dedicated the new church at Campti, La., on Sunday last. He reports that Brother Staples will be able to report the missionary collections in full, and for all purposes the church will raise over $3,000 this year. Sister Reveill of Shreveport organized an auxiliary of the Woman's Home Mission Society, and expects shortly to organize a juvenile society for the same church.

Dr. Sawyer, as Conference Missionary Secretary for the Louisiana Conference, has during the year raised in cash and subscriptions a few dollars less than $4000.

LAKE, MISS.

We had a protracted meeting at Lake, Nov. 8 to 13. Evangelists Harbin and Guice were the helpers. It was good from the first to the close. There were fifteen new members received, four by certificate, and three applicants to be yet received. There were probably fifty persons either converted or reclaimed, and we count thirteen family altars erected. These brethren are good help. They work to get sinners saved; to get persons to join the church of their choice; to get people to kneel in prayer; to subscribe for the Advocate, and to honor and stand by their pastor.

It is difficult for me to tell which my people most admired, the earnest preaching of Harbin, or the singing of Guice. His solos are wonderful.

Kindly, C. McDONALD.

FROM TYRO, MISS.

Mr. Editor: The year is closing up well on Tyro Charge. There have been about twenty-five additions to the membership by vows, and quite a number by certificate. The congregations have been large at all the churches throughout the year. All of the Conference assessments were paid in full by Nov. 5, with a slight excess on two of the funds. Nearly $300 has been raised during the year for repairing and furnishing churches and parsonage.

Having got my regular assessments out of the way, I am devoting my efforts for the month of November to raising money for the Orphans' Home, and, so far, the results have been very gratifying.

Congratulating you, and expressing my own gratification on your re-election to the editorship,

Yours fraternally,

E. E. LANGFORD.

RESOLUTIONS

Adopted by the Enterprise and Stonewall (Miss.) Charge.

Whereas Brother H. A. Gatlin, having served us as pastor for four years, and the law of the Church forbids his remaining longer, and whereas there exists a strong bond of love in the hearts of the people composing the churches for him, of the churches he has served so well and acceptably; therefore, be it Resolved:

First — That we, the Stewards of the churches composing the Enterprise and Stonewall Charge, at this our Fourth Quarterly Conference, and by this written instrument of resolutions, express our sincere regret that the time has arrived when he will no longer be in our midst, but will shortly be transferred to other fields of labor.

Second — That we lose in Brother Gatlin one of the best, most efficient, and acceptable pastors this Charge has had, as well as one of the best loved. That we recognize in him, as being fully capable of filling acceptably a much better charge than he leaves behind him. That, because of his faithfulness to God and Church, and devotion to duty and his work, to which he has been called, and also because of his intellectuality, which is constantly being re-enforced by long, careful and persistent study, we are convinced of his fitness for a much better work.

Third—That we commend Brother Gatlin to the people wherever he goes as a faithful, fearless and highly efficient man of God; and if it were possible for us to select his next appointment, we would select for him one of Mississippi's pulpits.

Fourth—That a copy of this be spread upon the Minutes, a copy be given to Brother Gatlin and a copy be sent to the New Orleans Christian Advocate.

Signed by: Wm. M. Estes, Secretary; N. C. Moore, W. G. Oneil, Fred Kamper, T. J. Doris, E. S. Estes, J. W. Zackery, S. O. Moore, M. L. Parks, B. T. Speed.

RESOLUTIONS

Adopted by the Quarterly Conference, Pittsboro Circuit, North Mississippi Conference, assembled at Calhoun City, Miss., Nov. 21, 1908:

Whereas Brother J. H. Mitchell is serving his fourth year as presiding elder of this (Aberdeen) District, and under the government of our Church he cannot be returned; and whereas this is the Fourth Quarterly Conference for Pittsboro Circuit; therefore, be it Resolved:

First—It is with deep regret that we have to give him up as our beloved presiding elder.

Second—That we fully realize that it will be difficult for another to give the universal satisfaction and command the love and confidence of all the people to that degree that Brother Mitchell is held.

Third—That we wish to assure him that our prayers and best wishes go with him wherever he may be sent, and that his faithful efforts may be productive of great good to the people among whom he may labor.

Fourth—That we sincerely hope he will be sent to an easier field than ours has been, and that the people who are so fortunate as to receive his untiring efforts for good will stand nobly by him, and that he will be as great a benediction to them as he has been to us.

Fifth—That these resolutions be spread upon the minutes of this Conference, and a copy be sent to the New Orleans Christian Advocate for publication.

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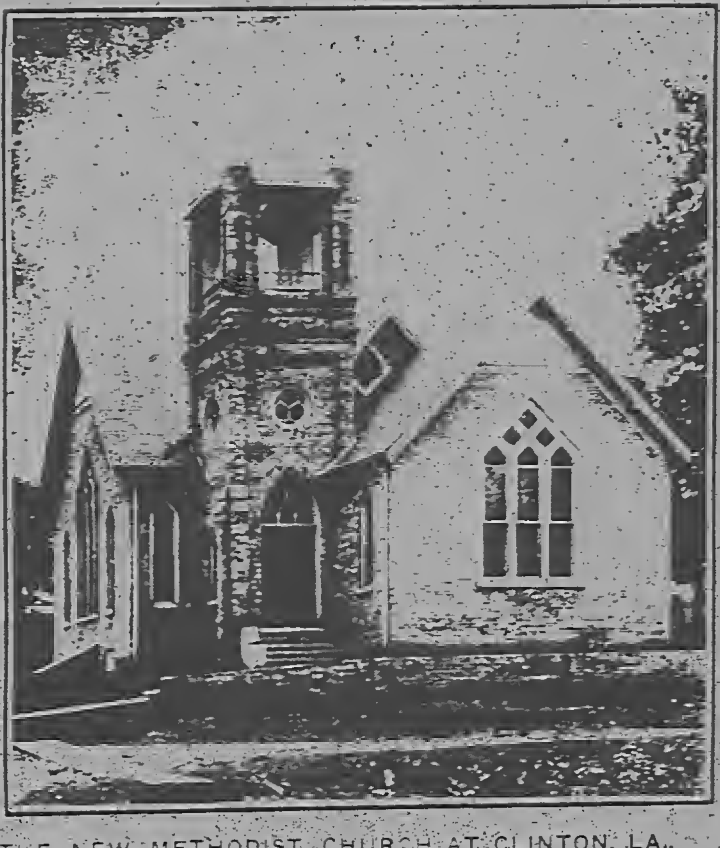
VOL. 55—No. 51. "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." WHOLE No. 2761.



THE NEW METHODIST CHURCH AT CLINTON, LA.,
Rev. F. M. Freeman, Pastor.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

Many are the uses to which paper is put these days—some of the uses are odd. In some places paper blocks are being made to pave the streets, but the blocks are too costly for general use. In Australia an ingenious engineer constructed a small yacht, 20 feet long, out of sheets of a daily paper. Each plank used required 2,500 leaves. Great pressure was necessary to procure the proper solidity. How the pressure was obtained, the story does not tell. In Greece the wine manufacturers are using paper, instead of wood, to make their barrels. They cost less than wood. But "the oddest use to which paper has been put is that which has resulted in the manufacture in Germany of artificial teeth. These paper teeth are manufactured from the same variety of pulp which enters so largely into the composition of many novelties in the paper line. Paper teeth are said to afford satisfaction, not only retaining their color well, but being less liable to chip than ordinary false teeth." We have been using paper buckets, wash basins and trays and other paper things for a long time. What we will have next we are not prophets enough to say.

* * *

Congress convened December 7, and everything is astir in Washington. Exciting matters are under consideration. There is much talk of a "Panama scandal." Somehow it has got abroad that the $40,000,000 paid by our Government to the French for their interest in the Panama Canal did not all go into the hands of Frenchmen, but that Americans got a big "rake-off." An investigation is demanded. Mr. Roosevelt denies the allegations. The President's message was about the longest on record, and he stirred things. He used strong language concerning "Secret Service Men," and his language has been resented. Certain Congressmen are full of wrath and want "an investigation." Mr. Roosevelt will be ready with the "vouchers" when called before a committee. Mr. Foraker has called up the "Brownsville affair," and offered an amendment to his pending bill for the re-instatement of the dismissed negro soldiers who shot up the town two years ago. The President sent a short message to Congress on the subject, and it is to be hoped the matter will be settled. He still insists that the negroes are guilty, but is willing to re-instate such as can prove their innocence. But, as we understand, they must prove that they not only took no part in the shooting, but also knew nothing about the purpose to shoot up the town. There are other big things before Congress that we will speak of later on.

* * *

The *comic* supplement, which has so long disgraced the daily papers, being a poor attempt at wit, and equally poor display of artistic taste, has had its day, and is passing. The *Boston Herald*, which used it for some time, has discarded it, and says: "We discard it as we would throw aside any mechanism that had reached the end of its usefulness, or any 'feature' that had ceased to fulfill the purpose of attraction. Comic supplements have ceased to be comic. They have become as vulgar in design as they are tawdry in color. There is no longer any semblance of art in them, and if there are any ideals they are low and descending lower. Many protests come from the public against a continuance of the comic supplements. Parents and teachers object to them. Most discerning persons throw them aside without inspection, experience having taught them that there is no hope for improvement in these gaudy sheets. The supplements no longer amuse an intelligent public; they serve mainly to depress persons of taste, and distort such growing taste as may struggle for the light in others. The colored comic supplement is the clown of the newspaper establishment. The *Herald* believes that a great newspaper no longer needs a clown."

* * *

Racetrack gambling seems to be doomed. The gamblers, both in New York and in New Orleans, have been headed off in all directions, save as to the betting between individuals, and that has not excitement enough in it to give life to the sport. In New York, the conclusion is that if racing is kept up it will be by wealthy men, who are able to bear the expenses for the sake of the sport, and not for the money to be made in it. Those who have heretofore followed it for the sake of the money made out of the ignorant and unsuspecting, and those who hoped to be "lucky," find their occupation gone. In New Orleans the winter season opened as usual, but it is reported that on the first day less than five hundred persons attended, and, as policemen were on hand to see that the law was not violated, there was no betting, and but little life. In less than a week the racing was declared off. The chief promoter tries to hold his association together, and his followers, by telling them that the present sentiment against racing is "a fad," and will soon pass away; then the "sport of kings" will be resumed as usual. How little do such men, who breathe only a secular atmosphere, know the convictions of men who occupy a higher plane of life! They seem to be persuaded that other men are altogether such as themselves.

* * *

It is currently reported that at least half a dozen Roman Catholic cardinals have sent Mr. Taft dispatches, congratulating him on his election to the Presidency. We do not suppose that half a dozen would cover the number. How many archbishops and other princes of the Church have congratulated Mr. Taft, nobody knows. Alluding to these dispatches, the Detroit *News-Tribune* is led to say: "Forthwith the conclusion is drawn that the Vatican designs an agitation or intrigue for the restoration of diplomatic relations with the Washington Government. The conclusion is more obvious than probable, for, in spite of the facility with which the average mind reaches it from the sudden outbreak of politeness on the part of their eminences, a slight consideration makes it extremely unlikely. The members of the sacred college and his holiness are pretty fully informed of the temper of the American people on this subject, and must know that any approach toward such a consummation would be the signal for a renewal in the United States of the anti-papal passions which led to the abandonment of the American legation to Rome more than forty years ago. They also know as well as anyone in America how vigorously the Catholic Church has grown in the United States since that time without any regular diplomatic relations between Washington and the Vatican, and they must understand that the restoration of such relations would only result in friction which their absence entirely prevents. Besides, the recent events have shown that when the two governments have any real business to do with each other there is no trouble whatever in finding a way to do it without the employment of permanent legations. If there were ever any sound reasons for abandoning our legation at Rome, when Pius IX was a temporal sovereign over a considerable portion of Italy, those reasons are certainly all the stronger against its re-establishment, now that the temporality is confined to the palace gardens of the Vatican, a space about as big as two wards of the city of Detroit."

* * *

The last Legislature of Louisiana enacted a law forbidding the sale of liquor within 300 feet of a church or school. The Attorney-General of the State has been asked for an interpretation of the law, and has given it. His opinion is that the measurement must be in a "straight line," not around a corner. The opinion threw many saloon-keepers in New Orleans into consternation, because their saloons, measured in a straight line, come within the 300-yard limit, and if the attorney's opinion stands, they must move or go out of business. But the City Attorney has come to their relief and told them, in an opinion given to the Mayor, that the measurement must be, not on a straight line, but on the front of the street. Besides, he has given it as his opinion that the law was not intended to disturb saloons already existing, but referred only to those hereafter to be established. Of course, the saloon men will follow the opinion of the City Attorney, rather than the State's Attorney. Naturally, there will be a contest to be settled by the courts. The saloon-keepers of the State, especially of New Orleans, accepted the liquor bill as it passed the Legislature, although it was stringent in its regulations, because they saw it was this or prohibition, and they preferred any measure to prohibition. Now that the law is to go into effect soon, they are kicking against it. We see in the papers some very severe criticisms of the New Orleans liquor men. The press and the pulpit should not be too hard on them. Censure, it seems to us, if it falls anywhere just now, should fall on the City Attorney, who has added to the excitement by expressing, as we understand, in his official capacity, an opinion on a State law directly contrary to the opinion of the State's Attorney. It looks like an attempt to block the way of a State law in the interests of saloons that are in the neighborhood of churches and schools. This is exceedingly unfortunate, and is likely to create considerable litigation. The saloon men will evade the law, if possible.

THE HUMAN CONCEPT OF GOD.

BY REV. S. J. DAVIES.

The loftiest reach of human attainment, in the vast realm of life and being, can only approximate divine perfection. There must ever remain a marked line of division between the human and the divine. The modern idea of a humanistic God is contrary to revelation, contrary to faith, consciousness, and ultimately destructive of true reverence and worship. No matter how perfect a human deity may be, he is still on the same plane of being with all else that is human, and cannot be revered or adored as God.

If humanity does not imply imperfections, and a consequent need of extraneous help to reach a plane of righteousness, then there is no need, on its part, of prayer and means of grace.

Furthermore, this conception of God does away altogether with the idea of Christ's humiliation during the season of his incarnation and shatters to atoms this most tender and beautiful picture of his condescension and love. If he was human before his advent, why was he born of a woman? why did he walk the plane of human life? and why subject to all the dread torture of the garden, the cross and the gloom of death?

The idea of his humanity is to bear the human race up to God, but never to bring God in his essential being down to the level of the human. In this sense must it ever remain that "the glory of the terrestrial is one and the glory of the celestial another."

HOW TO BEGIN THE CONFERENCE YEAR.

Two suggestions claim attention: First, the spirit in which we should begin the work of the Conference year; secondly, the plans and methods we should employ.

The main thing is that first mentioned—the spirit in which we should begin the work of the year. Of course, we all understand that we should begin as we hope to continue this work. It is easier to keep out of a rut than to get out. The plans and the methods will adjust themselves aright where the spirit of the workers is right. This is said on the assumption that the preacher is truly called of God and has special adaptability in his work.

You aspire, my brethren, to the apostolic success which proves that you are in the true apostolic succession. Claim now, at the beginning of this Conference year, the fulfillment of that promise of our Lord: "Lo, I am with you alway, even unto the end of the world." The emphasis is on the present tense: "Lo, I am with you alway." Do you realize this Presence with us in this preachers' meeting this morning? If so, the language of each heart will be that of the apostle: "I can do all things through Christ which strengtheneth me;" that is, we can do all things that our Lord would have us to do. By the leadings of his providence and of the Holy Spirit, we will know what "all things" mean to each one of us individually. The sense of "power" is felt by the servant of God who feels that touch. To "do all things through Christ" means that in the pulpit you shall have liberty in the delivery of the message of your Lord. It means that spiritual perception which knows and chooses the word in season; the word best adapted to bring the people who hear you to the saving knowledge of the Lord Jesus Christ. It means that at all times in your association with one another as preachers, and with all other persons, your religion shall be uppermost. That is to say, you are to act at all times and in all places in the spirit of the apostolic injunction: "Do all in the name of the Lord Jesus." This injunction covers the whole ground.

As to methods, let us remember that we shall have to watch and pray, if we would put our religion first and keep it first. There are many other matters which will claim and absorb a pastor's time, if he is not on his guard. There are so many earthly wants which clamor for recognition; there are so many acquaintances whose tastes and habits tend to give a non-religious tone to ordinary social intercourse, that we need the "wisdom which is from above" to give us social tact as well as pulpit power. Let me suggest in connection with this allusion to pulpit power that pulpit common sense is a good thing to begin with, and to continue during the Conference year. This means, my dear brethren, that it will be well for us not to make our prayers and our sermons too long. This is a mistake frequently made. The remedy for praying too long is earnestness. A man who wants one thing very truly does not ask for everything at once. The remedy for preaching too long is common sense in a glow—and this includes thorough preparation.

Let us seek to "do good as we have opportunity," according to the command of our Lord. We cannot plan for opportunities, except to a limited extent. But every day in the year we can bear in mind that we are laborers in the cause of Christ. Opportunities come to the man who is tuned for them. Men who are alive unto God do not merely recognize opportunities—they make them. Sometimes our well-meant endeavors will be repelled. But we will not lose the promised blessing; our "peace" shall return unto us in all cases where it is rejected by those to whom we would give it in the name of the Lord. And surely, my brethren, it would be better for us to be repelled by the rudeness or stung by the criticisms of unresponsive persons than to suffer the rebukes of our own consciences.

Let us begin the Conference year with a purpose in our hearts to pray more than we have done heretofore. To each one of us, as pastors and teachers, our Lord says: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." This is the condition of pulpit power, my brethren. Let us have room for prayer in our methods. Let us pray more for one another, and criticise one another less. After you have made one earnest prayer for a brother out of the depths of your heart, you will feel closer to him ever afterwards—and somehow he will get closer to you.

Methodism means systematic work—everything in its proper place, everybody in his proper sphere of service. Methodism recognizes the tremendous power of organized Christianity. But personal communion with God is the one essential condition of all Christianity in earnest. A rule is suggested for your pastoral visiting: Go where your Master would go and go in his spirit. Go first to those who need you most—that is, to the poor, the sick, the sorrowing, and the lost. Going to these with his message on your lips and his love in your hearts, you will meet the pitying Christ, and get his blessing for yourselves, and be made channels of blessing to them.

Let us "not forsake the assembling of ourselves together, as the manner of some" has been. By brotherly counsel, united prayer, and closer fellowship, let us help one another during this Conference year. It will be worth while for us to begin and continue the work of the Conference year by a renewal of our vows, by service which is more abundant, and a fellowship among ourselves more like that which we hope to enjoy where, in the words of our ascended chief pastor and brother, Coke Smith, "the life will be fuller and the light will be clearer." There we will have what the apostle calls "the power of an endless life." Power, power, power! This worn and weakened frame thrills at the word. It will be "sown in weakness," but it will be raised in power—that is, power to start with up yonder, and to increase forever—the "power of an endless life." Glory to God for that word.—*Bishop O. P. Fitzgerald, in Pittsburg Christian Advocate.*

REMINISCENTIAL.

As time moves on the old superannuate, denied a place at the forefront, must be content to fight over alone the conflicts of the past. Those who read the ADVOCATE have learned that my new home postoffice address is Long Beach, Miss.

Again I am within the bounds of the Sea Shore District, Mississippi Conference. Nov. 12, while at the woodpile sawing and splitting stove-wood, Pastor W. T. Griffin surprised me by a personal visit—and message—"Hurry up. Brother Burton wants you to come to his Pass Christian home this day to eat dinner! I will be here at 11 o'clock to carry you in my buggy!" "Why, what is going on there, a meeting?" "No; it is the annual dinner that the presiding elder gives to all the District preachers within easy access to his home." I poked at the woodpile no longer. As I thought of the early days of my itinerancy along the white barren sands of this coast section, when my material resources of supply depended largely upon my skill as a fisherman, I surely would try to be ready to sample that dinner. Brother Griffin, the boy friend of my youthful ministry, and now pastor in charge of wife and I, kept his promise. It was cold enough for me to wear an overcoat outside, but soon thawed on entrance to the house by the warmth and geniality of Hook, Morse, Jones, B. F. Lewis, Neal, Griffin, and the host and hostess, Mr. Burton and wife, gave me a cordial welcome, and I at once fell into a reverie of things past and present when disturbed by tidings that the hour for dinner had come. At table I resumed the revery as I surveyed the company assembled. Rev. [illegible] Mrs. Sedgwick, niece of Mr. Burton, Sisters Neal and Griffin, besides ministers, outnumbered. Then the bounteous display of eatables, and the chief factor, a huge turkey gobbler, browned to a turn.

My thoughts were this wise: "What hath God wrought!" In 1885 I was sent as pastor to Ocean Springs station—with wife and two children. The Stewards said the utmost amount that could be raised was $12.50 per month. No missionary appropriation and no parsonage. I at once rented a furnished house at $12.50 per month, and started to live by faith, when Bishop [illegible] canceled the appointment and transferred me to Cadiz Street Church, New Orleans—revoking the transfer before the next session of the Mississippi and Louisiana Conferences, in 1886. Again my name was called as preacher in charge of Ocean Springs circuit—everything on the coast between Ocean Springs and the Louisiana line (more territory and not much more salary). I located at Biloxi, rented a home, and got out my castnet and fishing lines. My first appointment, at Handsboro, brought me a surprise—Mr. P. K. Mayers, editor of the *Handsboro Democrat*, kept the latch-string out for Methodist preachers, though not a church member. At his home, while at breakfast, he interviewed me extensively, trying to size me up as to whether or not I could measure up to the possible hardships that were sure to come.

Changing the congenial topic of conversation, he turned and suddenly propounded a question that he thought would shake my faith: "Did you bring your castnet with you?" My instant reply was, "Yes!"

He felt confounded, and maintained profound silence until I inquired: "Why have you asked me that question?" In a genial way, he related that my predecessor, when asked that question, answered in the negative, and inquired "what it was, and its use to a preacher." He was told that on the coast we raised no hogs—the smokehouse must be filled with mullet-fish, caught in a cast-net, and when a supply became exhausted we must go to the Bay and capture more. "If you stay on the coast, you must procure a cast-net;" the preacher believed the message, and left next day for home.

I laughed, and turned on my host by saying: "You can't bluff me off. I not only have a cast-net, but this morning caught near one hundred trout—fish-car is nearly full. If you need any fish, send up to Biloxi and help yourself."

His reply was: "You will do to stay on the coast."

Up to about '83 or '84 we could get no place to preach in at Pass Christian, and at the Bay St. Louis some ten or fifteen persons would attend a monthly appointment at the "Protestant Chapel."

I thought of these things, and contemplated the fact of station preachers at Ocean Springs, Biloxi, two at Gulfport, one at Longbeach, Pass Christian and Bay St. Louis each—seven station preachers and one presiding elder, where in the early '80s I was the pastor in charge. Yet, in 1908, I was in Pass Christian, eating a sumptuous repast with its pastor in charge at the home of the presiding elder of the Seashore District Conference. I felt like shouting, as my eyes were fixed upon this band of consecrated young men, a few possibly babies, or in the A, B, C class at school, when I became identified with Methodism on the coast of Mississippi at Longbeach, Pass Christian and Bay St. Louis. I owe a debt of gratitude to Rev. Henry Ware, local preacher. He made it possible to obtain a permanent foothold at these points. ROBT. B. DOWNER.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp St., New Orleans, La. Catalogue sent free.

AT EVENING-TIME IT SHALL BE LIGHT.

BY MRS. E. M. LIPSCOMB.

At evening-time it shall be light,
Oh, blessed thought—oh, hope so bright!
It matters not how tired my feet,
Rest comes with this promise sweet.

At morning-time the sky is blue
And flowers sparkle with the dew;
The world is full of joy and gladness
And life has no care or sadness.

The sun grows hot at life's noon-tide,
Our loved ones fall on every side;
Our toil is hard, our hands are weary
And oft the days are dark and dreary.

But soon the cooling breezes blow
And evening's sunset radiant glow
Spreads o'er the earth a rosy hue
That makes my heart its hope renew.

At evening-time it shall be light
Tho' death's dark shadow seems to blight
Our noblest aims and plans so dear—
In heaven 'tis always bright and clear.

For in that joyous, happy land
All mysteries we shall understand
In the light of God's eternal day
When all the mists have rolled away.

A GREAT OPENING IN OLD BARACOA.

Rev. W. G. Fletcher, one of the superintendents of our Cuban Mission, sends me the following letter with reference to a great opening in old Baracoa, where Christopher Columbus first landed in the Island:

Baracoa, Cuba, Dec. 1, 1908.

My Dear Bishop: I have long desired to open work in Baracoa for these good reasons: (1) The population of the town and township is 27,000. (2) The field lies contiguous to our work in the Mayari and Sagua Valleys. (3) We have been asked repeatedly and urgently to come.

Naturally I was glad to preach the Gospel first in this town, the landing-place of Columbus in Cuba. It is pretty certain that this is the first place he touched after San Salvador.

Romanism has as near no hold here as is possible. During my seven years' work in Cuba, in which I have travelled more than any other missionary in the Island, I have never seen such an opportunity as is offered us here.

I came here last week with Brother Riera, and he and I went to preaching in the old-fashioned Methodist way—both preaching at each service. The reception of the Gospel has been absolutely marvelous. Hundreds of people, besides those who can get room in the chapel, crowd about the house, and listen attentively to the sermons and exhortations. The crowds grow daily.

There is an interest manifested here which I have not seen before anywhere in Cuba. The town is stirred. Everybody is talking about the new religion. A hundred and seventy-five candidates have been received. The list was headed by the president of the Board of Education. The number grows daily.

Last night there were people here from villages ten miles away, asking that we go out and preach. The entire supply of New Testaments which we had (100 copies) was sold at once, and we have wired for more.

If we do what we ought to do here we must [illegible] a Church, of course. One can be built for $2000. Of this I have $500 in hand already, with several hundred more in sight. In fact, if I had $1000, I could take care of this place.

There are several companies of Americans and Swedes operating here whom I am working to advantage.

O that I had $1000 in sight! The Church at Sagua de Tanamo is being finished. The carpenters could commence at once here, and by Conference have the building almost completed.

It will nearly break my heart not to arrange for this work to go ahead in a building of our own suited for religious services. You know what I mean when I urge the necessity of establishing ourselves in our own plant in a Cuban town.

By putting out some money for quarters in Cardenas we are further advanced after one years' work than a sister denomination which has worked there about ten years, and has spent far more money in rents than we have expended for our building, and still has no building.

I go from here to Sagua de Tanamo to dedicate the new Church, and receive a class of fifty members.

I do not ask you to add this Baracoa burden to those which have been coming so heavily upon you recently. I merely tell you about it that you may know the conditions in the territory under your Episcopal care.

To get this Baracoa work started, I used a little fund of $90, which I have been saving in amounts of a few dollars, sometimes a few cents, against sickness in my family. I am now penniless, but full of joy over the results of my investment in the work in this old town. Would to God that I had more money and another life to give to this field! Yours affectionately,

W. G. FLETCHER.

How can I refuse to try to get the $1000 for this great work? I lay the case before the Church. It is all I can do. Somehow I feel that dear, unselfish Fletcher's ringing letter will bring me the money he asks for. It ought to bring it. Who will help build this Church in old Baracoa? Perhaps we may call it Columbus Chapel.

Some weeks ago, I made appeal for the Church at Sagua de Tanamo. The money came, and, as appears from the foregoing letter, the house will be dedicated and a large class of members received by Brother Fletcher within the next few days.

Despite unsettled conditions in Cuba, both commercially and politically, our work in that interesting field goes forward grandly. The Methodists are now about one-third of all the Protestants on the Island. Great is our responsibility and opportunity. W. A. CANDLER.

Atlanta, Ga., Dec. 12, 1908.

SARDIS DISTRICT.

The recent Conference gave the Sardis District a "shaking up." Thirteen of the nineteen charges had a change in preachers. But the people and preachers are adjusting themselves to the new conditions and entering heartily upon the new year's work. Some of the pastors are already planning for revival services and advances in other lines of Church work.

Brother Bailey arrived at his new charge, Arkabutla, in time to hold the regular prayer service the week the Conference adjourned. The people are much pleased with his preaching and are expecting a great year.

Brother Pope had a royal reception at Senatobia and the prospects are most promising.

The people of Como have been busy since Conference overhauling the parsonage and making ready for Brother Brown. Both preacher and people are pleased.

Brother O. W. Bradley remained at Hernando till the Sunday after the Conference and preached his farewell sermon. Brother Wendell arrived at his post in due time and has made an excellent start.

The people of Batesville have been highly pleased with their pastor, Brother Moss, and so expressed themselves just before Conference. But since that time they have made a violent attack upon the parsonage. We have heard that Moss stood his ground and could not be scared. As a matter of information, will say that the attacking parties used hams, sugar, coffee, rice etc., which will explain his remarkable bravery.

The people of Sardis have received Brother Murrah with open arms, and the present indications are that a great year in the history of Sardis Methodism will be experienced. *

COFFEE TALKS.

No. 1.

SEASONING.

You would not eat unseasoned food, would you? It takes salt to give zest to what is eaten. And so coffee, too, may be seasoned, all its good qualities and flavor brought out. The Dutch of Holland had the secret of seasoning coffee for more than a hundred years. The French and the French-speaking people of New Orleans now have it. That is why French coffee and New Orleans coffee are famous the world over. That is why

LUZIANNE COFFEE

is so rich, refreshing and satisfying. It is a coffee of the highest grade with just enough of the French seasoning to make it perfect. When you once taste it, the other kind will be about as satisfactory to you as unsalted food.

SOLD EVERYWHERE.

THE REILY-TAYLOR CO.,
New Orleans, U. S. A.

A PRETTY OCCURRENCE.

Thanksgiving Day was marked in Scranton, Miss., by an occurrence that brought joy to at least one true heart and afforded an opportunity for a deserved tribute. As in most other Mississippi towns, the Presbyterian, Baptist and Methodist congregations united in a service of thanksgiving. In this instance it was held in the Methodist Church, Rev. C. L. Wilson, pastor of the Baptist Church, being the speaker of the occasion. At the close of the service and just preceding the benediction, Mr. R. P. Linfield, superintendent of the city schools, came forward to the altar, and addressing Brother T. B. Cottrell, the Methodist pastor, called to memory the fact that a thief recently entered the parsonage and carried away the preacher's watch. "I am deputized to tell you," said the speaker, "that you stand convicted before our people of a similar offense, for you have broken into our lives and stolen our hearts away from us." Disclaiming any intention of demanding a return of this valuable property, Prof. Linfield stated that the friends of the beloved pastor wished to replace that of which he had been deprived. He, therefore, in the name of Brother Cottrell's friends of all denominations, presented him with a beautiful gold watch, the gift being intended for the dual purpose of filling a vacancy in the preacher's vest-pocket and expressing to him the love of his many friends. In the list of donors are people in nearly every congregation in our town, some of the other pastors contributing liberally.

Brother Cottrell responded most heartily, ex[illegible] that [illegible] an incident that will always be a bright spot in the history of this Church. METHODIST.

CLINTON'S NEW CHURCH.

Our new brick church at Clinton, La., cost, from foundation to steeple, including seating, a little over $6000. The Rev. W. H. Coleman, under whose pastorate the work was begun, preached the first sermon in it at the invitation of the present pastor, F. M. Freeman. At this service, the congregation unanimously chose to name the Church "The Mary Winans Wall Memorial," in honor of one who had loved and worked for Methodist Christianity for three quarters of a century.

In the old building, this writer had listened as a child to such preachers as Uncles Barnabas, Pepkin, Thos. Clinton, Jas. A. Godfrey and W. B. Hines, who were "strong in the Lord." Then there was Rev. Henry T. Lewis, whom wit and humor, have made him immortal as the author of "The Harp of a Thousand Strings." All these have crossed over to the other side, but their works do follow them.

In the long ago, we can see two boys going to their first Sunday School in the old church on the corner. Both of them became good and faithful ministers of the gospel and are known and loved throughout connectional Methodism. Drs. C. W. Carter and Boatner Chapman are "our boys," and we are proud of them.

Now, Doctor, I am not going to mention all our pastors, but I am going to say we have generally had good ones; good in mental ability; and good because filled with the Spirit of Christ; but I shall mention three living ex-pastors whose work and labor of love here are to me as dear as any of the remembrances of my life: Revs. W. B. Lewis, T. B. Holloman, of the Mississippi Conference, and W. H. Coleman, now of Homer, La.

Our pastor, Rev. F. M. Freeman, has been preaching good sermons and has endeared himself to the community. Yours truly,

ISAAC D. WALL.

Clinton, La.

FROM DR. SAWYER.

At the late session of my Conference, having been granted on my motion a supernumerary relation, I desire to spend the coming year in evangelistic work. I am ready to hold meetings in my own and neighboring Conferences for those pastors who may desire my services. Brethren, write me at 2421 Chestnut St., New Orleans, La. Write promptly,

JOHN T. SAWYER.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Our Training School at Montrose confidently expects your efficient aid in securing students. An appeal for patronage from you as pastor, publicly or privately made, will doubtless have due influence. You are hereby urgently requested to do so on your first round of appointments. We need now names and addresses of young people on the charge you served in 1908, who might be induced to attend during the half-session beginning Jan. 1, 1909.

Moreover, won't you please, at your earliest convenience, furnish name and address of every parent having children who, in your judgment, ought to enter their Training School here next fall? They shall have, through your kindness herein, our literature and frequent personal correspondence touching the Christian duty of educating their young people in religious institutions of learning—more especially this of ours. And do not overlook the deserving country youth. If you do not grant this request, some of your people will wonder why you do not. They read this ADVOCATE. Your co-laborer,

W. A. BETTS, President.

Montrose, Miss.

EDUCATIONAL BRIEFS.

"Alexander H. Stephens educated, at his own expense, ninety young men, and only one proved unworthy."—Selected.

"Father, how much would my education cost you? I want you to spend it in educating some other child when I am gone." He did.

"No church is stronger than her schools, as no nation is stronger than her defenses."

"Education is the cheap defense of nations."—Edmund Burke.

"It is a holy thing to see a nation saved by its youth."—Lord Beaconsfield.

ASSESSMENTS FOR THE MISSISSIPPI CONFERENCE.

The assessments made by the Mississippi Conference on the several districts for the various causes are as follows:

Bishops Fund—	
Brookhaven District	$253
Hattisburg District	280
Natchez District	200
Jackson District	280
Meridian District	252
Newton District	225
Vicksburg District	200
Seashore District	225
Total	$1915

Conference Claimants—	
Brookhaven District	$1580
Hattiesburg	1720
Natchez	1300
Jackson	1720
Meridian	1580
Newton	1400
Vicksburg	1300
Seashore	1400
Total	$12,000

Foreign Missions—	
Brookhaven District	$1475
Hattiesburg	1450
Natchez	1250
Jackson	1475
Meridian	1475
Newton	1450
Vicksburg	1250
Seashore	1425
Total	$11250

Domestic Missions—	
Brookhaven District	$1500
Hattiesburg	1500
Natchez	1125
Jackson	1475
Meridian	1475
Newton	1425
Vicksburg	1125
Brookhaven District	686
Seashore	1475
Total	$11,100

Church Extension—	
Hattiesburg	660
Natchez	588
Jackson	686
Meridian	625
Newton	651
Vicksburg	625
Seashore	642
Total	$5163

Education—	
Brookhaven District	$650
Hattiesburg	625
Natchez	580
Jackson	650
Meridian	610
Newton	625
Vicksburg	610
Seashore	625
Total	$4975

American Bible Society—	
Brookhaven District	$225
Hattiesburg	225
Natchez	225
Jackson	225
Meridian	250
Newton	210
Vicksburg	215
Seashore	225
Total	$1800

Delegates to General Conference—	
Brookhaven District	$88
Hattiesburg	83
Natchez	46
Jackson	41
Meridian	88
Newton	59
Vicksburg	92
Seashore	71
Totals	$568

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ECCLESIASTES IN THE METRE OF OMAR.

Ecclesiastes is among the least read of the books of the Bible. Certainly it is not very widely understood. Many find in it only a pessimistic wail, ending at the tomb in a fevid outburst of gorgeous imagery, and yielding, at the last, a grudging resignation to the will of God. Any book that can assist the ordinary reader to a more sympathetic understanding of Ecclesiastes is a worthy addition to religious literature.

An interesting and rather unique attempt is that of William Byron Forbush in a book of 105 pages, published in 1906 by Houghton Mifflin & Co., under the title, "Ecclesiastes in the Meter of Omar." The title is not strikingly accurate. It is well known that the metre of Fitzgerald's translation of the Robaiyat is not that of Omar Khayyam, but an invention of the English poet. And it is this metrical form that Mr. Forbush uses. Other translators of the Rubaiyat use other forms. Were the title written exactly it might run, "Ecclesiates in the Metre of Fitzgerald's Translation of Omar." This would be exceedingly awkward, to be sure. When one considers how completely, in the popular mind, Fitzgerald's translation of Omar has displaced every other, Mr. Forbush's title is doubtless sufficiently accurate.

The author's plan is simple enough. He takes up the search of the writer of Ecclesiastes after the Supreme Good and follows him through his various quests. (Ecc. 1:12-2:26.) He versifies the general thoughts on time, eternity, the world, life, man, woman, and God. (Ecc. 3:1-11:9.) Metrical arrangements of the solemn prologue (Ess. 1:11.) and the sublime epilogue (Ecc. 11:9-12:7.) appear in place at the beginning and end of the work. Except in the second section Mr. Forbush's verses follow closely the order of Ecclesiastes. Here he assembles under selected topics the scattered heart-cries of the Sacred philosopher. As an interpretation by this exactness of form the work is strengthened; as a poem it is weakened. The Muse scorns to wing her way in geometric configurations, but chooses rather to soar and sink, to hover circling or hurl herself headlong with sublime disdain for the ordered niceness of her progress. And the more the holy fumes intoxicate, the wilder, freer, and less sympathetic is her flight.

Now Mr. Forbush as a versifier is painfully neat, and never falls so far under the Delphic influence as to lose control of himself. Some of his verses glow mildly. They never amount to flame. He borrows widely, for his reading is wide, his memory good, and he isn't writing an original poem. But he mars his whole performance by a footnote in which he writes of a line, itself not striking: "My impression is that I have borrowed this line; but I cannot recall its source." He would better have waited very quietly until his jaded muse revived a bit and made another.

As a poet Mr. Forbush is not dangerous to his subject. And this fits him the better for the task to which he is addressed. His work is not to produce a poem by Forbush, but an interpretation of Ecclesiastes. Fitzgerald is a poet. His heart crackles into flame at every wind from Parnassus; wherefore, the Rubaiyat is but the basis of a splendid English poem, and one is never certain where the Persian leaves off, and the English bard begins.

Ecclestiastes is part of an important though meagre fragment of world-literature. Every nation has produced those who asked its questions, felt its pain, and knew its deep despair. Men who were "too wise to be wholly poets, and yet too surely poets to be implacably wise." The solution in each case is characteristic of the race that produced the questioner. The English Byron, the German Goethe, the Persian Omar, Heine, type of the modern Jew, these each think, feel, ask and doubt as does the ancient Hebrew Seer. Byron finds a bitter answer in his own misanthropy. Heine treats the whole business with fantastic contempt, and dismisses it with a shrug of the shoulders, and the bottomless blasphemy, "God will forgive, it is His trade." Omar's solution has been too often quoted, and too well known for comment.

"A book of verses underneath a bough,
"A loaf of bread, a jug of wine, and thou
"Beside me singing in the wilderness,
"That wilderness were Paradise enow."

Life, its joys, wine, woman, song—a brave heart and a merry laugh, death, eternity and God will take care of themselves,—

"Ah take the cash and let the credit go."

The value of every interpretation of Ecclesiastes centres in its exposition of the solution. Mr. Forbush finds it for himself in the joy of introspection in a mind that "secretes heaven as the shell the pearl." (He makes much of the expression "secretes heaven.") The endless quest, carried forward nobly and bravely, by a stainless heart, is its own proper reward. The joys plucked along the toilsome way are so much in excess whereat to "rejoice and be glad all the days of your life." This for the uplifted and enlightened mind. For the common herd Mr. Forbush's Ecclesiastes has but the stinging sneer, "eat, drink and be merry, for to-morrow you die."

In this Mr. Forbush errs, but he errs on the road to the goal. Ecclesiastes goes his way, but it goes farther and deeper. A God-inspired heart struggles with the problems that in Byronic bitterness, the grotesque profanity of a Heine, or the good natured world-wiseness of Omar, humanity has resigned to the future and to fate. The answer is somehow, God. An answer that lies not in what Ecclesiastes says to one, but in what it makes one say to oneself. For its words are gloomy, but they shed light, and its song is lonely and sad, but it awakens in the heart a strain of peace and hope.

And this deep looking into God, in an isolated moment of inspiration that is beside his purpose, Mr. Forbush arrives at. The sweeping thought expressed by Alexander McLaren in the matchless words of his sermon on the Gospel. "The true glory of the Divine nature is its tenderness. Not in the awful attributes that separate that inconceivable Nature from us, not in the eternity of his existence, nor in the infinitude of his Being, not in the omnipotence of His unwearied arm, nor in fire-eyed omniscience is the true glory of God. These pompous 'attributes' are but the fringes of the brightness, the living white heart of which is love. * * *." This Mr. Forbush transcribes from one of the deepest and the only prophetic passages in Ecclesiastes, in these splendid quatrains:

"If Moses-like before the face divine
On Sanai tops my knees do not incline,
One flicker from that generous light may fall
To cause my patient, puzzled face to shine.
"That light which with its plaintive sunset grace
Through triple-tinted veil of Holy Place
Jehovah gave on Nebo's slope to light
The grimness of the ten commandment face."

Mr. Forbush's effort justifies its existence. As an interpretation of Ecclesiastes, it deserves high rank. The student of the Bible seeking deeper insight into one of its most difficult books will not do ill to read "Ecclesiastes in the Metre of Omar."

WALTER G. HARBIN.

Haynesville, La.

PORT GIBSON FEMALE COLLEGE.

The following report was made of the Port Gibson Female College to the late session of the Mississippi Conference:

To the Mississippi Annual Conference: Dear Brethren—The sixty-seventh session of the Port Gibson Female College closed May 18, 1908. The attendance of the session was a little thinned out in the Spring on account of an epidemic of measles in the College, but altogether it was a splendid session, both from the standpoint of attendance and work accomplished. There was no graduating class at commencement on account of the fact that the standard of study has been raised.

We have entered auspiciously upon the sixty-eighth session of the school, with an enrollment to date of one hundred and twelve students; seventy-six of whom are in the boarding department. We have witnessed the gradual development of the student body in number and general appearance, and the faculty testify to a gratifying development in intellectual attainments and capacity. There is a Senior Class during the present session of five promising young ladies.

During the sixty-seventh session improvements upon the property amounting to over $300 were made, and over $1200 worth of equipments and furnishings were added. For the session already begun, $700 worth of improvements on the buildings have been made, and over $400 has been expended in equipments and furnishing. The chief recent improvements made have been the re-roofing of the main building and the addition of another shower bath apartment. All of these items of expense have been borne by the president of the institution out of the current income from the board and tuition fees. Separate and apart from this has been the purchase of the College Annex, a residence property purchased by the Trustees, to be used as a dormitory until the present brick dormitory can be enlarged, at which time the expectation is to sell this annex building as a residence and turn the proceeds into an addition to the brick dormitory. The president of the College has borne the expense of furnishing the Annex, but the purchase and improvement of the Annex has been managed by the Trustees as a separate business. The purchase price of the Annex Building was $2500, of which $625 has been paid. Improvements have been made upon the building at an expense of $288.45. This purchase was made by the Trustees in expectation of receiving from the Conference an appropriation of $500 for the next Conference year.

The president of the school believes that the faculty, consisting of eleven teachers, besides matron, physician and laundryman, is the best since he has been connected with the institution. An effort is being made to give special attention to health. And the religious feature has been made prominent. The religious effort of the students is chiefly through the College Epworth League, which has been thoroughly organized and which holds weekly devotional meetings besides engaging in other activities. The College has its own Sunday School, which is doing good work. And there are daily prayer meetings and weekly classes in Bible Studies. Several students have already connected themselves with our own and other churches since the session opened.

L. B. ALLEN, Chairman.
W. H. LEWIS, Secretary.

Port Gibson, Miss., Dec. 7, 1908.

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LESSONS OF THE CHRISTMAS-TIDE.

BY REV. T. C. WEIR.

The announcement of the angel was a message from heaven to the affrighted shepherds, quieting their fears, and telling of the most wonderful event since the creation of the world. "Fear not, for behold, I bring your good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ, the Lord." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men." When the morning stars sang together, and all the sons of God shouted for joy, they celebrated the wisdom and power of God in the finished work of creation. They rejoiced and shouted over the birth of a new world. And now again, after several thousand years, the angelic host is heard, shouting for joy over the birth of God's incarnate Son, the Creator and Redeemer of the world. This was a time of greater moment than the former, inasmuch as, while "it was great to speak a world from naught, it was greater to redeem."

The Christmas-tide is a blessed season; a time of the home-coming of long absent loved ones, and glad reunion; of happy greetings—of giving of gifts and of great joy. What is the significance, the meaning of these manifestations of gladness and good will? Looking beneath the surface of things characteristic of the Christmas-tide, we find something of its real significance—the true Christmas spirit.

It is a reminder of the nativity of Christ; that nineteen hundred and eight years ago he came in human form—a babe—to set up a kingdom of peace on earth, and good will toward men. It is a reminder of God's great Christmas-gift to the world. Little children in the stately mansion, the cottage, and the humble home, leap from their warm beds on the crisp December morning, shouting to each other, to parents and to all whom they meet, the glad cry: "Christmas-gift," "Christmas-gift." They expect only some personal gift or token, and yet, though unconsciously to themselves, thousands of children's voices thus re-announce the angelic message: "Unto you is born this day a Savior."

And in the Christmas-tide, with its expressions of kindly feeling, good will, and gladness that greet us everywhere, we find an illustration of the real nature of our Lord's kingdom, as one of peace on earth, and good will toward men.

A benign influence seems to pervade the air. The social and moral atmosphere is vibrant with a thrilling joy, and luminous with an unwonted light, which is not all of earth. The benevolent affections have full play. There is joy in receiving, but greater joy in the giving of gifts.

At such a time, God's smile rests upon the world. In his smile, we may "forget that we in sorrow ever met." In his smile, we may "overlook the turned down pages in life's book." In his smile, we may "remain just this side of grief and pain."

At such a time, catching the true Christmas spirit, it seems to us, as if heaven stoops low and comes nearer to the earth, and earth seems lifted up and nearer to heaven; as if a wave of heavenly atmosphere swept over our world; as if breezes genial, from celestial climes, laden with the odors of paradise, fanned the earth; as if through some rift there shown down to us some of the glory from the upper-world, making our old world brighter, better and happier.

The Christmas-tide is a prophesy of the triumph of our blessed Lord's kingdom over all the earth. From the time when the angelic host sang and shouted for joy at his advent upon earth; when the humble shepherds saw the babe lying in the manger and went away rejoicing; from the time when the star shone and the wise men brought their gifts and worshiped the Infant King, his kingdom has extended its borders and evidenced its sway, spreading with increasing power. And on this glad natal day, multiplied millions worship at his feet, and proclaim him King of Peace and Lord of all. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

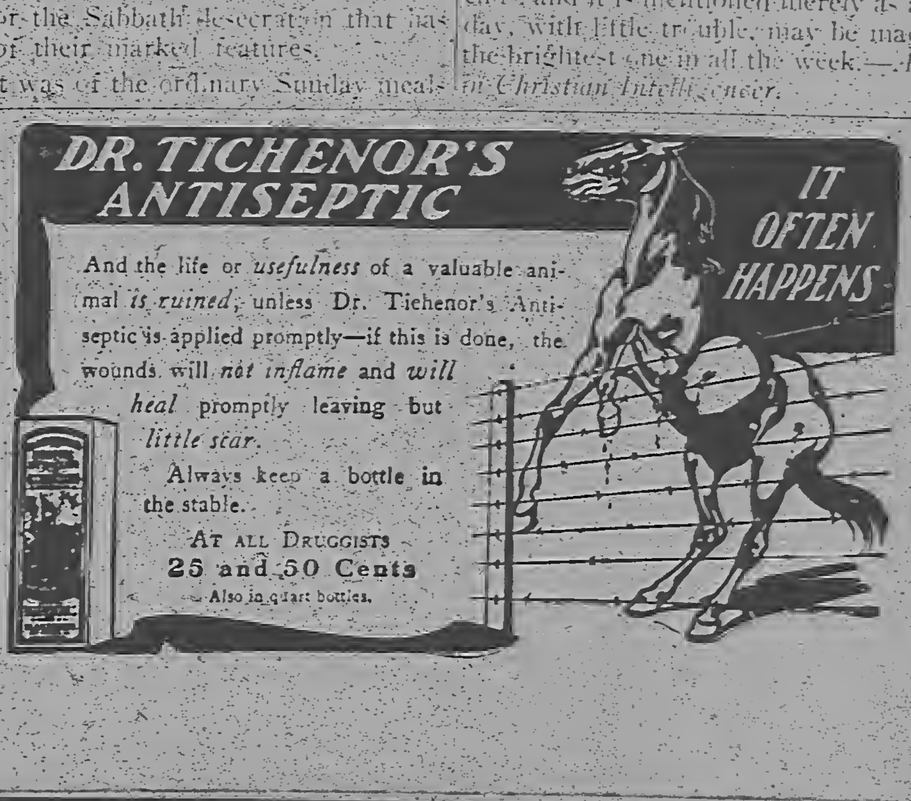
THE SABBATH MEALS.

The word Sabbath is comparatively little used at present, and popularly the Lord's Day is called Sunday. Therefore, in writing the caption of this bit of talk I hesitated between the two forms. Hallowed associations of childhood and a hundred sweet traditions make me prefer the name, Sabbath. It carries to me a suggestion of, "Welcome, sweet day of rest," whereas, for reasons easily apprehended, Sunday has grown half-secular, what with Sunday railway trains carrying crowds of pleasure-seekers here and there and Monday morning reports of the hurrying thousands who thronged to the seashore or the fields on the previous day. Doubtless we cannot expect to bring into our modern ways and modern conditions the precise observance of the Sabbath that once set it apart and kept it sacred to spiritual rest and refreshment, and doubtless there is much excuse for the worn-out and busy toilers who hasten into the open from the cramped space of their tenement homes. Yet these are very far from composing the whole number of people who have fallen into the habit of omiting church services on the Lord's Day and devoting it entirely to outings of one or another kind and to various forms of amusement. A large proportion of the young people who play golf and tennis or take long rides in motor cars on Sunday afternoon have nothing to prevent their enjoying these diversions on Saturday, and as for week-end parties in beautiful country houses, in the majority of instances they can offer no apology for the Sabbath desecration that has become one of their marked features.

However, it was of the ordinary Sunday meals that I thought when I began to write. Looking over a letter received some little time ago from a friend who is entitled to the distinction of a social queen in a wide circle, I find that she has made it her custom for years so to order Sunday that it is a day of rest to her household staff. "I have the plainest dinner of the week," she writes, "on Sunday, with dessert prepared on Saturday, and on Sunday afternoon and evening I leave my servants free and we get our simple supper ourselves." Surely this is a good example worth following. All housekeepers have not this lady's number of efficient and well-trained domestics, and very likely those who read the *Corner* are often thankful if they have one moderately capable maid-of-all-work, while many ladies do the work the week through with their own hands. In this country of ours the lady who does her own work is as much a factor in society as she who has under her supervision, cook, housemaid and parlormaid, laundress and waitress, with butler, coachman and footman. Whether there are many servants or none at all does not materially affect the question of the Sunday meals. In numerous homes it is only on the Sabbath that the husband and father can be with his family at a noon-day meal. Often his hours are so long, from early morning to late evening that his little children do not see him at either end of the day during the week. The Sabbath-Day adds to its other blessings an opportunity for a weary man to get close to his wife and children in the sweet intimacy of a day that is free from outside cares. The meals ought, I think, to have about them, for such men and their children, an air of festival. This may be managed without undue elaboration and without too much Sunday work, if there be judicious arrangement beforehand and if some portion of the meals are made ready on Saturday. The ordinary Saturday baking may include cakes and pies or dainty puddings. Most salads are none the worse for prepared the day before their use. Lettuce can be kept perfectly fresh by wrapping it in a damp towel and placing it in the ice box. Mayonnaise or French dressing can be prepared on Saturday. If there is an objection to cold meats, it is really very little trouble to put a roast in the oven on Sunday morning and two simple vegetables may be cooked without involving much labor.

Many housekeepers are now using a fireless stove, a useful invention worth looking into by those who would minimize Sunday toil.

In the home of a clerical friend the children have always found the Sunday dinner their own special treat. Their father and mother have given each child from Sunday to Sunday a little missionary journey illustrated by the father with stories and anecdotes and founded on the products on the table. Thus there might be fruits from a tropical country, tea from China, coffee from Java, spice from Ceylon, and the child who most successfully told something of the country that had furnished the food was rewarded with a story. The idea could only be worked out by somebody who had missionary lore at his finger's ends, and it is mentioned merely as a hint that the day, with little trouble, may be made to children the brightest one in all the week.—*Aunt Marjorie, in Christian Intelligencer.*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THE CHRISTMAS SPIRIT.

The Christmas spirit is the spirit of the Gospel message: "Glory to God in the highest, and on earth peace, good will toward men." At this glad season that spirit should inspire the heart of every human being to whom the news of the Savior's birth is known. Hearts should swell with gratitude to God, and every tongue join in the praise to the Lord of all. The feelings of the heart should find expression, not only in good will, ing but in deeds of kindness to all who are in suffering or want. It is not enough to remember friends and members of ones own household—that is well, but the poor should share the bounty of those in better circumstances. "It is more blessed to give than to receive." There is no better time to test that saying of the Master than at Christmas, when so many hundreds of our fellow-beings are far less fortunate than ourselves. May the present season be the happiest ever experienced in our lives. And in return for the goodness of God let us remember him and do good.

A MISREAD SCRIPTURE.

"Be thou faithful unto death, and I will give thee a crown of life." Possibly no passage of the Word of God is oftener misread than this, a part of the message delivered to "the angel of the church in Smyrna." Nine persons out of ten read into it a meaning never intended. They say, "Be thou faithful until death," whereas the message is, "Be thou faithful unto death." The concordance points to no parallel, nor does any marginal reference in any book at hand. The nearest to a parallel passage is what our Lord said to comfort persecuted disciples: "He that endureth to the end shall be saved."

Let the reader bear in mind that when the Spirit said to the church in Smyrna, "Be thou faithful unto death," he had in mind persecuted Christians, "in prison" and in "tribulation," some of whom would certainly suffer death for the faith. Under such circumstances they needed comfort and encouragement. In the midst of suffering and death, violent in form, staring them in the face, what could be more assuring than to be told that a crown of life awaits them. Without such assurance, life would have been a burden and death a terror. With it they could cheerfully accept any fortune or meet any fate.

It is an easy matter for a Christian, under favorable conditions, to profess Christ and remain faithful until death. Among us to-day, we not only have peace and exemption from all forms of violent persecution, but every facility for the cultivation and enjoyment of our religion. Religion is everywhere popular, and receives not only the sanction and encouragement of public sentiment, but the protection of the strong arm of the law. Nowhere on earth, where Protestantism is strong enough to curb prejudice, are men persecuted for conscience sake, to say nothing of being saved from the rack and from the stake. Such has been the progress of enlightened Christianity. The fathers of the early church were not so fortunate, nor were all good men in the middle ages. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth." They were faithful unto death. Happy are we that we have no like afflictions! Ours is a glorious day!

THE CRITICS ARE RIGHT.

Our readers are aware that the Rev. R. J. Campbell, successor of Dr. Parker, of City Temple, London, is the leader of the "New Theology." Mr. Campbell is personally a very lovable man as well as a very brilliant preacher. He not only attracts large congregations, but has drawn to himself a number of scholars, who are leaders with him in the "New Theology." We now learn through the *Christian Intelligencer* that the "movement" has "received a setback." Some of the leaders have withdrawn from further association with Mr. Campbell, "on account of recent irrational developments." What those developments are the *Intelligencer* does not say. We are left to infer that, if they are "irrational," they are such as place Mr. Campbell outside the circle of Christian believers. The criticisms of strong men of orthodox persuasion had the proper effect on some of Mr. Campbell's *aides*. One of them, the chief scholar of the the movement, says: "With a regret far deeper than would ordinarily accompany a confession of having been mistaken, I have to admit to-day that it is the critics who were right. The doctrinal development of Mr. Campbell himself within the past year or so has proceeded by leaps and bounds along lines which have only too fully justified those hostile predictions and criticisms. Let those New Theologians, if any, who may endorse these teachings come forward and say so; for my part, I utterly repudiate them as subversive of all that I understand by Christianity—I might go further and say, of all that I understand by religion." Of course, the critics are right. Not the "higher critics," but the critics of the New Theology. How could it be otherwise?

We understand how a man who denies revelation, and per consequence the inspiration of the Holy Scriptures, and gives himself wholly over to reason, can consistently decline to accept the plan of salvation, and the basis on which that plan is founded, but how he can pretend even to preach the gospel we do not understand. Mr. Campbell, we believe, does not deny in toto the truth and authority of the Bible, but he does reject what we understand to be the vital principles of Christianity. In his preaching there has been some "irrational developments."

Let us hope that the reaction against the New Theology will bring all his followers back to their senses, and Mr. Campbell himself again to orthodoxy, the preaching of which attracted attention, and made him the successor of London's strongest preacher.

POSITIVE PREACHING.

If the man who uses his pulpit "to exploit problems of criticism or to tell, even by way of exposition, the forms or the grounds of doubt," contributes to his "failure as a preacher," as the *Southwestern Presbyterian* suggests, what must be the effect of his preaching, if in plain language he tells his hearers that he does not believe the Bible "from lid to lid"? Whether he specifies the particular things he does not believe makes no difference. If he is a man of learning, and possesses the confidence and affection of his congregation, the effect will be a great shock to all—some will be shaken in their faith in the Word of God, and some will be shaken in their faith in the integrity of the man as a Christian. In either case his power as a soul-saver will be weakened, if not destroyed.

If a preacher really believes the vital doctrines of the Gospel, the inspiration of holy Scriptures, the divinity of our Lord, his atonement for sin, his resurrection from the dead, and in the Holy Ghost, it seems to us that it would be impossible for him to deny any statement found in the Book. When doubts are entertained as to the truth of these vital things, it is easy enough to deny and doubt anything else.

We can see how the faith of an honest man can undergo change and force him to leave one communion and go into another, or to abandon the ministry altogether, but how one can change his faith, or lose it, and still hold his place in the church whose doctrines he no longer believes or preaches, we cannot understand.

If there be among our readers those who, after a critical study of the Scriptures, have come to the conclusion that certain parts of the Bible are not inspired, or are contrary to the facts of science, and have not been affected or weakened in their faith in the vital doctrines of evangelical Christianity as believed and taught by Methodists, we hope they will not feel offended if we venture to suggest that the purpose for which they are in the ministry can be effected only by preaching the positive doctrines of grace. Souls can never be saved by half-hearted preaching. Men can never be led to Christ by denying the Word, or insinuating that it is not in everything infallible. "Positive preaching is the only kind that will tell."

DR. JOHN T. SAWYER.

At the recent session of the Louisiana Conference Dr. John T. Sawyer asked for the supernumerary relation, and it was granted him. In this relation he was appointed to First Church, New Orleans, and as but a fraction of his time will be required in that church, he will be open to engagements to assist brethren in revival services. Dr. Sawyer, as his friends know, is not only a great evangelical preacher, but a successful one. Dr. Sawyer needs no letter of introduction to the preachers of Louisiana, and they will, we dare say, avail themselves of his services. To the preachers of Mississippi we recommend him, believing that he will be of great assistance to them in their meetings. He may be reached by addressing a letter to him in care of this office.

PERSONAL.

Rev. C. H. Ellis, appointed to Decatur, Miss., preached in his new charge the first Sunday after Conference. He anticipates a great year.

The address of Rev. R. S. Isbell is changed from Mooringsport, La., to Grayson, La. Correspondents will address him accordingly until further notice.

Rev. E. C. Sullivan and family moved cheerfully from Brownfield to Belmont, Miss., and enter hopefully upon the new field of labor. May they have a happy and fruitful year!

Rev. R. W. Vaughan, financial agent of the Louisiana Methodist Orphanage, has moved from Franklin to Ruston, La. Correspondents are requested to address him at that place.

Brother S. D. Roberts, having moved from Zachary, La., to Pecos, Tex., orders the ADVOCATE to follow him to his new home, and adds this postscript: "I can't get along without the ADVOCATE."

Rev. C. M. Chapman has entered hopefully upon his charge, Fifth Street Church, Meridian. The Stewards propose to do liberal things for him, and he purposes to show his appreciation by giving the Church good service.

Sunday last Dr. Sawyer preached at Second Church in the morning, and Rev. R. F. Harrell in the evening. The pastor, Rev. A. J. Townsley, was at Birmingham, Ala., where he officiated at the funeral of a former parishioner.

A dispatch from Logansport, La., says the people of the Keachie charge, which includes Logansport, are much pleased with the return of Rev. C. M. Martin for another year. "He is an earnest worker, and a young preacher of great promise."

Rev. P. H. Fontaine was a pleasant visitor on Monday last. He goes from Wilson, in the Baton Rouge District, to Tallulah, in the Monroe District. He has not yet seen his charge, but is highly pleased and expects a pleasant and fruitful year.

Rev. J. J. Smylie, of the Mississippi Conference, was transferred to the Missouri Conference and stationed at Canton, Mo. He will encounter much cold on the outside of the church, but those who go to hear him preach will find it warm and pleasant.

Rev. M. L. Burton, presiding elder of the Seashore District the past two years, and who did efficient and most satisfactory work, has thought best to rest for a year. He will move from Pass Christian to Purvis, Miss. His friends are requested to take notice of this change.

Rev. I. D. Borders, returning to Holly Springs for the third year, was greeted in the morning by a house full of hearers—a fine expression of their satisfaction. We note with great pleasure the high stand Brother Borders has taken, and predict for him a career of great usefulness.

Second Church, Laurel, Mississippi Conference, was not left to be supplied, as stated in last week's ADVOCATE. Rev. L. F. Alford was appointed to the charge, and is on the ground already and at work. He occupied his pulpit last Sunday, and is much encouraged with the outlook.

A note from Rev. W. Wooton, appointed to Lake Providence, La., says: "By an arrangement with the Bishop after Conference, I was returned to Arcadia, and no preacher ever received a warmer or more enthusiastic welcome. It is my purpose to do the best work of which I am capable."

Rev. H. Armstrong, at the recent session of the Louisiana Conference, was placed on the list of superannuates at his own request. He has given the Church long and faithful service, and retires gracefully, and in the favor of his brethren. May his last years be as happy as the former years have been useful!

Rev. C. D. Atkinson, returned to Parker Memorial Church, [illegible] the debt on the new building [illegible] incomplete, but with the debt on it cancelled, the pastor and his helpers will feel free to make further progress. Already Brother Atkinson has his plans laid, and is collecting money.

All hands in this office concerned in printing Rev. R. A. Meek's call for a preacher in last issue beg his pardon for attaching the wrong name. If any letters go to Greenville directed to "Rev. R. A. Hook," the postmaster, we hope, will feel no hesitancy in handing them to Brother Meek. Please turn to and read the corrected notice.

We congratulate our friend and brother, W. A. Belk, of Holly Springs, Miss., on his promotion to the superintendency of the Sunday School at Holly Springs, Miss. He entered upon his new duties on Sunday last, the opening of another Conference year. His responsibilities are many and heavy. He will make a good officer, we doubt not.

Rev. A. S. Lutz, on entering another year at Felicity Street Church, took occasion at the first service to make a plea in behalf of "isolated sufferers," with special reference to the inmates of the "Lepers' Home" in the vicinity of New Orleans. Brother Lutz has visited the home several times, and knows how grateful the sufferers are for anything done in their behalf.

Dr. W. C. Black sends the following corrections. He says: "You have Vimville to be supplied. The appointment, as read out by the Bishop, was: Vimville and Seventh Avenue (Meridian), J. A. Wells. You have Middleton to be supplied. There is no Middleton Circuit, the name having been changed to East Clarke Circuit, of which M. R. Jones is the preacher. These are all in the Meridian District."

Rev. C. W. Huff was received by transfer into the Mississippi Conference from the Pacific Conference, and appointed to Raleigh Charge. He is on the ground and ready for work.

In addition to his work as superintendent of Gulf Coast Missions, Rev. W. T. Griffin was appointed Missionary Secretary for the Mississippi Conference, a work for which, we think, he is admirably fitted. His headquarters, we presume, will be Long Beach, Miss.

Two letters received, one from Dr. W. C. Black and one from Rev. E. P. Ormond, call attention to the fact that the name of Brother Ormond was not mentioned in the list of Mississippi appointments. We printed the list from the *New Orleans Picayune* and noticed the omission, but had no way of correcting the oversight. Brother Ormond was returned to Lauderdale for the third year, and was "warmly welcomed" by his people, and is much pleased, for "Lauderdale is a delightful charge." The outlook is encouraging.

Rev. W. W. Jones, moved from Kossuth to Rienzi, Miss., writes under date of Dec. 12: "We are now moved and well pleased. We hit Kossuth running and never stopped until to-night, when we stopped in comfortable quarters in Rienzi." And Rev. C. W. Daley, transferred from Pleasant Hill to Arkabutla, says: "I reached Arkabutla Tuesday evening, the 10th, and am well pleased." Both th[illegible] brethren moved and settled in all their new charges in less than a week after adjournment of Conference. Both intend [illegible] year of fruitful work. May they [illegible]

[illegible] are much gratified that the authorities saw fit to return to [illegible] Rev. [illegible] who so efficiently supplied the [illegible] part of last year. He [illegible] was there, and [illegible] the new year. The little [illegible] has had a great struggle, but is now on [illegible] of the Home Mission [illegible] paying about $550 [illegible] is small— [illegible] There are [illegible] and prospects are bright.

NEW BOOK BY DR. HAMILL.

Dr. H. M. Hamill, of our Training Department, has just prepared a 16-page booklet, handsomely printed, with paper cover, and in convenient pocket form, from our Publishing House press, containing twenty-five crisp, bright Bible drills on the book of Acts, from which will be taken all Sunday school lessons of 1909. The drills can be used by any pastor, superintendent or teacher on briefest notice, and are very simple and helpful. The price per copy is 5 cents, postpaid. Order at Smith & Lamar's, as the edition is limited. The little book will be a neat and timely Christmas Sunday school gift.

"I thank God for sunshine and bird-song; for the sweet morning light upon the hill-tops, and the tender eyes of my loved ones. The great world is awake and athrob with life. I, too, am [illegible] life [illegible] through my veins. I have a part in the great world, in its work, its joy and its sorrow. To-day I can be a little center from which can radiate peace, kindliness and good-will. I thank God for opportunity. A beautiful golden sunbeam has entered through my chamber window and awakened me to the gladness and beauty of the morning. May my spirit be awakened and kindled by the Divine Spirit, so that all this day it may warm and gladden the hearts it touches.—*Exchange.*

BIBLES

SELF-PRONOUNCING TEACHER'S BIBLE.

¶This is a very popular edition of the Bible. It has large type (long primer). It has over 300 pages of up-to-date helps, including maps, word-book (combination index), 4500 questions and answers. It is divinity circuit, red-under-gold edges, and flexible Morocco binding. This book has been selling for $2.50. Will send it for $2.25.

Self-Pronouncing Scholar's Bible.

¶This is a very attractive small Bible in a clear minion type, just suitable for a boy or girl to carry. It has a number of maps, but no other helps. A very handy Bible for anyone who wants a small book with good type. It is divinity circuit, bound in French Morocco. This book we will send for $1.25.

¶Patent thumb index costs 35 cents extra on either book.

¶Your name in gold (one line) on the cover, 25 cents extra.

BUSINESS DEPARTMENT, N. O. CHRISTIAN ADVOCATE
512 Camp Street, New Orleans, La.

NORTH MISSISSIPPI CONFERENCE—[illegible]

[illegible] Water Valley [illegible] the Conference was organized [illegible] to Dec. [illegible]

[illegible] Memphis, Mississippi and Mobile Conferences with [illegible] preachers and [illegible] members. At the [illegible] of the Conference there were [illegible] districts, 93 pastoral charges, and [illegible] preachers on roll, of which number 42 are known to be living, 18 of whom are yet members of this Conference, 7 active and 11 retired; 13 belong to other Conferences and the remainder are local or altogether out of the ministry of our Church.

There are now [illegible] districts, [illegible] pastoral charges, [illegible] local preachers, [illegible] Church members, 171 preachers [illegible] Conference roll—146 effective and 25 superannuate and supernumerary. Five preachers died during the year, two effective and three superannuates.

The Conference was held again in Water Valley Dec. 3-8, 1879, Bishop Kavanaugh presiding; also Nov. 27 to Dec. 2, 1895, Bishop Fitzgerald presiding.

Previous to 1867, Water Valley was included in Coffeeville Circuit; that year it, with Coffeeville, was made a separate charge. In 1868 it was made a station, reporting at the close of the year 130 members.

There are now two churches, viz., First Church and Main Street, with an aggregate membership as reported last year of 659.

Since it became a station the pastors have been as follows: Wood Street, now First Church—W. W. Pearson, M. D. Fly, W. S. Harrison, Elias Jackson (who died early in the year and was succeeded by A. A. Houston), S. M. Thames, J. M. Boon, J. W. Honnoll, H. A. Jones, J. W. Price, J. S. Oakley, J. M. Wyatt, T. W. Dye, J. A. Bowen, W. S. Lagrone, W. S. Shipman, J. M. Bradley and W. W. Woollard, who has just closed a quadrennium of faithful service.

Wesley Chapel, 1876-86—A. B. Fly, J. R. Roberson, B. F. Phillips, C. M. Van Buren, G. W. Boyle, T. L. Foster, G. W. Brown, T. G. Freeman, A. P. Sage.

This charge was discontinued in 1886 and was reinstated by the Conference in 1895 as Main Street, with the following pastors to date, viz.: T. B. Clifford, H. P. Gibbs, J. C. Park, R. O. Brown, W. G. Harbin, L. D. Worsham, J. H. Bass, W. M. Langley, J. H. Holder, and J. W. McGee. This Church is located in the northern portion of the city and has a good house of worship and comfortable parsonage.

Two or three years ago the Wood Street Church property was disposed of and a more eligible site secured, with a good house, which was converted into a parsonage, and a handsome brick Church has been built, which is now First Church. In this new, commodious house the session of the Conference was held. "May the glory of this latter house be greater than the former."

G. W. BACHMAN.

Winona, Miss.

NOTH MISSISSIPPI CONFERENCE.

REPORT OF COMMITTEE ON DISTRICT CONFERENCE RECORDS.

We have carefully examined the records submitted to us. That of the Corinth District was not before us.

All the records, in most respects, are models of system and neatness, but some errors occur as follows:

The date should be written at the top of each page of the Durant Record.

Some names are inserted in the Roll of the Winona Record with pencil.

The president did not sign the Minutes of the Greenville District Conference.

The [illegible] Report [illegible] neither [illegible] signed by President and Secretary.

[illegible] of the [illegible] District states that [illegible] Licensing Committee [illegible]. The Discipline provides that the presiding elder shall nominate and the Conference [illegible]. Respectfully submitted,

E. E. [illegible],

For the Committee.

CHURCH EXTENSION REPORT.

NORTH MISSISSIPPI CONFERENCE.

Your Board expresses its great appreciation of the growing sentiment in favor of this work. Could all our people know the urgent need of more funds to supply the ever-increasing demand upon us, surely they would respond with larger contributions. We call attention of our preachers and people to the several items herein set forth.

I. OUR CONNECTIONAL WORK.

During the past year the receipts of the General Board of Church Extension amounted to $12,000 more than they did the previous year, and yet when we tell you that the Board had applications for nearly three times as much money as it had to donate, you will understand the embarrassment under which it labors. The situation in Oklahoma is still serious. Forty per cent of the religious people in that great and growing State belong to us and yet not half of our organized churches have houses of worship.

Special attention is called to the proposed Connectional Church to be built in Washington City. Other denominations have erected handsome and modern church buildings there and we must not lag behind. If our Southern Methodism is to maintain itself in a creditable way in the Capital City of the Nation we must erect a suitable house of worship for our people there.

II. LOAN FUND DAY.

We record the lamentable fact that only nine of our congregations observed the Day and only $67.26 was raised. In view of the frequent demands which our people are making upon the Board for loans we would most respectfully urge our people who have funds to invest to give them to this Loan Fund. Fortunately, a good woman, Mrs. Mary E. Jenkins, of Bowling Green, Miss., has given $500 to our Board which goes into the Loan Fund. We hereby express our appreciation of her generosity and pray that her example may stimulate others to do likewise.

III. SAVINGS FUND DEPARTMENT.

In many instances our people have begun the collection of funds looking to the erection of a Church in the future and these funds have been used to meet some emergency, and thus are misdirected. Sometimes they are lost, and the Church is not built. Our General Board agrees to pay four per cent for the use of such funds, thus preserving and increasing them, for any community or society that may desire to place their funds with the Board. Our brethren are urged to take advantage of this department.

IV. SUNDAY SCHOOL BIRTHDAY OFFERING.

In order to meet the pressing needs of our work in Oklahoma, our Sunday Schools have been requested to establish a "Birthday Offering Fund." Only two of our Sunday Schools have secured jars for this purpose. Every child in our great Sunday School army would be glad to give an offering at least once during the year to this Fund, and your Board earnestly requests the brethren to send Dr. W. F. McMurry an order for jars and help in this important work.

V. DISTRICT ORGANIZATION.

The attention of the presiding elders is specially called to the matter of district organization. Paragraph 3[illegible]8 of the Discipline gives adequate instruction on this subject. Such organization will mean instruction, wise planning and general awakening of interest in our work. We, therefore, urge all our District Conferences to give [illegible] matter serious attention.

VI. [illegible]

During the [illegible] have had [illegible] The [illegible] of [illegible] half of which [illegible] are [illegible].

In the [illegible] of the assessments [illegible] Conferences [illegible] In the [illegible] upon the [illegible] men and [illegible] their work, and appeal to them [illegible] things [illegible].

VII. RECOMMENDATIONS.

It is our most earnest wish that every Church building be insured against storm and fire. The Board announces the rule that all those churches that receive its aid shall be insured [illegible]. A few [illegible] thus invested would enable a community to build a new house should the old one be destroyed.

Your Board received an application from the U. D. C. Association asking for a donation to build a chapel at Beauvoir for the old soldiers. We have no authority to grant the request, but we recommend that our pastors take a collection for this purpose during the year.

ASSESSMENTS FOR 19[illegible] BY DISTRICTS.

Aberdeen	$650
Columbus	650
Corinth	525
Durant	613
Greenville	650
Oxford	642
Sardis	643
Winona	650
Total	$5023

Respectfully submitted,

T. W. LEWIS, Chairman,
V. C. CURTIS, Secretary.

NOTICE.

TO THE ALUMNAE OF WHITWORTH COLLEGE.

President Cooper wishes to publish at as early a day as possible a correct roll of the alumnae of Whitworth College for distribution among the members. With this object in view, all former graduates of the College and any of their friends are requested to send to the undersigned any information they may be able to furnish as to the name and address of members of the alumnae.

MISS ADDIE M. MARSHALL.

ONLY A CENT.

Uncle Harris was a carpenter, and had a shop in the country. One day he went into the barn where Dick and Joe were playing with two tame pigeons.

"Boys," he said, "my workshop ought to be swept up every evening. Which of you will undertake to do it? I am willing to pay a cent for each sweeping."

"Only a cent?" said Dick. "Who would work for a cent?"

"I will," said Joe.

So every day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it.

One day Uncle Harris took Dick and Joe to town. While he went to buy some lumber, they went to a toy store.

"What fine kites!" said Dick. "I wish that I could buy one."

"Only ten cents," said the man.

"I haven't a cent," said Dick.

"I have fifty cents," said Joe.

"How did you get fifty cents?" asked Dick.

"By sweeping the shop," answered Joe.—*Sunday Afternoon.*

BRIEF STUDIES IN GOD'S PLAN OF SALVATION.

By Rev. W. A. Betts, Ph. B.

No. 3.

CHRISTIAN PERFECTION.

Scriptures: "Put on the new man, which after the image of God is created in righteousness and true holiness." (Eph. iv. 24.) "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13-14.) "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. iv. 13.)

"The perfecting of the saints" is an eminently Scriptural sentiment, and, moreover, it is a deeply-felt duty incumbent on every faithful, obedient child of God. His inward desire is to attain unto "a perfect man, unto the measure of the stature of the fullness of Christ." Nothing short of this will ever satisfy the longing of a [illegible] power of the Redeemer. An apprentice [illegible] entered upon his course of training [illegible] ing a master workman, not more [illegible] to advance in skillful workmanship. [illegible] certainly also will there be [illegible] are kindled.

[illegible]

I love thee, my Saviour!
I love thee, my Lord!
I love thy dear people,
Their ways and thy Word!
With tender emotion I love sinners too,
Since Jesus hath died to redeem them from woe.

But it is the express office of the Holy Spirit [illegible] shed abroad in our hearts the love of God [illegible] The effect of his love in the [illegible] heart is to beget an affection of like quality [illegible] not so intense, for him and a suitable love for others. If the Holy Spirit be allowed full access to the heart, the loving power [illegible] increases. Just as the oblique [illegible] the sun account largely for the stunted vegetation in the arctic regions, [illegible] Spirit to effectually work [illegible] feeble affection. [illegible] our hearts and [illegible] riant growth of the tropics. Under the Holy Spirit's unlimited [illegible] to in the soul [illegible] living are [illegible]

[illegible] v. 17-18.)

"Put on, therefore, [illegible] with raiment [illegible] the former [illegible] man, which after the image of God [illegible] righteousness and true holiness. [illegible]

[illegible]

[illegible] Epistles of St. Paul [illegible] give this translation of Phil. [illegible] Not that I have already won, [illegible] but I press onward, if [illegible] lay hold on that for which Christ [illegible] laid hold on me. Brethren, I count not myself to have laid hold thereon; but this one thing I do—forgetting that which is behind, and reaching forth to that which is before, I press onward

[illegible] ment part of the work, and that is the logical and [illegible] order.

THE HUMAN SIDE.

[illegible] understand [illegible] of all sanctification [illegible] himself to the fullest measure [illegible] of this fact the following [illegible] Wash you, [illegible] the evil of your doings [illegible] cease to do evil, learn to [illegible] Put off concerning the [illegible] which is corrupt [illegible] and be renewed in the spirit of your mind; and put ye on [illegible] which after God is created in righteousness [illegible] Eph. iv. 22-24. [illegible] Repentance, [illegible] and tries [illegible]

THE DIVINE SIDE.

[illegible] sincerity of his purpose and [illegible] genuineness of his [illegible] sins and sin- [illegible] the Holy [illegible] completing the work of [illegible] which the will of [illegible] accordingly [illegible] the sin- [illegible] personal [illegible] regenerates him— [illegible] in heart and [illegible] Hence- [illegible] and duty, through [illegible] unspotted [illegible] its mar- [illegible] and stands [illegible] hereby made [illegible] endued with [illegible] consecrated. [illegible] If he is in- [illegible] progeny [illegible] heart and possess [illegible] backslidings and a [illegible] If any [illegible] he must [illegible] Book of Reve-

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

The death angel visited the home of Brother James and Sister Ada Montgomery on the 12th day of November to claim the spirit of a precious little daughter, LILLIE, who was born in the parsonage at Port Vincent on the 14th day of April, 1903, while Brother Montgomery was serving that work. Her few years of sunshine was shed around Pine Grove, La., and where a ray of it fell there seemed to be joy; but the little bud was not permitted to mature into the full-blown rose; yet he who said "suffer little children to come unto me" is still calling and peopling heaven with those little ones. Then let us weep not as those who have no hope, for we will meet her again over on the other shore. J. S. RUTLEDGE.

Sister ELIZABETH QUINN, wife of J. A. Quinn, was born on the 19th day of September, 1855, and passed into the eternal rest that remaineth to the people of God on the 13th day of November, 1908. Sister Quinn was a devout Christian lady, who entered upon her religious duties in early life, joining the M. E. Church, South, and complying with its rules all along. She was a kind and devoted wife, loving and dutiful mother, and was the light and center of all that make home happy, and the home, indeed, on earth, which she delighted to have her friends and neighbors visit and bask in the sunshine of joy on earth. In her departure she leaves a husband, six children and a host of friends; but she meets five children who preceded her to the glory land.

J. S. RUTLEDGE.

At Mentorum, Miss., Nov. 27, 1908, the death angel visited the home of Mr. and Mrs. A. T. Miles and claimed the spirit of their infant and only child, GRIFFIN EUGENE. He was born Oct. 15, 1906, and died Nov. 27, 1908—a short while on earth, but long enough for all to love and cherish. It seems so hard to give him up; he was so sweet and loving; but we know that the good Lord knows best, and he now is in his dear Savior's arms, where there is no more sorrow, sickness, pain [illegible] death. But, oh, how we do miss him; his little voice is hushed forever here on earth, but we know he is singing around the great white throne. So, weep not, dear papa and mamma, for you cannot bring him back; but let us try and live so we will meet him in the sweet by and by. HIS GRANDMA.

MARTHA J. ALEXANDER, daughter of Thomas and Elizabeth Hodges, was born in middle Tennessee, north east of Nashville, Jan. 5, 1823, and died at her home in Sardis, Miss., on Thanksgiving Day, Nov. 26, 1908. She professed faith in Christ and joined the M. E. Church, South, in the fall of 1843. She was married to W. H. Alexander April 28, 1842. To this union were born four children; three still survive, a son in Texas and two daughters in Sardis. Sister Alexander was in her 86th year. She and Brother Alexander had lived together quite sixty-six years. Theirs has been a long and happy voyage through life. She had been an invalid for more than a year. Still she never for a moment complained of her lot. Her life seemed to go out slowly and peacefully; but thoroughly religious, she often expressed her devotion to God by justifying the providences of God. Her whole life was full of good deeds; her home has been the resting place of many a tired preacher, with a welcome that made God's ministers feel much at home. Brother Alexander is quite active for a man of his age. He is more than 88 years old, and the man who named Sardis. He will be lonely now, but will not be separated from Sister Alexander many years. May the Lord bless and comfort him and the dear children and grandchildren, and may they all meet in heaven. W. M. YOUNG.

CALLIE MAE COLIER, daughter of Rev. and Mrs. R. S. Colier, was born in Bellevue, La., July 22, 1892, and died in Stockdale, Tex., Oct. 22, 1908. Her father, an itinerant Methodist preacher, transferred to the West Texas Conference in 1889, and in March of that year, Callie Mae united with the Church. Her life was one of unusual devotion to the Church and its institutions, and so gentle was she, and so lovely in her person and character, that many said that she seemed to belong to another world. Though but a child, her chief interest centered in the work of Missions. She was an active worker in the Missionary Society, and had planned to devote her life to that work. In September, 1897, she entered the Junior Class in Coronal Institute, and, in competition with many earnest and bright students, she stood first in her class, and was awarded a scholarship for her Senior year. Not only was she a thorough and conscientious student, but by her beautiful Christian life, and by the charm of her winning personality, she won the confidence and affection of teachers and students. In September, 1908, she returned to Coronal to resume her studies. She had suffered a protracted spell of fever late in the summer, and her strength had not returned, but so eager was she to begin the year with her classes that she overruled the protests of her parents and entered joyfully upon her studies. Upon her return to school, she was elected President of the Young Woman's Christian Association, and her interest in her studies was equaled by her zeal to make that organization a blessing to the girls who were Christians, and a means of bringing the unsaved to Christ. Her work proved too much for her small strength, and within ten days after the opening of school she was again stricken with fever. She regarded the attack as only a temporary indisposition, and it was a sore trial to her when the doctor advised that she be taken home. She submitted, however, with sweet cheerfulness, and during all her illness, in spite of her intense suffering, she never complained. All her thoughts during her illness were of her loved ones, and of her teachers and fellow-students, whom she loved as she loved her own. She daily called for her sister to sing the songs that she loved, and for her father and mother to pray, and her sweet voice joined in the songs and prayers to the end. As the end drew near, she exclaimed repeatedly, "I am so happy! I am so happy!" In the evening of the last day, when her mother wanted her to sleep, she insisted on having prayer first, and after her mother had prayed she repeated the prayer of her childhood, "Now I lay me down to sleep," etc. She then went to sleep, to awake in heaven. She was ready for heaven, and so it was happier far for her to depart and to be with Christ. Our grief is for the loss from earth of her beautiful life with its gentle influences. But even these are not lost. She still lives in the hearts of those who knew and loved her. Her parents and her sister possess still the joy which she gave to her home, and among the students of Coronal Institute there will long be cherished the memory of the beautiful girl, who lived among them a blameless Christian life, and who went from their company to the company of the angels.

STERLING FISHER.

WHITWORTH COLLEGE.

Brookhaven, Miss.

Number of students to date, 222; six states represented. We have only a few vacancies in the boarding department. Let parties interested write to Whitworth College, Brookhaven, Miss.

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PARIS, MISS.

Dear Dr. Boswell: Our people here at Paris seem to be delighted with our return to them. We shall try to make this the most profitable year of our ministry. While we had a good year last year, we want to do more for our Master this year. We expect to look carefully after everything pertaining to our work, but especially do we expect to look after the interest of the "Advocate." We send you a list of post offices in the bounds of our work, asking you to furnish us with the names of subscribers at each post office. Then we will look after renewals, as well as new subscribers.

We earnestly desire your prayers, that the Lord may use us in the salvation of many souls during the year. You certainly have our prayers, and our support in your excellent work.

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By Rev. H. Whitehead.

TOPIC FOR DEC. 27.

"The Song of the New Kingdom." Isa. xxv, 9; Luke ii, 14. (Christmas.)

When the babe was born in Bethlehem there came among men the greatest person that has ever visited earth. He was the Son of God, and it is small wonder that the angelic choirs broke their bounds and astonished the ears of men. But the theme of our study is to be especially the song of the angels—the new song—that has been ringing in the ears of men ever since: "Glory to God in the highest, and on earth peace and good will toward men."

1. Glory to God:

The angels saw the goodness and glory of God in his gift to men in such measure as we do not even yet. The wisdom of the ages was in the sending of his Son. The method of redemption was such as to set forth the glory of God. When the Christ was among men he revealed the glory of God as men had never seen it before. To-day men are coming to realize the majesty and holiness of God and to praise him in all the ends of the earth. The time is coming when the knowledge of the glory of God shall cover the earth as the waters cover the sea. That time shall come through the extension of the kingdom of Christ, and the revelation that he has made of the Father to men.

2. Peace:

The Master brought the first great essential of peace: a spirit of mercy and a willingness to forgive. He brought tidings and conditions of mercy to men, and made a very condition of the mercy that men should forgive their fellow men. Sometimes it seems as if all nature was at war. And the heart of man seems to delight in war, but the kingdom of Christ is to bring peace without and within. To-day men are beginning to believe possible that the time shall come when wars and fightings shall cease among men. If that time comes it will be the outcome of Christ's kingdom. Looking into the eyes of troubled men, the Master said, "My peace I give unto you; not as the world giveth, give I unto you." The peace of God, which passeth all understanding is to keep your hearts and minds safe in Christ Jesus; it is to enfold the whole world in its soft embrace.

3. Good will towards men:

The gift of the Son is in itself the supreme expression of the good will that has ever abided in the heart of God for his creatures. The heathen world is filled with the terrors of the unseen, malignant spirits, that are supposed to be lurking on every side, and waiting but the opportunity to do men harm. The fear and despair of the world without God is hard for men raised under the influences of Christianity to realize. Even the old Jewish conception seemed to feel that God was very kind to his chosen people, but that he was bitter towards all the rest of the earth. It was only in Christ that men gained any real conception of the good will felt by the Father for all his creatures. Men may refuse the gifts of God, or put themselves beyond his good will, but that is their fault and not his.

4. The Christmastide:

At no season of the year is the fullness of the meaning of the angels' song realized quite so well as at Christmas. When its gifts are not simply a yielding to custom, but the real expression of the good will that should dwell in your hearts for one another, then is the Christ most honored and his birthday best kept. The spirit of the Master should find its expression at this time in loving service and kindly gifts to some one. Around this day has gathered many beautiful customs, and many childish traditions. When the thought of the Master is kept uppermost there is no harm in any of them, and may be much of good. The spirit of Christmas found its first expression in the life of a child, the incarnate God. It finds its best expression to-day in the heart of a child. When the childlike spirit rules our giving, and controls our festivities we shall most glorify him whose we are, whom we serve, and in whom we delight.

Marriages.

On Dec. 9, 1908, at the Methodist parsonage in Sardis, Miss., by the Rev. W. M. Young, Mr. ROBT. MOORE and Miss BESSIE RHINEHART, all of Panola County, Miss.

On Dec. 9, 1908, at the Methodist parsonage in Sardis, Miss., by the Rev. W. M. Young, Mr. A. L. BRIGHT and Miss JESSIE GRIST, all of Panola County, Miss.

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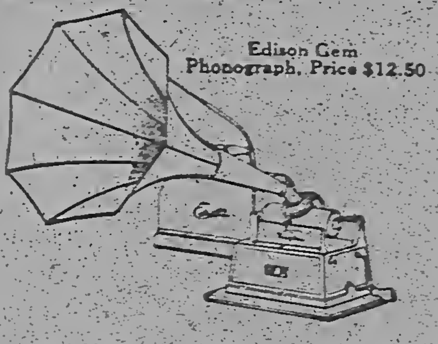

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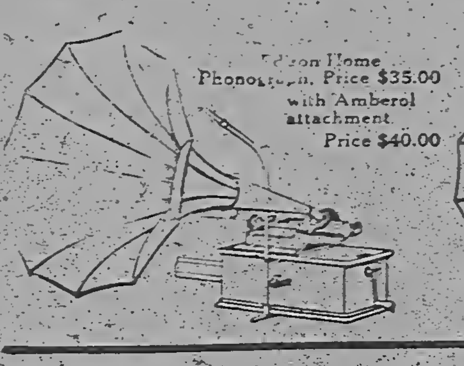

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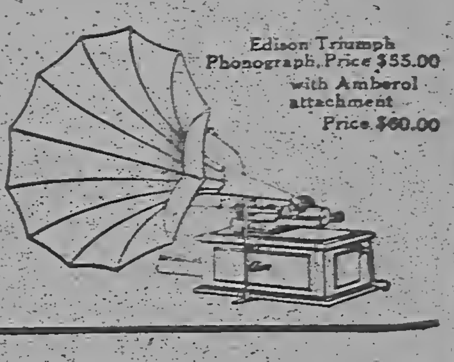

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Sunday School

By W. B. Campbell.

LESSON FOR DEC. 27, 1908.

REVIEW.

Prov. iv.

Golden Text: "Keep thy heart with all diligence, for out of it are the issues of life."—Proverbs iv. 23.

Together with a review of the lessons of the last quarter of the year, we are busy with other thoughts that the closing year causes to arise in our minds. Life is like a journey on which every one is a traveler. The year's end is the mile-stone that marks our progress. In youth the face of the traveler is turned to the future; the mile-stones he has passed have all been garlanded with roses and surrounded with pleasing prospects, but in the pursuit of happiness the pleasant memories of the past have little place. Not so with him who goes forward leaning upon his staff, halting upon the shrunken thigh of many a hard-fought battle; his face is often turned backward, and happy is he if he can exclaim with the apostle of Tarsus: "I have fought a good fight: I have kept the faith."

The last three months of our studies have been the means of bringing us into something like companionship with a prophet and three kings. Saul, long since passed to the judgment bar of a just God, is exalted in that he was Jonathan's father, and also that he was instrumental in revealing the tenderness and mercy of David's character. David was a great king of a great people, a warrior more bold than any Joab or Abner; but not for that is his name known wherever the gospel of Christ is preached; it is rather that under the rough exterior of the soldier was the man after God's own heart. His whole life was full of events that demanded close counsel with the best fighting men of the nation. It was not until the more mature years came that he found seasons of calm and quiet, with the gentle Nathan as his companion and spiritual adviser. After his enemies had been conquered in many a conflict, and the blessing of peace came as the calm after a storm, then he turned with his whole heart and soul to establishing the worship of God as a part of the nation's life. As a leader, he went to fetch the ark of God, throwing all his personal zeal and energy in the movement, thus inspiring the people. Even in so commendable a matter mistakes will creep in. On this expedition poor Uzzah lost his life from the want of observance of the law, in that the sons of Levi should have been near the ark to care for it. Uzzah's death was a public reprimand to the king and to the people.

After that, when they went again after the ark, to the house of Obed-Edom, the proper servants of the sanctuary were in their proper place, and all things fared well.

Speaking of the breach upon Uzzah, the Scripture says: "And David was afraid of the Lord that day." There are times in the life of the child of God when he stands aghast at some mysterious providence of God, and trembling with fear, he totters to the place of prayer, where, with closed doors, he can pour out his soul in a "Thy will be done" prayer.

At last, there came a day when the ark of God was brought to its proper place; it was a triumphant procession; the king went before, and he was so filled with joy and gladness and zeal for the cause of religion that as he marched along he "danced before the Lord with all his might." His whole heart and soul was aglow with the desire to please and do service to the God of Israel. His intense enthusiasm must have been admired and imitated by all who loved the Lord and his people. There was one, however, that did not seem to approve of the acts of the king, and that was no less a person than the king's wife — the very one that should have given support and encouragement. It is a sad home, no home at all, where a man is not encouraged in every way in his efforts to lead a religious life. St. Paul must have had some such picture before his mind's eye when he wrote: "For what knowest thou, O wife, whether thou shalt save thy husband?"

Saul's daughter not only disapproved, but spoke in withering scorn and ridicule to David, after the close of the ceremonies of the day. Let us remember she was Saul's daughter.

It is said of the great John Wesley that he was practicing alone in his work, as far as home encouragement went. We also learn that at a time of most sacred and miraculous moment, the Son of God was laughed to scorn by those he had selected to be nearest to him.

There was not much in David's life to give him peace and comfort—that is, in his life as the world saw it. So as he had tried his best to do his duty in worldly matters, his inner, spiritual life was equally as whole-souled. In his writings he has given to the world his testimony concerning the truth, that the immortal soul cannot be satisfied with anything that the world can give, but must continually feed on "the living bread that came down from heaven." Whatever the world may say of David's character, the people of God, of all times, have accepted him as designated by the scripture: "A man after God's own heart," in that in David's life there is nothing more nor less than is found in every sinning mortal that has been saved by the grace of God, "whose mercy endureth forever." In the last days of the shepherd king parental affliction and tender solicitude took full possession of his thoughts; and he died in full faith in a covenant-keeping God.

In Solomon's life there is reflected much of his father's nobility of character, and on that foundation God placed the blessing of a wisdom never equaled by mortal man. One of the brightest pages in the history of this wise king was the tender love he bore for his mother—a love that was shown in acts of gallantry unsurpassed in highest ideals of knighthood. There are many shortcomings in man that can be forgiven when strong material affliction has a fervid place in his heart.

In answer to Solomon's prayer, God gave him that for which he had prayed, and because the request pleased the Giver of every good and perfect gift there were added more than was asked for. It is so with our Father in heaven; when we live and pray according to his will, he will give us more than we could ask or even think of.

It is well that our year's studies are completed with such lessons as are taught from Saul as to neglect of opportunity and privilege; from David as to God's readiness to pardon when there is sincere repentance; from Solomon as to the certainty of punishment for disobedience. The pathway of the Christian pilgrim is dark enough at best, but God has provided "a light for the path and a lamp for the feet," and an example to follow in the life of his only begotten Son. He must be well known to follow aright, and "to know him is life eternal."

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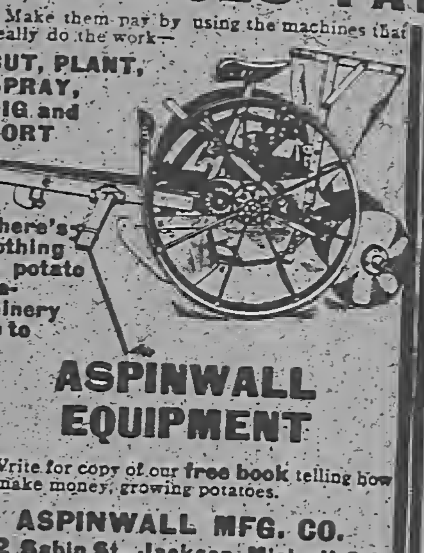

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RESOLUTIONS

Adopted by the Board of Stewards of the M. E. Church, South, at Kentwood, La.

Whereas Brother R. W. Tucker has served his fourth year as presiding elder of this (Baton Rouge) District, and under the rule of our church he cannot be returned; and whereas this is the last business meeting of the Board of Stewards for this Conference year; be it Resolved:

First—It is with deep regret that we have to give him up as our beloved presiding elder.

Second—That we wish to assure him that our prayers and best wishes go with him wherever he may be sent, and that his faithful efforts may be productive of great good to the people whom he may serve.

Third—That we commend Brother Tucker to the people wherever he goes as a faithful, fearless and highly efficient man of God; and if it were possible we would ask for his return.

R. C. ROOT, Sec'y.,
For the Board of Stewards.

RIPLEY AND MAYHEW.

Dear Dr. Boswell: We had a good year at Ripley, Miss. We leave our church property all in good condition. The "collections" were almost spontaneous and very little trouble to secure. There were 32 additions to the church.

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Rev. Ben P. Jaco was O. K. as presiding elder at Ripley.

Rev. L. M. Lipscomb is true and tried in the same relation at Columbus.

The Water Valley Conference was, as you know, splendid above ordinary—5000 conversions, a good presiding Bishop, choice entertainment and the newest and most elegant of the Conference churches, with the presence and favor of the Highest, were amply sufficient to make a convention of more than the usual interest.

The magnificent and convenient church speaks for the people of Water Valley, and proclaims also the fact that Rev. W. W. Woollard fills eminently the purposes of the ministry, and accomplished successfully the design of his appointment to the Water Valley congregation.

Bishop Morrison was up to his usual high water-mark in the pulpit, and the great audience was immensely edified.

Good reports came from the other churches of the town, where the Word of Life was dispensed effectively by visiting ministers and men of the Conference.

A final petition by Dr. J. W. Boswell, of the "New Orleans Christian Advocate," invoked God's best blessings upon the delegation and churches, and the benediction by the Bishop finished the occasion.

Special railroad service was provided, and very soon great numbers had departed, and by the next train north the whole company had disappeared.

Revs. E. A. Tabor, of Arkansas, and W. D. Mathews, of Oklahoma, were interesting visitors, and distinguished connectionals were represented by Drs. Hammond and McMurry and others.

A. H. WILLIAMS.

Ripley, Miss.

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This beautifully gotten up little book, Bishop Fitzgerald's latest contribution, is truly full of "gold nuggets"—yes, pure gold. It contains a helpful word for every hungry soul. Piece by piece the author offers "daily bread" of practical, satisfying value to all who will read. Rarely do we find such wisdom so delicately meted out. In short, terse paragraphs under different heads we are enlightened as to what to do to be pleasing to the Lord, whose blessing follows the willing, prayerful worker. The author shows how the Holy Spirit will help the believer to whom the love of Christ is a blessed certainty. Restitution is an indispensable element in genuine repentance, and the consciousness of the love of God in our hearts a sure cure for despondency. Then follow helpful ideas as to Christian friendships, the result of idle words, influnce of Christianity on sickness and poverty, thanksgiving better than criticism, and so forth. The words in this small volume are the result of many years of experience and observation by one whose judgment on right living and right thinking cannot be surpassed.

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H. B. HELM, General Superintendent.
E. C. D. MARSHALL, General Freight & Passenger Agent.
Shreveport, La.

LAUREL, MISS.

Dear Dr. Boswell: I send you a short report of my work from Fifth Avenue and Kingston Charge.

I rejoice in the success of the work of the good people of this charge in the last two years.

I am sure my brethren that have preceded me in this work have all wrought well, but this is comparatively a new charge, and when I came to it two years ago I found it in a very undeveloped condition. Since I came here we have added four rooms to the parsonage, including bathroom, with electric lights and water throughout the building. We have finished paying for a beautiful pulpit and pews placed in Fifth Avenue Church by Brother J. S. Parker just before leaving this work. Assisted by the good women of Kingston, we have had the windows in that church made entirely new, and they are beautiful. We have painted both of the churches on the inside pure white, with the trimmings in the Kingston Church oak, and in the Fifth Avenue mahogany.

Our ladies of the Fifth Avenue Church have just finished laying a beautiful two-tone, dark-red carpet, and they have also put in a nice, late-style chancel and choir-box. With the pure white walls, mahogany furniture and rich, dark-red carpet, this little church is a gem of beauty.

There was an old debt on the churches of about $300 that has been liquidated in the last few days. We have raised in all, for church and parsonage improvements, in these two years about $1500.

Two years ago our Sunday Schools were small and supported by the Sunday School Board, but now they are not only self-supporting, but are doing fine work for Foreign Missions. The classes are large, thoroughly graded, and well organized, and furnished with all the late literature, maps, charts, etc., used for Sunday School work. One class of girls in the Fifth Avenue Sunday School has been organized into a Missionary Society, and they have raised $10 for Foreign Missions this year. We also have a large supernumerary class, which, of course, is composed of the parents of the children.

Our Bible Study Circle is well attended and a great deal of interest is manifested.

We have a flourishing Epworth League of enthusiastic young people.

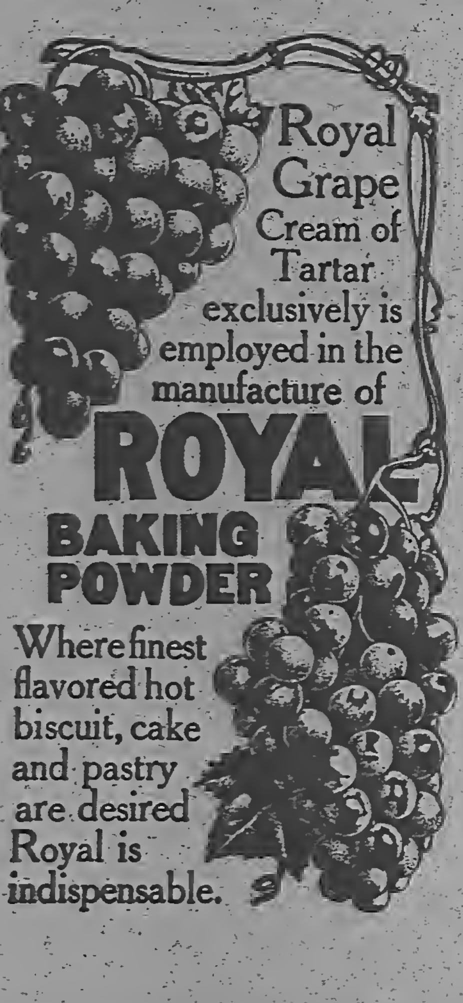
Our Conference collections are all in full, and the pastor's salary amounted to $1000 this year. We have received more than 100 members.

The entire charge has developed so that it has become a necessity to place a pastor at each church for another year, and unless this is done Methodism will suffer in Laurel.

Last, but not least, Doctor, Mr. Philip S. Gardiner said that no other preacher should go up to Conference better dressed than me. So, out of his good, generous heart, he presented me with a $55 suit. Do you think and of the preachers can come up to that? May God's richest blessings follow this noble man. He is only walking in the footsteps of his now-sainted father. One of the last charitable acts of his life was to write me a check for $100 on the improvements we have made here. Yours for the work,

R. F. WITT.

Dec. 6, 1908.



√ REV. R. M. BLOCKER.

When supplying the Minden Circuit in 1893, Brother R. M. Blocker helped me in the first revival in my pastoral career at Old Athens, and later he helped me at Texas Avenue in Shreveport; and from my first acquaintance with him he proved to be brotherly and sympathetic to a marked degree, and a splendid preacher and pastor's helper in a revival. I find the same marks following his life as a former pastor of the Many Circuit. My love for him was at first sight, while he was nursing my weakness and ignorance as only he could do at that (my first) revival meeting, and that love has never wavered from that day to this. The best understanding I have ever had of Christ's "groaning in Spirit" was when, under the circumstances attending, it was announced that Brother Blocker was no longer a member of our Conference and our Church.

Sister Blocker, who was before her marriage Miss Louise Webster, of our Second Church, New Orleans, has since my pastorate there been my friend; also I wish to give these few lines quoted from a recent letter of hers, for the comfort of Brother Blocker's friends throughout the bounds of the Louisiana Conference:

"For a long time our 'papa' has been sick, going from one trouble into another, from blood poison into grip and heart trouble; then the fatal disease of consumption of the kidneys (something not dreamed of at all) took hold and completely destroyed his strength and life. He suffered untold agonies. His faith in God increased all the time; his hope of heaven brighter. His weary, tired body was rested with prayer and meditation. Praying aloud, as well as silent prayer, was sweet to him. It was thus he called for help: 'O, thou Great One! Great God Almighty! Blessed Savior! Dear Jesus! Heavenly Father! Blessed Lord! Great Jehovah!' when suffering or so very tired. His life is so sweet to look on, he never bemeaned anyone; was kind and gentle in spirit, and when misrepresented would say: 'It's all right, dear; God knows my heart.' He would shake hands and pass a pleasant word with those who gave him trouble or spoke ill of him. He was very forgiving, never holding anything against another. He would say 'forgive, dear wife; our Master suffered wrongs—are we better than He?' While very limited always in funds or finances, we were very happy. We just simply lived for each other, brightening each other's life all the time. My plan was to help, to love, to speak tender words of trust and sympathy and confidence, in all, seven years and eight months of our married life. His home was a bright spot, the brightest on earth, and my love the dearest treasure he possessed. Some little while before he left us, while talking to God, I caught this sentence: 'Dear Jesus, how I long to be there.' It seemed as though my heart would break, but I smothered my sobs, and never did I disturb his quiet, even when he was passing into that 'bright world,' away from me. I buried my face in his pillow and bore my sorrow in silence, as best I could, that nothing disturb his peace. My little ones, Oliver 5 1-2 years; Walter, 4 years, and Webster, 2 years, are all this world has for me; some debts to be paid, and my health not good. I am caring for mamma; she has made her home with me for some time, and dearly loved Mr. Blocker. I will remain in Ruston, where Mr. Blocker was laid to rest. He liked this town very much. You know, he traveled and tuned pianos for a living, and many times he would have to get a bed for a whole day to rest, as his body was unable to stand the strain. This has been his life for sometime, and finally he totally collapsed and could go from home no more."

P. O. LOWREY.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round.

Columbus, First Church	Dec. 12, 13
Columbus, Second Church	Dec. 13, 14
Starkville Ct., at Steeles	Dec. 26, 27
Starkville	Dec. 27, 28
Columbus Ct., Piny Gr.	Jan. 2, 3
West Point	Jan. 9, 10
Crawford, at Crawford	Jan. 16, 17
Brooksville, at B.	Jan. 23, 24
Macon	Jan. 30, 31
Shuqualak, at S.	Feb. 6, 7
Winstonville, at Mt. Hebron	Feb. 13, 14
Hebron, at Hebron	Feb. 20, 21
Mayhew	Feb. 27, 28
Cedar Bluff	Mch. 6, 7
Mathiston	Mch. 13, 14
Sturges	Mch. 20, 21

District Stewards' Meeting at Columbus, First Church, Jan. 14, 1909, at 1 o'clock p.m.

L. M. LIPSCOMB, P. E.

Greenville Dist.—First Round.

Shelby	Dec. 20,
Cleveland	Dec. 27,
Glen Allan	Jan. 3,
Hollandale, at Arcola	Jan. 10,
Lula, at Lyon	a.m., Jan. 17,
Coahoma, at Coahoma	p.m., Jan. 17,
Boyle	Jan. 24,
Cleveland Circuit	Jan. 25,
Clarksdale	Jan. 31,
Gunnison	Feb. 5,
Tunica	a.m., Feb. 7,
Lake Cormorant	p.m., Feb. 7,
Greenville	a.m., Feb. 14,
Leland	p.m., Feb. 14,
Jonestown	Feb. 21,
Rosedale	Feb. 28,
Shaw	Mch. 7, 8
Hillhouse	a.m., Mch. 14,
Friar's Point	p.m., Mch. 14.

The District Stewards are requested to meet in the Methodist Church at Shelby on Thursday, Jan. 21, 1909, at 2:30 p.m. The preachers of the District are also requested to be present at the same place for a brief conference concerning the work on the afternoon of the 21st and morning of the 22d.

R. A. MEEK, P. E.

Winona District—First Round.

Greenwood	Dec. 13,
Moorhead, at Moorhead	Dec. 20,
Winona	Dec. 27,
Carrollton, at Carrollton	Jan. 3, 4
Indianola	11 a.m. Jan. 10,
Itta Bena	7 p.m. Jan. 10,
Belzoni, at Belzoni	11 a.m. Jan. 17,
Inverness, at Inv'ness	7 p.m. Jan. 17,
Minter City, at M. C.	Jan. 23, 24
Schlater, at Schlater	Jan. 30, 31
N. Carrollton, at N. Carrollton	11 a.m. Feb. 4,
Winona Ct., at New Hope	Feb. 6, 7
Ruleville, at Drew	11 a.m. Feb. 12,
Webb, at Mathison	Feb. 13, 14
Tutwiler, at Tutwiler	7 p.m. Feb. 14,
Vance, at Marks	7 p.m. Feb. 15,
Mars Hill, at Gore Sprgs.	Feb. 20, 21
Tom Nolen, at T. N.	Feb. 27, 28
Eupora, at Eupora	7 p.m. Feb. 28,
Slate Springs, at Spring Hill	Mch 6, 7

The District Stewards will meet in the Methodist Church at Winona on Wednesday, Jan. 13, 1909, at 11 a.m.

E. S. LEWIS, P. E.

Sardis District—First Round.

Batesville	Dec. 20, 21
Coldwater, at Coldwater	Dec. 27, 28
Mt. Pleasant, at Mt. P.	Jan. 2, 3
Olive Branch, at Millers	Jan. 9, 10
Byhalia, at Byhalia	Jan. 17, 18
Sardis	Jan. 24, [illegible]5
Como	Jan. 30, 31
Wall Hill, at W. H.	Feb. 5,
Cockrum, at Cockrum	Feb. 6,
Pleasant Hill, at Baker's Chapel	Feb. 13,
Hernando and Hinds, at Hernando	Feb. 14, 15
Longtown, at Sees Chapel	Feb. 20, 21
Senatobia	Feb. 27, 28
Courtland, at C.	Mch. 6, 7
Eureka, at Eureka	Mch. 8,
Harrison, at Tillatoba	Mch. 13, 14
Crenshaw, at Crenshaw	Mch. 19,
Arkabutla, at A.	Mch. 20, 21
Tyro, at Freedonia	Mch. 27, 28

The District Stewards will please meet at Coldwater Friday, Jan. 15, at 10 o'clock a.m. W. M. YOUNG, P. E.

MISSISSIPPI CONFERENCE.

Jackson District—First Round.

(In Part.)

Jackson, Capitol St., 11 a.m.	Dec. 27,
Jackson, 1st Church, 7 p.m.	Dec. 27,
Jackson Ct., at Drake's Chapel, 11 a.m.	Jan. 2, 3
Jackson, Rankin St., 7 p.m.	Jan. 3, 4
Madison	Jan. 9, 10
Braxton	Jan. 17, 18
Thomasville, at Greenfield	Jan. 23, 24
Brandon, 7 p.m.	Jan. 24, 25
Flora	Jan. 31, Feb. 1

The District Stewards are requested to meet at First Church, Jackson, on Thursday, Jan. 14, 1909, at 11 a.m. The preachers of the district are also invited to be present, at the same place and time, for a brief conference concerning the work for the new year.

J. R. JONES, P. E.

Natchez Dist.—First Round.

Gloster	Jan. 3, 4
Hamburg, at Hamburg	Jan. 9, 10
Woodville Ct., at Bethel	Jan. 17, 18
Woodville	Jan. 18, 19
Homochitto, at Dayton	Jan. 23, 24
Natchez, Pearl St.	Jan. 30, 31
Natchez, Jefferson St.	Jan. 31, Feb. 1
Liberty, at Liberty	Feb. 6, 7
Washington, at Washington	Feb. 13, 14
Fayette, at Fayette	Feb. 21, 22
Centreville	Feb. 27, 28
Meadville, at Oak Grove	Mar. 6, 7
Wilkinson, at Mt. Carmel	Mar. 13, 14
Caseyville, at Bethesda	Mar. 20, [illegible]1
Barlow, at Brandywine	Mar. 2[illegible], 28
Bayou Pierre, at Pleasant Valley	Apr. 3, 4
Adams, at Adams	Apr. 10, 11

District Stewards meeting at Gloster Jan. 13, 11 a.m.

H. W. FEATHERSTUN, P. E.
Gloster, Miss.

LOUISIANA CONFERENCE.

Alexandria Dist—First Round.

Alexandria	Dec. 20
Columbia	Dec. 27
Bunkie	Jan. 3
Simsport	Jan. 5
Opelousas	Jan. 10
Pollock	Jan. 13
Selma	Jan. 17
Masters Chapel	Jan. 19
Glenmora	Jan. 24
Woodworth	Jan. 24
Eden	Jan. 31
Jena and Harrisonburg	Feb. 1
Trout	Feb. 2
Boyce	Feb. 6
Colfax	Feb. 9
Natchitoches	Feb. 13
Lecompte	Feb. 16
Chicot	Feb. 20

Where the above dates fall on Sunday the Quarterly Conference will be held Saturday or Monday, at the direction of the pastor. The pastor will also fix the hour for the Conference.

A meeting of the District Stewards will be held at First Church, Alexandria, Wednesday, Dec. 30, 1908, at 2 p.m.

PAUL M. BROWN, P. E.

NEW ORLEANS CHRISTIAN ADVOCATE

Millsaps College Library.

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

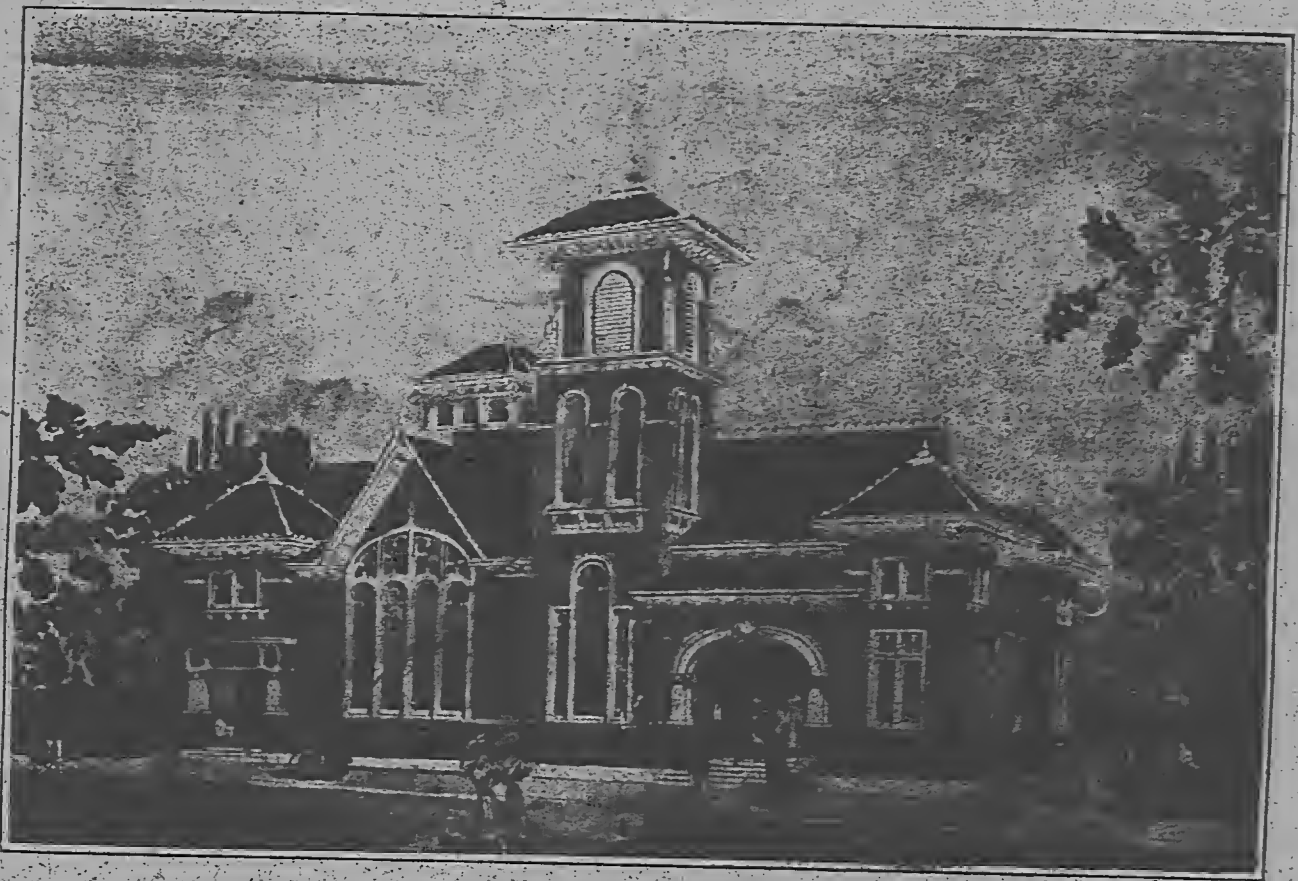
NEW ORLEANS, THURSDAY, DEC. 31, 1908.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 55—No. 52.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2762.



NEW METHODIST CHURCH AT AMITE CITY, LA.
Rev. L. C. Wilson, Pastor. Wm. Drago, New Orleans, Architect.
BUILDING COMMITTEE: Judge R. R. Reid, Dr. J. L. LeNoir, Dr. C. S. Stewart, Judge S. D. Ellis, A. Forshag, G. F. Goldsby, W. M. Johnston, W. O. Eldridge, A. G. Cook.

Christian Advocate

[illegible]

[illegible]

Glances at the World

[illegible]

* * *

[illegible]

* * *

[illegible] commission [illegible] educational conditions among the farmers of the country. Certainly [illegible] was [illegible] in that. This Commission, if proper inquiry be made, and exact information obtained, can but help the farmers to better their condition, and to obtain many things they need and desire. This Com-

[illegible]

saloon be just cause for them to "sell their birthright for a mess of pottage," or sacrifice principle for lust of "filthy lucre."

Though Mobile, as heralded abroad, has threatened to secede from Alabama for the privilege of selling liquor, through the idealistic flight of fancy of some fertile brain, whilst possibly under the witching influence of the "dreamy bowl," we all know from the inexorable brutality of facts, "talk is cheap, but it takes money to buy whisky." And though, too, our Governor, Mr. B. B. Comer, is on record proffering to forcibly discharge his duties in the premises, if the emergency should demand it, if there are similar infractions of the law as with the "nine o'clock closing" enactment in Mobile, and though, in view of all this, a Law and Order League is here being perfected to aid—"in time of peace prepare for war"—if necessary in welcoming prohibition and furthering civic righteousness, we venture to hope there will be no flagrant violations hereaway of the statute relegating rum to the lowest shore of hades itself, where it belongs, and where even the demons will draw aside their reeking garments lest they, too, become polluted by its infectious touch.

Were it necessary, I might ask the pardon of some in saying "undisputed things in such a solemn way." And to those whom I unintentionally wound, let me say there is hope where there is life—the star of hope should never set.

J. P. HOLT.

Mobile, Ala., December, 1908.

THE NEED OF A GENERAL REVIVAL OF CHRISTIAN EDUCATION.

By Pres. J. W. Beeson.

As a nation, we have passed through a period of unexampled material prosperity. There has been developed in the course of it a national tendency to accept loose standards in moral, business, social and political relations. The respect for law has been weakened rather than strengthened. This has become the most lawless civilized nation on the globe. Murder and mob law are rife and rampant in our land; greed for gain has engendered graft in high places and in low until the politicians and corruptionists themselves are revolting at the excessive corruption and crime. The good people of our nation are becoming alarmed at the high-handed wickedness and oppression wrought by trusts, corporations and unions of all sorts in their combinations for rascality and fraud.

Thinking people are looking about for some leader to start a moral wave that will regenerate and cleanse the augean stable of corruption that is cursing this fair land of ours. It is clear that we need pure and honorable, conscientious Christian leaders. If it is true (and it is true) that our colleges and universities are to furnish to the nation leaders with these qualities, these institutions themselves must be manned with faculties and officers who are themselves patterned after the Christ of the Bible. If there be started a mighty wave of reform that will, indeed, correct the evils and purify the sinful tendencies of the age, it must be more than a surface wave. It must begin at the bottom. It must begin at the very foundation of a nation's life, which is the educational system.

We must have trained characters, as well as trained minds. As long as cheating in the classroom is looked upon with less reproach than cheating in the counting-room, we will still rear a race of men and women dishonest in the business world. So long as betting on a ball game or oratorical contest or raffling off a cake or a watch is less disgraceful than betting on a horse race, we will still have a race of gamblers in wheat, cotton, stocks and bonds, yea and in elections as well.

One code of morals for the college and another for the street breeds duplicity. Most of the evils of college students are hidden behind what is called the "college spirit." They are carried on by custom; the standards are lowered by usage. There is an idea abroad that whatever college boys do is all right; at least, it is not very wrong. A sympathetic, sentimental world has an excusing mind for them. Cheating is considered smart. Lying is quite an accomplishment when it is well and artfully done. [illegible] the opposite side in an intelligent [illegible] is considered [illegible] wonder that we are [illegible] take advantage of the [illegible] they have the opportunity [illegible] should take advan[illegible] press labor [illegible] ital when [illegible]. There is scarcely a [illegible] among the American people [illegible] in the home [illegible] must [illegible] horrible deeds in [illegible] sins is condoned on the [illegible] or with the explanation that boys will be boys, they must have their fling, etc. we will still have the national sins on an enlarged scale.

It has come down to us from other days that a college man has a different standard from other men, and is judged and governed in a different way. But they are to be citizens and are to be trained for that, and since college [illegible] to be the leaders in the business, the political, the social and the religious world, they must be judged by a higher standard than the world, rather than by a lower standard.

Young men are neither boys nor men, but are "men in the making." Therefore the schools should not abdicate the government of the school or setting the standards to the students. The management of the school and college are the responsible parties, and must hold the reins of government. One trouble with "free America" is its too great freedom and "young America" has taken advantage of it. The children control in the homes and the students control in the schools. Student government is one of the modern fads of the schools. Child government is the [illegible] of the home. This is [illegible] England, Germany and [illegible] government [illegible] American schools must [illegible] of government. They [illegible] governed [illegible] have been gradually [illegible] that the teachers [illegible] school are not right and [illegible] others aright. Philip [illegible] a son to carry on his work [illegible] for giving him [illegible] such a teacher as Aristotle. Emerson says: "How can I hear what you say when what you are is continually thundering in my ears." [illegible] teacher [illegible] was not in great academic training, but in [illegible] under the students [illegible] lifting [illegible]. That is the great need of American [illegible] devout Christian men and women as teachers, that we may have a general revival of Christian education. We hear much [illegible] national leaders about wasting the nation's [illegible]. They speak of the waste [illegible] of minerals, and of soils, [illegible]. They advocate the [illegible] of our waterways and the reclaiming of [illegible] America is wasting its human possibilities much faster than its natural resources. The great need before our nation [illegible] is to train the rising generation [illegible] forth by the Man of Galilee. To do this our schools must be Christianized. The Bible [illegible] has been crowded out of the public schools and state institutions must be put back and made the leading textbook. Men and women filled with the spirit of the Master must be the teachers. The colleges that were once religious, [illegible] denominational schools must again have Christ enthroned [illegible] Teacher. The college [illegible] spiritual power and [illegible] established to do the work of the Master. [illegible] spiritual schools have begun this [illegible] work. They are [illegible] of fire sent down from [illegible] that [illegible] will spread throughout the world till it reaches the shores of eternity. Already they are sending out teachers of public schools, of art, of music, of expression, etc., as well as professors and presidents of colleges. Already the demand is far greater than the supply. They will hardly let enough remain to the senior year to make a respectable sized graduation class, so great is the need for such teachers. Already this revival of Christian education has begun. It is to be the leaven that shall leaven the whole lump." This is the cure for our nation's ills; yea, it is for the healing of all nations.

AFTER CONFERENCE.

By Rev. J. W. Sandell.

Mr. Editor: The three patronizing Conferences have had their annual gatherings and the preachers know their fields of labor for another year. Those of us who were so unfortunate as not to be able to attend the Conferences have missed a great occasion for social, intellectual and spiritual enjoyment. We have depended mainly on the correspondents of the New Orleans secular newspapers for information concerning the proceedings of the Conferences. In that way we learn that only five of the twenty-one superannuated preachers of the Mississippi Conference were present at the first roll-call. Others might have arrived later on, as this writer hoped to do. After long experience in the itinerancy the meeting of the Annual Conference is an important thing with all who have that experience. There are two principal causes of their absence at the roll-call: physical inability and scarcity of means for travelling. It is probable that one or the other of these causes accounts for the absence of so many of the superannuates of the Mississippi Conference this year.

Another item I noticed in the newspapers is the collection taken to furnish the Quarterly Review to this class of preachers in the Mississippi Conference.

Those who have been accustomed to reading the Review will appreciate this praiseworthy contribution. It would be in harmony with this action of the Conference for the great publishing interest of the M. E. Church, South, to send to the family of widows and orphans, who are Conference claimants, our connectional organ, the Nashville Christian Advocate. Is this too much for a great Church? The Mississippi Conference has increased the number of districts by forming a new one of parts of the others, and Bishop Morrison has given us five new presiding elders.

Turning to the correspondence from the Louisiana Conference a large class of applicants for admission on trial suggested the idea of dividing some of the circuits to make room for them. In reply to the Bishop's idea, a voice said, "Divide the circuits and take them all in." I like that spirit. This is work for all, and room should be made for the best work. There are many inquirers just after Conference about the preachers and their appointments. I have not seen a preacher who attended one of the Conferences.

Magnolia, Miss.

Sacrifice is simply love in action—the universal and spontaneous language of the sentiment in its intensity.—Frances Power Cobb.

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—IS BY—
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FOR RATES APPLY TO LOCAL MANAGER
Cumberland Telephone & Telegraph Co.
INCORPORATED.

THE [illegible] SESSION OF THE [illegible] CONFERENCE

[illegible]

[illegible] live on custard eggs awhile. So we did, and fared much better than we did in 1864, the year we lived at Tylertown, where we paid one dollar a pound for meat. It was war times, you see.

Well, we pulled through the year (1865) and had nearly $20 left of the $400 received. We never cease to love and thank Ely Gilbert. Wonder if Sister Bender, Ely's mother-in-law, still lives? What a help she was to us. I have never from that day to this left an unpaid store account on leaving a charge, and, by the grace of God, I never will. Why it is some preachers go in debt beyond their

MISSISSIPPI CONFERENCE REPORTS

[illegible]

B. F. [illegible], Chairman.
O. P. [illegible], Secretary.

REPORT ON CONFERENCE ENDOWMENT FUND

The trustees of the [illegible] Endowment Fund [illegible] funds entrusted to them.

It is very gratifying to us to [illegible] that during the recent depression in business, involving the shrinkage in values of securities, the[illegible]

COFFEE TALKS
No. 2
Strength
[illegible]
LUZIANNE COFFEE
[illegible] DOUBLE STRENGTH [illegible]
THE REILY-TAYLOR CO.
NEW ORLEANS, U. S. A.

[illegible]

Respectfully,
R. JONES, Secretary.

BOARD OF MISSIONS—No. 2.

To the Members of the Mississippi [illegible]

[illegible] We, your Board of Missions, [illegible] leave to submit this our Report [illegible] profoundly grateful to God [illegible] missionary interests. While the assessments have not been paid in full, yet we have been able to pay those serving missions the full amount appropriated to them.

We have raised an assessment this year for Foreign Missions of $12,[illegible], and for Domestic Missions $9,944.61.

Our collections this year for both Foreign and Domestic Missions amount to $[illegible] besides $655.00 for specials, which has been raised [illegible] Missionary Evangelist.

We feel that the cause of missions in our Conference has been specially stimulated [illegible] earnest efforts of Brother H. M. Ellis, who has been faithful in his work as Evangelist.

We note in his report to our Board that sixteen young ladies have volunteered themselves for missionary work.

The General Board of Missions last year received $545,523.00. The amount raised by the women [illegible] added to this makes our [illegible] $[illegible]716.00—our own Conference having raised $[illegible]. In addition to this several of our Sunday schools and churches, as well as individuals, have undertaken the support of missionaries.

Your Board is made to rejoice in the fact that there is a quickened missionary spirit among our people.

We have been delighted to have with us Dr. W. W. Pinson, one of the secretaries of the General Board, and Dr. John R. Nelson, the secretary of the Home Department.

They brought us messages of encouragement concerning the great cause which they represent. Dr. Nelson gave us information and we trust missionary enthusiasm, concerning the Home Department of missionary work, calling special attention to the foreign element with which our country is rapidly filling.

We recommend the Missionary Library Study Courses, supplied by the Young People's Department. Here we can get valuable books at less than their usual cost, and thus receive information which is so necessary for the largest service in our Lord's great cause.

We call attention of our pastors to the abundance of missionary literature in the form of tracts, etc., which may be had, without cost, on application to the Publishing House through our missionary secretaries at Nashville. We also call special attention of our pastors to "Go Forward." This valuable paper should be in every home in our Church. It comes with bright sparkling news from the field, thrills and inspires a missionary zeal which cannot be found so quickly in any other literature of the Church.

We rejoice with our Church in the marvelous progress of the Laymen's Missionary Movement. These brethren have thrown out the challenge to the Church to increase her contributions to missions this year to $1,000,0000. This means an increase of $234,000 over our contributions of last year. We rejoice that the laymen of our own Conference have perfected their organization by electing such officers as may be necessary for the largest success of their work. They have accepted $3,88[illegible] as their part of the $234,000, which is to be raised by March 31, 1909. They propose an active campaign in behalf of this great movement of our Church. Surely, God is leading the hosts of Israel as never before. His spirit is moving upon the hearts of the laymen of the Church for the greatest work of all the past. May God lead this mighty host from conquest to victory, so that there will be the proclamation of the gospel to the entire world in this generation.

A great advance in the missionary work has been made by the establishment of a Joint Commission representing the Board of Missions, Church Extension and the Womans' Home Mission society, whose policy is to open port missions along our Gulf Coast, providing religious advantages for the seamen, factory operatives and the hundreds of foreigners who are pouring into these ports.

We are glad to learn that our Training School at [illegible] Nashville has [illegible] an established institution [illegible] our Church [illegible] missionary zeal is [illegible] Church.

The Woman's Foreign and Home Missionary So[illegible] [illegible]. We most heart[illegible] [illegible] women of our Church [illegible] the work [illegible].

We [illegible] the appointment of Rev. W. T. [illegible] as Conference Missionary Secretary.

[illegible] presiding [illegible] First [illegible] Missionary [illegible] held in [illegible] years and [illegible]

[illegible] possible the [illegible] Domestic Missionary [illegible] ment in the early part of the year. The assessment for Domestic Missions for 1909 has been fixed at $11,400, and for Foreign Missions at $11,250. These have been apportioned as follows (see assessments in last week's issue).

The appropriations for the several mission charges are as follows:

[illegible]	
Magnolia	$150.00
Summit and E. McComb	100.00
Gallman	200.00
[illegible] and Mission	100.00
Poplarville	100.00
[illegible] St., Gulfport	400.00
[illegible]	100.00
Broad St., Hattiesburg	400.00
Laurel, 5th Avenue	200.00
Bay Springs	250.00
Summerland	300.00
Indian Mission	100.00
Rankin St.	150.00
Sharon	200.00
Jackson Circuit	100.00
Sanford and Mission	100.00
Warren Circuit	100.00
[illegible]	100.00
Lauderdale	150.00
Pearl St., Natchez	50.00
Washington	200.00
[illegible]	100.00
Woodville Circuit	100.00
Hamburg	100.00
Lintonia	100.00
Oloh	100.00
Hub	100.00
Osyka	100.00
Georgetown	100.00
Pearl River Mission	100.00
Ocean Springs and Oak St.	100.00
Pass Christian	500.00
Howison, Saucier and Wolf River	300.00
McLain	300.00
Laurel, Kingston	100.00
Ellisville and Ovett	350.00
Raleigh	200.00
Thomasville	100.00
Fannin	100.00
Camden	100.00
Mt. Olive and Mission	50.00
Vicksburg, South Washington	150.00
Leaksville	600.00
Wayne Circuit	150.00
Bucatunna	150.00
Mathersville	75.00
Wilkinson	50.00
Homochitto	150.00
Eucutta	150.00
[illegible]	150.00

It is understood that these appropriations will not be paid should the preacher in charge engage in teaching or other secular employment. Respectfully submitted.

W. G. FORSYTHE, President.
J. R. JONES, Secretary.

LAYMEN'S MISSIONARY MOVEMENT.

To the Bishop and Members of the Mississippi Conference—

Dear Brethren: We, your Committee on the Laymen's Missionary Movement, beg leave to report as follows:

We believe that this movement was born in prayer and recognize [illegible] the direct hand of God is in its progress.

We [illegible] the deepest gratitude [illegible] leaders [illegible] within [illegible] of the Missionary Conferences have taken [illegible] this great movement [illegible] in its infancy.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts; unequaled [illegible] in the State.

Second—The Health conditions, we rarely require the services of a physician.

Third—Our unusually skilled [illegible] of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France and our teachers of Music are graduated from the best Conservatories of America.

Fifth—The [illegible] Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that obtained in the University of Mississippi.

Seventh—The Library, which is larger and better [illegible] than that of [illegible] schools of the South.

Eighth—A strong Christian Influence dominating all [illegible].

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the Indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates who take high stand in the educational world than any other school in the State. It means something to hold a diploma of the Grenada College.

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Resolved, first. That we prayerfully pledge our [illegible] Annual Conference Leader, Judge A. G. Norrell, and Vice-Leader, Z. Z. Linton.

Resolved, second. That we endorse the expressed intent of our Conference Laymen's Committee to raise $6000 this year, $3,8[illegible] of which is the balance of our part of the $1,000,000 suggested at the Laymen's Missionary Conference at Chattanooga, and this amount at least is to be applied to the payment of the indebtedness on the home of which Dr. J. W. Lambuth lived, preached and died, and the ground upon which the Palmore Institute now stands, at Kobe, Japan. Respectfully submitted.

L. P. BROWN, Chairman.
J. O. WARE, Secretary.

SABBATH OBSERVANCE.

To the Bishop and Members of the Mississippi Conference:

Dear Brethren: We, your Committee on Sabbath Observance, beg leave to report as follows:

As a body of Christian ministers and laymen we are profoundly concerned for the honor and sanctity of the Christian Sabbath. We recognize its divine origin and authority, and the incalculable blessings that it has brought to the human race. The Sabbath was from the beginning a divine response to an inherent need of man's nature and an essential factor in his [illegible] development. Its restraining, quieting, uplifting influence was never so sorely needed as in this present rushing, rasping, [illegible] reckless age. Body, mind and soul cry out for a surcease from toil and for a season set apart for unbending and upbuilding.

It is with gratitude and favor, therefore, that we look upon every evidence of awakening interest in this behalf. We hail with joy the enactment in some quarters of our land of more adequate laws for Sabbath observance, and with yet greater pleasure the earnest and successful efforts in other [illegible] also an increasing appreciation of the spiritual import and value of the Christian Sabbath. [illegible] subject appeals strongly to the business and [illegible] ganized labor has hailed one of the commandments upon its time and strength in this regard and has joined with the church in raising remonstrance.

Much is being done likewise to impress upon the people the spiritual significance and worth of the Christian Sabbath. Among the agencies laboring to this end is the organization known as the Sunday League of America. Its object is to educate public sentiment, assisting pastors and good people generally in bringing Sunday work down to the minimum of mercy and necessity, checking Sunday amusements, and securing as quiet and thoughtful a day as possible. A communication from this Society, which was referred to this Committee, has been considered and in harmony with the action of our General Conference we cordially commend the Sunday League of America to the favor and co-operation of our ministers and members everywhere.

While devoutly thankful for these and other signs of activity and promise, we are not unmindful of the adverse forces at work nor of the crying needs of the situation. We are appalled as we contemplate the great and growing army of Sunday toilers in our land now four million strong. A large part of this labor is in plain violation of law and surely but a small fraction of it is in keeping with the modest claim of mercy and necessity.

We note also, with alarm the growing disposition to make of the Sabbath not a holy day, but a holiday. The question of Sunday amusements is one of increasing importance. With the steady influx of foreign blood and ideals the problem bids fair to become yet more complex and urgent. Sunday baseball, Sunday excursions, Sunday picnics and sporting trips and the like are already alluring many from the quiet home and from the sacred precincts of the house of God.

It behooves those who love the Lord and the Lord's Day, to cry aloud against these abuses and excesses. And in order to do so effectively we must see to it that our own skirts are clear. What we are and what we do may speak so loud that men cannot hear what we say. The preacher who goes for his Sunday mail and reads his Sunday paper, and boards his Sunday train, can, with poor grace and less power, exhort his people to observe the Christian Sabbath. Godly example and earnest, persistent effort on the part of the ministers and members of the Church of Christ are the factors which render the ultimate solution of this great problem easy and certain. Respectfully submitted,

JAS. N. WARE, Chairman.
E. W. LIPSCOMB, Secretary.

TEMPERANCE.

To the Bishop and Members of the Mississippi Conference—

Dear Brethren: We, your Committee on Temperance beg to submit the following report:

In viewing the temperance situation our hearts are warmed with profound gratitude to Almighty God for the momentum it has acquired and the extent to which this, one of the greatest movements of the age, has spread.

We note with gratification the several States that have already gone solidly for prohibition, among which is numbered our own beloved State.

We praise God and commend our Legislature for the statutory enactment at its sitting in February—that becomes effective Jan. 1, 1909, which rids our State of the open saloon and makes solicitation, for [illegible]

[illegible]

[illegible] ROBERTS, Chairman.
A. B. [illegible], Secretary.

PUBLISHING INTERESTS.

To the Bishop and Members of the Mississippi Conference—

Dear Brethren: We, your Committee [illegible] consider the Publishing Interests [illegible] specifically [illegible] the following [illegible] organizations.

First, we [illegible] of the Publishing House [illegible] as well as the increased volume of [illegible] the Branch House at Dallas. The [illegible] during the year have [illegible]

In this connection we heartily commend Rev. G. W. Bachman, [illegible] our territory and [illegible] call attention of our [illegible] the History of Methodism in Mississippi, by Rev. John G. Jones, [illegible] member of this Conference. The second volume is just from the press and contains information that we all should have. These two volumes should be in the library of every Methodist [illegible] the State and ought to be read by all of our members.

We are gratified [illegible] the Nashville Christian Advocate, the Epworth Era and the Quarterly Review have been [illegible] during the year. The circulation of the Review has considerably increased. Basing our opinion upon certain editorial utterances in the paper we do not regard the editor-in-chief of the Advocate as a safe man to be in charge of the General Organ of the Church.

We cannot speak in too high praise of the Epworth Era and we entreat our pastors to labor for its increased circulation and request them to encourage our young people to read it. The importance and excellence of the Review make it indispensable to the pastors. It is worthy of a place in every library throughout the land and could be profitably read by the entire membership of the Church.

We commend Go Forward as one of the best missionary periodicals published in the world and recommend that the pastors strive to put it into every Methodist home within the bounds of the Conference. Nothing will do more to stimulate missionary enthusiasm and cause our people to give of their means to send the Gospel to all the world.

As to our Sunday School Literature, we do not believe that it is surpassed by that of any other

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[illegible] in the world. Two new periodicals, the Adult Student and the Primary Teacher, deserve special mention. The recent changes in the literature [illegible] with the hearty approval and we wish to [illegible] very highest [illegible] for the Sunday School Editor.

We would make mention of The Quiet Hour as a helpful periodical to all devotional students of the Bible.

Our Conference Organ, the New Orleans Christian Advocate, merits our special attention and deserves our most cordial and loyal support. It is essential to our work and we should be untiring in our efforts to increase its circulation within our bounds. The pastors are hereby urged to [illegible] new subscribers to the paper and to induce, if possible, every old subscriber to renew. We commend the action of the Publishing Committee of the three patronizing Conferences in re-electing Dr. John W. Boswell to the editorial chair for another year. The paper is in safe hands and we can rest assured that it will continue to be the power for good that it has been during the years gone by. We recommend the reappointment of M. L. Burton, W. H. Lewis, and C. W. [illegible] as members of the Publishing Committee of the Advocate. Respectfully submitted,

J. W. WARD, Chairman.
D. SCARBOROUGH, Secretary.

EPWORTH LEAGUE BOARD.

To the Bishop and Members of the Mississippi Conference—

Dear Brethren: We are gratified to learn through the report of the General Secretary, Dr. H. M. Du Bose, that the Epworth League in its various departments is in a healthful condition and making steady progress towards the end for which it exists. This report shows that according to the General Minutes, the entire membership of the League is 127,924, an increase of 4,233 for the past year. Within our own Conference the statistics for the year just closing show a slight increase in the number of Senior and Junior Leagues and a slight decrease in the membership of both Senior and Junior Leagues.

The General Secretary instructs your Board that an International Conference of Epworth Leagues will be held at Seattle, July 7-11, of next year.

Your Board names Rev. T. B. Clifford as correspondent for the League Column of the New Orleans Christian Advocate and urges that the Leagues of the Conference communicate to Brother Clifford such items of League news as should find place in this column.

At the solicitation of the Editor of the League Column of the Advocate, we undertake to prepare the League Prayer-Meeting Topic for the second Sunday in each month, and the matter of such preparation is committed to Dr. H. W. Featherstun.

The League Conference for the coming year will be held at Montrose, June 17-20. Once more the Board urges the pastors to bear these dates in mind and make their plans to attend and to secure representative attendance from their Leagues, or, in case they have no Leagues, from their pastoral charges.

We commend the Seashore Epworth League Assembly for training in Christian service.

It is the sense of your Board that all our educational institutions should encourage the organization of Leagues among their student bodies. (Signed)

H. WALTER FEATHERSTUN, Pres.
JOHN A. MOORE, Sec.,
For the Board.

SUNDAY SCHOOL BOARD.

To the Bishop and Members of the Mississippi Conference—

Dear Brethren: The Sunday School Board begs leave to report as follows:

The Sunday School work of our Conference is in a healthy condition. During the past year, we, in conjunction with the North Mississippi Conference, held in the city of Durant a Sunday School Superintendent's Institute. We had with us as speakers Brother Pepper, of Memphis, Tenn.; Brother Green, of Opelika, Ala.; Brother French; Dr. and Mrs. Hamil, of Nashville, Tenn., and local talent. More than one hundred leading Sunday School workers were in attendance. Dr. Hamil pronounced it the finest of the kind he had ever attended. By request of those in attendance, a similar Institute will be held during the present year within the bounds of our Conference. A Teachers' Institute was held in Port Gibson in October, which has quickened the Sabbath School spirit of the western section of the Conference. We have planned six such gatherings during the year 1909.

The Board is urging a more systematic work in the Sabbath School; the organization of Adult Bible Classes; Teacher's Training Courses, and other effective agencies in Sabbath School work.

We take great pleasure in expressing our appreciation of the Sunday School literature now issuing from our Publishing House, and deprecate the fact that any School should get its consent to turn to any other source for Sunday School supplies. As rapidly as the Sunday School Editor can lay his hands on available talent, he is filling in the niches.

We have greatly appreciated the presence of Brother French with his magnificent exhibit of supplies, and feel sure that we express the sentiment of the Conference when we thank him for what he is doing. Would urge upon our brethren a consideration of the advisability of holding all the Sunday School missionary money either as a surplus or, what is better, give it special direction and join the living link.

Respectfully submitted,

B. F. LEWIS, Chairman.

AMERICAN BIBLE SOCIETY.

We your Bible Society Board, beg leave to report as follows:

The American Bible Society cause appeals to us with the same emphasis as the cause of missions, for it sends out the Word of God in many languages to the mission fields. It stands on the same footing with the missionary cause since the question is asked at every Quarterly Conference, "What is being done for the American Bible Society?" as well as "What is being done for the cause of missions?"

Your Board is glad to report that due attention is being given this cause in the bounds of our Conference; though there is not as much reported this year as last.

The assessment for the Conference was $1,800, and the amount collected $1,377. This leaves a deficit of $429.

We recommend the assessment for 1909 of $1,800, apportioned to the Districts as follows:

Brookhaven District	$225
Hattiesburg District	225
Jackson District	225
Newton District	225
Natchez District	210
Meridian District	225
Seashore District	250
Vicksburg District	225
	215

Fraternally submitted,

R. BRADLY, Chairman;
H. MELLARD, Sec.;
W. A. TERRY, Treas.

ORPHAN'S HOME.

To the Mississipi Annual Conference—

Dear Brethren: Your Board of Trustees of Mississippi Orphan's Home beg leave to submit this, their annual report:

The affairs of the Home for the current year have moved along with delightful smoothness, so far as this Board is advised. The management has been most satisfactory to the Board and we are impressed with the [illegible] that no mistake was made when Brother Williams was selected for the difficult and delicate task of caring for this great benevolence. Nor do we believe that he made any mistake in accepting the great trust. We are well assured that the work suits him and as well that he suits the work. The task involved in the tending and proper care as well as the rearing and training of so many young lives, involving issues for time and eternity, entitles those to whom it is committed to the prayers, sympathy and patience of every lover of his race. Brother Williams and his noble, efficient helpers merit and should receive the loving sympathy and general concern of every Methodist in Mississippi charged as they are with the care of those children of the Church who have been in God's providence committed to our keeping.

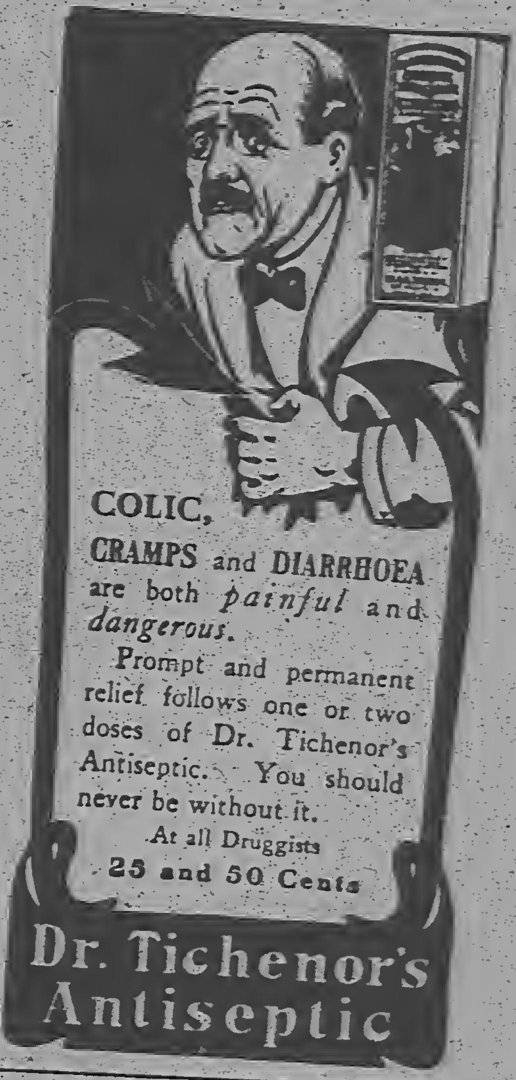
From statistics furnished by Brother W. M. Williams, the Manager, we report as follows:

Number of children in the Home Dec. 1, 1907	99
Number received since Dec. 1, 1907	65
Number of former inmates returned to Home	2
Total in Home and received	166
Number taken out by relatives	27
Adopted by others	2
Total number	29
Number now under care of Home	137
Money received by Manager since Dec. 1, 1907	$15,007.21
Money disbursed by Manager	13,133.25
Balance in treasury Nov. 16, 1908	1,873.96

The Manager's historical comment for the year is submitted by us in his own language, the eloquence of which consists in the significance of the interesting facts related:

"None have died during the year. We have had remarkably good health. We have five girls and two boys at college. Whitworth college and Port Gibson Female College kindly offered to take our girls at fifty dollars per session for board, tuition, etc., the girls working in the dining room, etc. Montrose Training School takes one of our girls free of tuition, and Sister Abney gives her board free. The other girls are provided for by friends. One boy at Millsaps, without charges; one at Oxford Training School, has money to pay his own way. We have a good school, with three good teachers, the Primary Teacher giving music lessons to eighteen children. We have Sunday School, Epworth League and preaching every Sunday. Twenty of the children have joined the Church this year. About half are members of the Church. We have made many improvements this year; we have had the front yard leveled and graded, which adds very much to the appearance of the place. We have put down a good plank walk from the Home to Millsaps College, which enables us to get to the car line when it rains, and is very helpful when it is dry. We have bought more cows, two horses, a new two-horse wagon, farm implements and other machinery. We sold the electrical engine and dynamo for $200. Have collected $100 and $100 is still due. Our improvements amount to about $1000. We began this year somewhat in debt. Our expenses including the improvements exceeded our monthly income. Our Work-Day receipts brought us out of debt and gave us a nice balance. I hope you will recommend this to be observed next year. I am more convinced than ever that the regular monthly contribution system in the two Conferences would give us all the funds we need for our running expenses. I hope you will urge this in your report. The good women all over the State have been very liberal and wise in their donations of clothing and sewing. I believe the children are better provided for than ever before, and I think they are better satisfied and more ambitious. We need a new cow barn, a concrete walk to the street and in front of building. We need additional room, we are full now. We need dormitory for large girls; we need a school separate from the main building. We have seven matrons and an assistant manager."

The Board heartily concurs in the views of the Manager as to the great value of the stated monthly contribution system adopted by many churches in the two Conferences. On his authority is stated that those churches using the regular monthly plan were those from whom the most liberal sums came on the "Work-Day" and "Thanksgiving occasions."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The terms of office of Brothers R. L. Bennett and H. M. Ellis expire with the session of the Mississippi Conference, and we recommend the election of their successors.

We believe the adoption of the "Work-Day" plan used this year for the first time is valuable.

We recommend the adoption of plans for the enlargement of facilities by the erection of a new dormitory and school building as soon as a way can be devised for financing the work.

We request the Bishop presiding at the session of the Mississippi Conference to appoint Brother W. M. Williams as Manager for the Mississippi Orphans' Home for the next Conference year.

Respectfully submitted,

JNO. H. SHERRARD, President,
R. L. BENNETT,
Committee.

RESCUE HOME.

Whereas, There are many fallen women in the bounds of our Mississippi Conference for whose salvation very little, if anything at all, is being done, and whereas,

One of the greatest difficulties in the way of their reclamation is the fact that there is no place open to them should they be induced to forsake the life of sin, therefore, be it

Resolved, That a committee of three preachers, two laymen and the president and first vice-president of the Woman's Home Mission Society of the Mississippi Conference be appointed to consider the advisability of establishing a Rescue Home somewhere within our Conference bounds; and, if in their godly judgment such course be thought advisable, they be authorized to select a suitable location and proceed with the building and operation of the institution; and that they be requested to make a full report of their action to the next session of our Annual Conference.

Signed by: J. T. Abney, H. M. Ellis, H. F. Tatum, J. E. B. Bluet, P. H. Howse, Chas. W. Crisler, W. B. Lewis, Robert Selby, Wm. H. LaPrade, D. E. Kelly.

BOARD OF CHURCH EXTENSION.

To the Bishop and Members of the Mississippi Conference—

Dear Brethren: Your Board having made careful

(Continued on Page. 10.)

Christian Advocate.

REV. JOHN W. BOSWELL, D.D. Editor.
REV. H. WHITEHEAD Ass't Editor.
CHARLES C. CHALMERS, Publisher.

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MISSISSIPPI CONFERENCE—Rev. M. L. Burton, Rev. W. H. Lewis, Rev. C. W. Crisler.
NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J. Sullivan, D.D., Rev. J. T. Mitchell, Rev. W. W. Woollard.

THE NEW YEAR

Before this paper reaches our readers the New Year 1909 will have dawned. Its coming should awaken in us serious reflections. The blessings of the past have been many and richly enjoyed, but not always with gratitude to God who gave them. Opportunities have been many, both for self-improvement and the betterment of the condition of our fellow-men, but they have too often gone by unimproved. We should be thankful that life has been graciously spared, that blessings still abound, and that all opportunities have not gone forever. We cannot recall the past, nor make full amendment for past ingratitude and negligence, but we may come to God in penitence and promise him better service in the future.

God is good; he will forgive our shortcomings and misdoings, and give us grace to keep our promises and to help us in our weakness. At the beginning of the year is a suitable time for straightening up our accounts and starting afresh—knowing exactly how we stand. Good business men do this, and prepare themselves for any emergency that may arise. Why should not Christians examine themselves and prove themselves before God? A double blessing will come to the man who does: he will receive a consciousness of divine favor, and effectually prove the promise of the Father who says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

To the thousands of our friends who love and receive this ADVOCATE we send greetings, wishing for them not only a happy New Year, but praying for them the blessings of peace and providence and grace. May it be the happiest and best year they ever experienced! Amen!

THE CHURCH AS A CENTER.

We sometimes [illegible]

Then it is hard for us to understand why some members never fail to attend service upon some occasions, but wholly neglect to give [illegible] for the benefit of their presence, when [illegible] necessity why some who neglect the Sunday-school, the prayer-meeting, and other means for spiritual advancement, are among the most active and useful in efforts to promote the temporal interests of the church. We do not say that such members do not grow in grace, but we think we express the truth when we say if they do grow, it is not a commensurate growth resulting in a well developed Christian character.

The church should be the center, therefore, the great center of attraction. It should draw together every man, woman and child, making each a source of strength and inspiration. And this, together with [illegible] the religious life it would be, through the part of all there, was faithful attendance upon the means of grace.

First of all, as some one has said, the church should be the center as a place of worship. Of course, people can worship anywhere, but Christians should understand that worship is not alone for private satisfaction. In gaining God's people must come together as a congregation of worshipers. There is no other way to impress the world. The man who worships only in private will either cease to worship at all, else he will become a recluse and lose all interest in his fellow-men. The time was when the man who kept most out of sight of the world was regarded as the sainted man, but that day has gone forever.

The church should be the center of all organized Christian activities. No one but [illegible] thinks [illegible] church is a successful church, [illegible] it is not absolutely necessary to the success of the church to organize "clubs" or "societies" with officers and committees, each charged with a separate duty. As prosperous days as Methodism ever saw was when the church, without societies of any kind, sent out each member as a personal worker, and the influence of each worker was felt. But population has increased, times and methods have changed, and all things considered it is best now, and possibly the only way to do the needed work is through organized societies. At any rate, our livest and most flourishing churches are those that have the best organized and most active societies.

The church to-day without a good well-conducted Sunday-school amounts to nothing. The church whose women are not banded together to work as an Aid Society, or a Home Mission Society, or a Foreign Mission Society is behind the times, and looked upon as lagging in the Lord's vineyard. And the Epworth League, as the youngest child of the church, is utilizing the life and talent of our young people, and bids fair to aid in the development of both the spiritual and temporal interests of the kingdom. The [illegible]

In this connection we might [illegible] the church should be the center of social [illegible] the members. [illegible] we would not [illegible] sound and unobjectionable [illegible] in saying that a Christian's [illegible] pleasure should be found among the members of his own church. And this we think is also [illegible] the case in those churches in which the members are strongly attached [illegible]

It is true that the social standing of [illegible]

[illegible] We say this [illegible] that the members of [illegible] church are under obligation to make [illegible] each other.

If all our churches were centers of worship and all forms of Christian activity and social life, they would indeed be a happy and a potent [illegible] agency for the spread of Scriptural holiness over the land.

INTERCOLLEGIATE GAMES.

At the recent session of the Mississippi Conference a resolution was passed reaffirming the position taken years ago in regard to our church schools engaging in athletic games with other schools. The Conference was emphatic in its position. We learn from the secular papers that the students of Millsaps College held an indignation meeting, and petitioned the college authorities to ignore the action of the Conference. We are sorry the boys took such action, and we hope they will reconsider. Of course, the faculty and trustees will not ignore the voice of the Conferences—the North Mississippi as well as the Mississippi. Both Conferences are a unit on the question. Nothing has been said in the North Mississippi for several years on the subject. Its position is well defined and understood, and is recorded on the journals unrepealed.

PERSONAL.

Rev. E. K. Means preached at Louisiana Avenue Church in this city last Sunday morning. He was en route to his new appointment at Monroe.

Rev. Geo. P. Fikes, appointed as supply on Walnut Grove Circuit, Mississippi Conference, hopes to do an acceptable year's work for the Master.

Those who desire to reach Rev. W. G. Harlan are requested to address him at Haynesville, La., from which point mail will be forwarded when necessary.

Rev. M. A. Burns, writing from Okolona, Miss., says: "Have moved into our new home and started off well for the new year" in his charge, the Okolona circuit.

Rev. W. D. McCullough has had a spell of the "grippe" since Conference, but is rapidly recovering, and will be upon his new work at Leland at once.

Rev. J. A. Bowen does not forget the ADVOCATE, nor his many friends in Mississippi. He is happy in his charge, Holmes Street, Huntsville, Ala., and is looking for a year of prosperity.

Rev. G. T. Sledge, pastor at Beulah, Colo., who has been visiting in Mississippi, is now in southwest Louisiana, where he will spend a few weeks with relatives. We acknowledge a pleasant call at this office.

Rev. J. M. Alford has met his first appointment at Bogalusa and is well-pleased. He was "cordially greeted and the people seem delighted to have a resident pastor. This is a promising field and if properly managed will, in a short time, be one of the strong churches in Louisiana Methodism."

The new pastor at First Church, Baton Rouge, Rev. J. M. Henry, has been enthusiastically received. He passed through this city en route to a meeting of the Secretaries of the Conference Mission Boards, to be held in Nashville the 30th and 31st insts.

Rev. W. A. Bowlin preached his first sermon in his new charge, Smithville Circuit, the first Sunday after Conference. He is well pleased with the outlook, and expects a good year. His work embraces a beautiful section of country; is rich, and well watered, and is rapidly developing.

We are requested to announce through the ADVOCATE that Rev. G. D. Purcell goes to Boyce, and that Rev. J. W. Elliot remains at Selma, both Louisiana towns; also that Rev. W. R. Whatley will supply the Chicot Circuit. These changes have been made since Conference with consent of Bishop Ward.

Rev. H. M. Ellis had a "royal reception" at Brookhaven. Now for a royal wife! Were we disposed to envy any preacher, 'tis the one who has the opportunity to preach to a multitude of young people—girls or boys. Great is Brother Ellis' opportunity and responsibility before the girls of Whitworth College.

Rev. N. E. Joyner, while arranging to open institutional work in Royal Street, this city, left on Monday last for Nashville. It is understood that Brother Joyner will visit not only Nashville, but other cities, with a view to acquainting himself with the most approved methods of conducting such "Forward Movements."

Rev. R. W. Tucker has entered hopefully upon the work as presiding elder of the Ruston District, and purposes, if possible, to give God and the Church the best year's work of his life. Brother Tucker has just closed a full term on the Baton Rouge District. He greatly endeared himself to the preachers and people of the District.

Mr. T. V. Ellzey, Secretary of the Louisiana Sunday School Association, is very busy completing the plans for a house-to-house visitation of the city of New Orleans. This is a large undertaking, but such a religious census of the city will be very helpful to all the denominations taking part in it. Jan. 21, 1909, has been set as the date for the canvass.

Rev. J. H. Holder, returned to Booneville Station, was cordially received by the church, and he is greeted by large congregations at each service. Everything has started off well.

Rev. R. T. Nolen, appointed to Pinola Circuit, is well pleased with his new charge. He has already sent us some new subscriptions to the ADVOCATE, and hopes to send in many more.

Rev. W. W. Drake, after four years of service as pastor at Crowley, has left the church with the good wishes of all the people. He was highly esteemed, both for the "work's sake" and his own sake. He gave of his best to the Church, and to him was largely due the defeat of the liquor forces, which put Acadia Parish in the dry column. Brother Drake will do good work at Lake Charles.

Dr. F. R. Hill entered upon his work at First Church last Sunday. He made a profound impression on his hearers, taking for his subject, "The Drawing Power of the Son of Man." Dr. Hill was pastor of this church many years ago. Very few who were blessed under his ministry then heard him at the beginning of his present term. We thank the Doctor for a friendly visit on Monday morning. He is comfortably located in the parsonage at 5830 Prytania street.

Rev. J. W. Rogers, writing from Water Valley, Miss., says: "We enter upon the new Conference year at Main Street with renewed zeal and determination to do good things for our Master. The people received us kindly, the good women having prepared a warm supper for us, giving us a cordial welcome. After inspecting the pantry we thought, 'It is good to be here;' also, 'We do not expect to overlook the interests of the ADVOCATE during this year.'"

We are assured by a private letter from Bay St. Louis, Miss., that the *Seacoast Echo* speaks the sentiments of the Church and community when it says of Rev. B. F. Lewis: "A gentleman, scholar and friend, by his activity in all things pertaining to church, home, school and as a public citizen generally, has closely identified himself in such a commendable manner as to make his presence in the future in our midst well-nigh indispensable. He has the best wishes of this community for the future. His short stay here has been prolific of much good."

CHANGES IN LOUISIANA CONFERENCE

My Dear Dr. Boswell: Please announce the following changes in the appointments of the Louisiana Conference: Rev. L. A. Humphreys goes to Lake Providence; the Rev. J. M. Brown to Waterproof, and the Rev. W. Wooton to Arcadia. Yours cordially, SETH WARD.

Dec. 21, 1908.

THE NEW CHURCH AT AMITE CITY, LA.

Work is progressing satisfactorily on our new church at Amite City (a picture of which given on our first page is made from the architect's drawing), and the indications are that the building will be completed in every particular and ready for use on or before the 1st of March. The cost of the new building will approximate $6,000, exclusive of furnishings, and we expect to owe less than $2,000 at the time of completion. New pews and other necessary furniture will have to be provided somehow, as everything in the old building was completely wrecked or badly damaged in the cyclone of April 24, 1908.

The Board of Church Extension has given us generous assistance in our time of need, and the substantial help of friends, churches, Epworth Leagues and Sunday Schools enables us to repair most of the damage done to the parsonage. We are truly grateful for the assistance rendered, and prospects for the success and usefulness of our church at this place were never brighter than they are to-day.

In 1906 Amite City raised for all purposes $1,225.07; in 1907, $2,574.90; in 1908, in spite of the cyclone and heavy losses by our people, the church raised for all purposes $3,137.70. Thus it is seen that our people are growing in the grace of liberality, and they are also growing in spirituality.

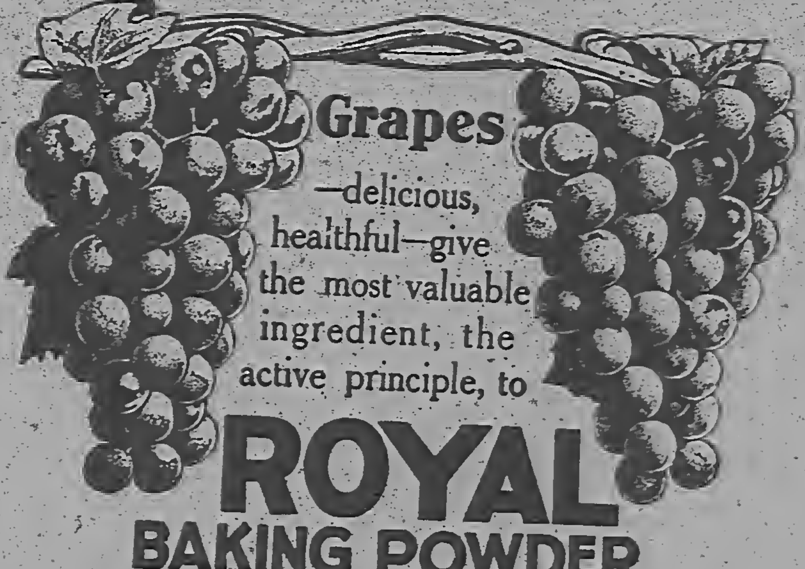
The new Conference year has opened up well, and the outlook is encouraging. Fraternally,

L. C. WILSON, P. C.

Amite City, La., Dec. 28, 1908.

NOTICE.

Any one going direct from this city to Little Rock, Ark., will confer a favor on a Methodist preacher (and may realize some benefit) by sending me a postal card saying when and where I can call and see them. F. D. Van Valkenburgh, 1548 Magazine street, New Orleans, La.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study of all matters referred to them respectfully submit that their report. In addition to the formal report of the General Board we were favored with the presence of Dr. J. D. Hammond, General Secretary of Education, who outlined fully the plans and purposes of that Board.

The work of Educational Extension which has become so important a feature of our Church is worthy of our heartiest support. Despite the financial depression which has fallen so heavily upon our Southland, the increase in valuation of plants, buildings and equipments for the year is most gratifying. There has also been an increase of nearly 60,000 volumes in the various libraries and an addition of $155,247 to the endowments of our institutions.

In this connection it is becoming that we express our appreciation of the presence and utterances of Rev. John W. Gilbert, Secretary of Education of the C. M. E. Church, and Agent of the M. E. Church, South, under the auspices of our General Board.

The proceedings of the fourteenth session of the Board of education held in the month of May in the city of Atlanta is recommended as both a source of information and inspiration to our pastors.

Rev. James E. McCulloch, Superintendent of the Methodist Training School for Christian Workers, represented the work being done by that department. That much of that character of training is greatly needed is apparent to all, and we most cheerfully recommend this school to those preparing as laborers for the vineyard.

Neither the Vanderbilt University nor the Correspondence School were represented to your Board; however, we would pledge our hearty support to both and our fullest endorsement of the work of the Correspondence Department. The proposition which was made to your body by the citizens of Lockhart, looking to the establishing of a High School at that point has received our careful consideration, and while as friends of higher education, we appreciate the tender made to our Church, we do not think it wise or prudent to accept.

CONFERENCE SCHOOLS.

The reports which have come to your Board from the five institutions under your supervision, are encouraging in the highest degree, and indicate by every token the wisdom of their maintenance.

PORT GIBSON.

That oldest of the groups which seemed for a season to languish and aroused apprehensions in the minds of her friends as to her future usefulness, has under the wise management of Rev. H. G. Hawkins, taken on a new life and spirit, which betokens great good for the young women of the section from which she draws. We recommend the appointment of Rev. H. G. Hawkins as president of the College. We recommend for your confirmation as Trustees of the College, John L. Gaddis, J. B. Allen, H. H. Crisler, L. A. Smith, H. C. Mounger and F. A. McLain.

MISSISSIPPI CONFERENCE TRAINING SCHOOL.

After hearing reports from representatives of the Institution, in addition to the report of the Board of Trustees, your Board is of opinion that no more necessary or worthy claim has come for your recognition. From every consideration this Institution appeals to us for support and patronage. Strictly a high school, it does not in any wise conflict with those doing college work. We recommend the appointment of Rev. W. A. Betts as president. We recommend for your confirmation as Trustees, James M. Weems, T. J. O'Neil, W. W. Moore, P. L. Blackwell, C. T. Neill, T. J. Sartor, Dr. W. C. Lamb, A. M. Broadfoot, J. W. Abney, James Hand, J. J. Golden, J. T. Gamage and the pastors of Newton and the First Church at Laurel. We recommend the appointment of W. W. Moore as Financial Agent.

EDWARD McGEHEE COLLEGE.

The Trustees of this Institution have had before us a very gratifying report, and from which we gather that this school is well worthy of our endorsement, and the patronage of our people. Its president, Miss Swanson, is a woman of exceptional merit and has with her excellent faculty won the esteem of all who are acquainted with their work. We recommend the following for confirmation as Trustees, D. C. Bramlette, H. B. McGehee, J. H. Jones, J. H. Sessions, T. O. Woods, L. T. Ventress, J. K. Sessions, W. C. Perkins, W. P. S. Ventress, W. W. Dickson, W. A. Dickson, L. W. Magruder, Robt. Lewis and C. G. McGehee.

WHITWORTH COLLEGE.

No report has come before your Board from this Institution. From a small folder which has come into our hands, and statements made by the president, we are warranted in concluding that the best of work is being done, and that the Institution is on the high-tide of prosperity. Under the skilled hand of Dr. I. W. Cooper who has associated with him a faculty of eighteen trained teachers and workers, we may well feel a pride in this great school for young women. Two hundred and twenty-three students have been enrolled to date. Property and improvements amounting to two thousand dollars have been added during the year. We recommend the appointment of Rev. I. W. Cooper, D.D., as president. We recommend for confirmation as Trustees, A. B. Conally, Dr. J. T. B. Berry and F. B. Catchings.

MILLSAPS COLLEGE.

Too much cannot be said in appreciation of the work being done by this highly-favored Institution, which has within its brief history of sixteen years taken rank among the very oldest and best of our colleges. The splendid record made, the strong faculty sustained and the excellent class of work done is strikingly attested by the high standing and character of her numerous alumni. With unalloyed pleasure we call attention to the exemplary conduct and splendid moral and religious spirit of the student-body. Through the generosity of Maj. R. W. Millsaps, and the untiring efforts of your Commissioner, Rev. T. W. Lewis, one hundred and forty-seven thousand two hundred dollars, have been added to the endowment during the year. Of the $51,000 subscribed, $37,000 remains unpaid. We would respectfully urge the early payment of these obligations and also commend Millsaps College as worthy of any gifts and bequests, which our people may be disposed to contribute. During the present session two hundred and seventy-two students have matriculated: twenty-four of whom are preparing for the ministry, and thirty-four, the sons of our preachers. We recommend the election of the following as Trustees: J. L. Dantzler, W. B. Lewis, A. F. Watkins, and I. C. Enochs.

Your Board notes with pleasure the liberality of the Conference in its response to the appeals of Rev. J. W. Gilbert of $218 for Paine Institute, and to Rev. S. J. Tubby of $185.50 for the erection of a school building for the Choctaws.

In view of the great movement looking to the endowment of a chair in Vanderbilt University for the education of preachers and Sunday School workers, your Board has appointed a committee composed of R. Selby, H. W. VanHook, R. W. Millsaps, J. A. McLeod and T. B. Holloman to co-operate with the Sunday School Board in securing greater prominence in the observance of Children's Day, and increasing the collections therefrom. We recommend the appointment of R. Selby as Conference Secretary of Education.

EDUCATIONAL STATISTICS.

Number of Institutions, 5. Endowment, $250,500. Value of property, $369,000. Number of officers and teachers, 55; students, 903.

FINANCIAL REPORT.

Receipts and disbursements—

Received from collections	$3,695 05
Disbursements as follows—	
T. B. Holloman expense account	$ 5 10
J. R. Jones expense account	5 10
R. Selby, Conf. Ed. Sec., expense acc't	50 85
R. Selby, expense for 1909	60 00
Printing Minutes	47 50
Millsaps College	1,932 60
General Board	950 22
Port Gibson College	322 10
Conference Training School	322 10
Total	$3,695 57

Increase over 1907	$ [illegible]
Special on Paine Annex	[illegible]
Special for Indians	[illegible]

We recommend the following assessments for 1909:

Millsaps College	$3000 [illegible]
Educational Extension	[illegible]
Conference Training School	[illegible]
Total	$4,[illegible]

We apportion this amount as follows:

Brookhaven District	$ [illegible]
Newton District	[illegible]
Jackson District	[illegible]
Vicksburg District	[illegible]
Natchez District	[illegible]
Meridian District	[illegible]
Hattiesburg District	[illegible]
Seashore District	625 00
Total	$4,[illegible] 00

Ministerial Aid Fund—

Balance on hand Dec. 14, 1907	$378 15
Payment on Loans	63 45
Total on hand Dec. 5, 1908	$441 60
Disbursements Jan. 4, 1908—	
To O. G. Andrews	$ 50 00
Balance in Bank	[illegible] 60

Respectfully submitted,

W. H. LaPRADE, President.
T. B. HOLLOMAN, Secretary.

BOARD OF CHURCH EXTENSION.

To the Bishop and Members of the Mississippi Conference—

Dear Brethren: We, your Board of Church Extension, beg leave to report as follows:

We have had placed in our hands a communication from Dr. W. F. McMurray, General Secretary, which shows that much progress has been made in this work during the past year. The total receipts from all sources were $12,798.40, in excess of any previous year. The Loan Fund capital has been increased by $32,015.44 for the year. This amount does not include Loan Fund Day Collections. During the past year the Conference Boards have paid 371 grants aggregating $52,322.69 and the General Board 187 grants, amounting to $58,923.52 in donation and $61,531.50 in loans.

The Washington City Enterprise is making progress slowly, but surely, and we commend the work to the members of our Conference.

Again we would call the attention of our people to the Saving Department of this great work, and would recommend that any congregation which has building funds on hand and are not yet ready to build, confer with Dr. W. F. McMurray concerning the investment of its funds until it is ready to build.

Inasmuch as all churches of any worth to-day are being built with special reference to the Sunday School work, we would urge upon our pastors and Sunday School superintendents the importance of giving the children a chance to make their Birthday Offerings to this fund. Dr. McMurray will furnish you with collection jars for same without cost.

We have had before us fifteen applications, all in due form, and two other churches represented by the pastors, whose applications have been lost.

The Treasurer's Report for the year 1908 makes the following showing:

Balance in treasury from last year	$ 15 35
To cash from collections on assessments 1908	3819 19
Total	$3834 54
Disbursements as follows—	
By Cash to Dr. W. F. McMurray, Gen. Sec.	$1909 [illegible]
By Cash to Expense Account Executive Com	19 [illegible]
By Cash to Printing Minutes	47 50
By Cash Donated to Churches	1840 00
Balance in Treasury	17 81
Total	$3834 54

This report shows an increase of only $38.69 over last year's contribution, and which is only seventy-four per cent. of the Assessment for 1908.

After careful consideration of the needs of each claim before us, your Board has made the following Grants:

La Branch St., McComb	$ 140 00
Bassfield	200 00
Bethel	50 00
Handsboro	50 00
Richton	175 00

(Continued on Page Eleven.)

The Home Circle.

A FUNNY PRESENT.

One Christmas Grandma Melville sent something from the farm to be hung on the Christmas tree for Ava.

It was alive, so it couldn't really be hung, you know. It was snow-white, but it wasn't a rabbit with his winter coat on. It had feathers and a pair of [illegible]ght eyes, but it wasn't one of Grandma Melv[illegible] doves, not a bit of it.

Papa made a little cage for it by nailing slats across a box, and then he put it behind the Christmas tree.

They unloaded the Christmas tree in the afternoon, because there were lots of little cousins who must get home before dark; but, when the blinds were shut tight and the lamps lighted, it was a good deal like night-time.

All of a sudden, breaking right through the talk and laughter, came a sharp little "Cut-cut-cut-cut-da-cut! Cut-cut-ker-da-cut-da-cut-da-cut!"

"What is it? Oh, what is it?" cried Ave.

"What do you guess?" asked papa, laughing.

"It sounds like a hen-biddy," said Ava, "but maybe it's a turkle."

Then everybody laughed, and papa pulled the little ca[illegible]e out from behind the tree.

"It is a hen-biddy!" cried Ava.

Sure enough. There was a snow-white little hen. And as true as you live, the snow-white little hen had laid a snow-white little egg.

"Oh! oh!" cried Ava. "Hers gave me a present all herself; and her name's Snowball."

And almost every day all winter Snowball gave Ava an egg for her breakfast next morning.—Youth's Companion.

SALLY SWEET-SHOE.

"How did we celebrate holidays in Stroudwater when I was a boy?" repeated Greatuncle Ned. "Oh, we met at somebody's house and had a candy scrape. Don't bother me—I'm reading the paper."

"Molasses candy?" asked Ruth.

"Yes. Don't I tell you, I'm reading the paper?"

"How many of you were there, altogether?"

"Twenty. Keep still, now. I don't want to tell stories, I'm reading the paper."

"You must have had a big kettle."

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No answer.

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"Uncle Ned, you must have ha[illegible] kettle!"

Still no answer.

"Uncle Ned, what a big kettle"—

"Yes, and I wish you were in it!" growled Uncle Ned. "Yes, we did have a big kettle. Each of us furnished a quart of molasses. At first we used to carry out separate pailfuls, but some brought good and some poor molasses, so that the candy was apt to be poor, too; and after a while we decided to have each one contribute a share of money and buy it—good New Orleans molasses, not such stuff as you get in these times. Now let me alone; I want to read the paper!"

"Who made the candy?"

"Well, some of the older girls. Your Aunt Minty Jane was pretty good at it, and Deborah Dusenberry was a master hand. Then, while they watched it boil, the rest of us played games—puss-in-the-corner, I spy, ring-round-the-rosy, and the like. And when it was done we all helped pull—and eat.

"Well, there, I suppose I've got to tell it, if I ever want a chance to read the paper in peace. But, remember, I'll tell you only just this one!

"Our folks were willing that we should stay till 10 o'clock; but there was one girl, the one everybody liked best—Sally Crumpacker, her name was—who always had to go home at just such a time—8 o'clock sharp. She lived with her grandparents, who were very strict with her. We used to go early and make the candy right away, so that she needn't miss the fun.

"But one night—at Seth Comstock's—the molasses was slow about coming to a boil, and it was five minutes of 8 before it was ready to take off. Debby Dusenberry poured some into a pan and set it out on the steps to cool, so that Sally should get a taste of taffy, anyway; and we all promised to save some of the pulled candy for her. I was going home with her, and we put on our things and watched the clock, and at 8 Debby went out and tried the taffy, but thought it was not cold enough.

"Sally knew that, if she didn't start exactly on time, her grandfather wouldn't let her come again. She had to go. She said good-by and we started.

"I saw the pan of candy, and gave a flying leap, but Sally wasn't thinking, and stepped right into it.

"'O Ned,' cried she, in a horrified tone, 'I've stepped in the candy, and it was just hard enough to stick, and I've walked it right out of the pan!'

"I sat down in a snowbank and laughed.

"'O Ned,' said Sally, 'do get it off—and we'll eat it as we go along!'

"So I pulled it off, as well as I could. Then I doused the sticky sheet into the snow, and broke off a big piece for her—and we ate taffy all the way home."

"O Uncle Ned!" cried Ruth, wishing she had some that minute.

"Well," went on Great-uncle Ned, "when I got back to Seth Comstock's I found them all agog over the lost taffy. They never mistrusted where it went to, and they were making all sorts of guesses—the cat, Watch, the dog, some boy, the fox that had been around—and Si Dusenberry insisted that it must have been a panther!

"I didn't let on a word, but Sally told them next day. Debby called her 'Sally Sweet-shoe,' and the name—like the candy—stuck. And that is why your Great-aunt Sally has always been called 'Sally Sweet-shoe' by the old neighbors, even to this day."

"How funny!" laughed Ruth. "I like that story about Aunt Sally."—Elizabeth Hill, in "Little Folks."

MISSISSIPPI CONF. REPORTS CONTINUED.

Galatia	
Wingate	150 00
Hintonsville	100 00
Bay Springs	100 00
White Plains	250 00
Seminary	75 00
Meehan Junction	200 00
New Hebron	200 0
Mt. Pleasant	100 00
	50 00
Total	$1840 00

The Parent Board has aided churches within our own Conference this year as follows:

By Donation to Bay Springs	$ 250 00
By Donation to Bond	100 00
By Donation to Mendenhall	300 00
By Loan to South Side, Meridian	1500 00

We believe that Church Extension is as truly missionary work as any phase of our Church enterprises, and we insist that all of our preachers give this assessment fair treatment when settlement-day comes, for with an adequate Church building the mission appropriation may soon be withheld. We also request that our presiding elders give the Church Extension cause a place on the programme at the Missionary Institutes and District Conferences.

This Board has selected W. M. Williams as a committee of one, to represent the Church Eextension claim either in person or by a substitute at each of the District Conferences for the year 1909.

Rev. W. M. Williams and Rev. L. E. Alford have been selected as representatives, to attend the meeting of the representatives of the several Conference Boards to be held next Spring in connection with the meeting of the General Board of Church Extension.

WOMAN'S HOME MISSION SOCIETY.

The report of the Woman's Home Mission Society shows that it is in a prosperous condition. They now have 104 Auxiliaries, with 1617 members. During the last fiscal year it has raised for connectional work, $2,007.06, and for local work, $6,967.25.

At the last Annual Meeting grants were made to the following parsonages:

Bogue Chitto	200 00
Oloh	100 00
Brooklyn	100 00
Sumrall	150 00

They have one City Missionary employed, Mrs. Clara H. Cope, of Meridian.

Respectfully submitted,

W. B. LEWIS, President,
L. E. ALFORD, Secretary.

JOINT BOARD OF FINANCE.

To the Bishop and Members of the Mississippi Conference:

Dear Brethren: We, your Joint Board of Finance, beg leave to report as follows: We have had before us a communication from the Board of Trustees of the Endowment Fund for Superannuates, from which we learn the growth of this sacred fund this year has been encouraging. The fund is now productive, having grown beyond the $100,000,000 mark. We have continued the quarterly payment plan, and all allowances have been paid in full.

Our Treasurer's report shows receipts as follows:

From assessments for Conference Claim'ts	$9,117.00
From Calvin bequest	24.00
From general Endowment Fund	122.00
Grand total	
Disbursements—	$9,263.00
To Conference Claimants	
To printing minutes	$9,101.75
To incidental expenses	47.50
	113.75
Total	$9,263:00

We have collected this year for Bishops' Fund, $1,871.38.

We have collected for expenses of delegates to General Conference, $140.05.

We recommend the continuance of the quarterly payment plan, and urge a vigorous collection of the assessment for Conference Claimants early in the year, and that prompt remittance be made to the Treasurer of this Board.

It is with sorrow that we record the retirement of Rev. John W. Chambers from our Board, after sixteen years of untiring and efficient labor as its chairman. The vacancy caused by the resignation of Brother Chambers was filled by the election of Rev. T. J. O'Neil as Chairman of the Board.

We offer the following resolution for adoption by the Conference:

"Resolved, That hereafter it shall be the Standing Order of the Conference that the Presiding Elders be required to collect the Bishops' Fund."

Respectfully submitted,

T. J. O'NEIL, Chairman.
W. H. SAUNDERS, Secretary.

PREACHERS' INSTITUTE COMMISSION.

To the Mississippi Conference:

Dear Brethren: The Commission from the Mississippi, Louisiana and Alabama Conferences appointed to arrange for a Summer Institute for Preachers at the Seashore Camp Ground and the committee previously appointed by the Mississippi Conference for the same purpose, meeting in joint session, decided to recommend that the five Conferences of the said three states be requested to name each a committee of three, with a view to the establishing of a permanent institute of this kind, the first session to be held during the summer of 1909, using as a basis the proposed programme outlined by the said joint meeting of the committee and commission.

FRANK SEAY, Secretary.

INTERCOLLEGIATE GAMES.

Resolved, That we reaffirm our position of seven years ago with reference to intercollegiate games, and we require our Board of Trustees that they allow no connection whatever on the part of Millsaps College students with such games.

G. H. GALLOWAY.
W. H. HIGHTOWER.

BEAUVOIR.

Whereas, the United Daughters of the Confederacy in the State of Mississippi are endeavoring to build an undenominational chapel for the Confederate Veterans at Beauvoir; therefore, be it

Resolved, That we extend to them our hearty sympathy, and commend their enterprise to the benevolence of our people throughout our Conference.

M. B. SHARBROUGH.
G. S. HARMON.
A. F. WATKINS,

(Continued on Page Thirteen.)

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp St., New Orleans, La. Catalogue sent free.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Sister AMANDA A. WHITE was born in Wilkinson County, Miss., Dec. 10, 1837. She was converted and joined the Methodist Episcopal Church, South, in early life and remained a faithful member until her death. In 1866 she was married to F. H. White. This union was blessed with nine children, four of these children preceding her to the better world. Five children, with her husband, are left to mourn their loss. Sister White was a devout Christian, a good neighbor, a loving and devoted wife and mother; and when the change came, Nov. 6, she was ready, and quietly fell asleep in the arms of Jesus. The husband and children are sad. May the God of all grace comfort them with the hope of a reunion in heaven.

HER PASTOR.

Mrs. M. LOUISA DE LOACH (nee McGraw) was born in Wilkinson County, Miss., July 19, 1853, and died at New Orleans, Dec. 4, 1908, where she was taken for medical treatment, but to no avail; for God, in his wisdom, saw fit to take her where pain and suffering are not known. She joined the M. E. Church, South, in 1892, and lived a pure, Christian life until her death. She was a gentle, loving wife and mother. It was ever her first thought and greatest pleasure to help the poor and suffering. She leaves a husband, three children and five grandchildren to mourn their loss. Our home has been made sad, but let us not think of "Mamma Lou" as being forever gone, nor grieve as those who have no hope; for she has only gone before, to be with her baby boy, and await our coming to reunite our happy home.

RENA DE LOACH.

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R. A. MEEK.

Greenville, Miss.

RESOLUTIONS

Adopted by the Congregation of Main Street Methodist Church, Hattiesburg Station, Seashore District, Methodist Episcopal Church, South, Sunday Morning, Dec. 20, A. D. 1908.

Whereas, in the economy of our Church, the itinerancy of the ministry has ever been recognized as the basis of our boast, "that we have no church without a pastor, no pastor without a church," we, as Methodists, loyal to our vows, must accept without murmur those decrees which determine our annual relation of pastor and people, therefore we should be ready, as a congregation, to receive gladly our coming pastor, however great be the regret we feel at the departure of the one whose ministry has been ours in the year or years departed.

Whereas, by appointment of the Bishop, who presided at our last Annual Conference, our beloved pastor, Dr. Thomas B. Holloman, whom we have loved to address as "Brother Holloman," goes from us to another charge; therefore, be it

Resolved, That, as a congregation, we appreciate most highly the two years of faithful service rendered by him as our pastor, believing as we do that it has been his endeavor to honor his Lord by a most exemplary walk and conversation among us; that his earnest ministrations have been without ostentation or self-seeking, as effective as they have been simple and sincere.

Resolved, That we thus assure Brother Holloman that he is held in high and loving esteem, not only for his work's sake, but for that gentle and genuine spirit which makes him a friend to the lowly, a comforter to the sorrowing and suffering, and always and everywhere a lover of children, who have and always will requite that love by holding him in remembrance as the preacher who never forgot that he was once a boy.

Resolved, That Brother Holloman be assured that in leaving us for another field of labor he can feel certain that those who have been the most regular attendants upon his preaching are those who are the most certain that he is not slothful in business, but fervent in spirit, serving the Lord; rejoices in hope, is patient in tribulation, instant in prayer, distributes to the necessity of saints, and is given to that hospitality which makes him of easy approach to those seeking human comfort and human sympathy.

Resolved, That we will not only hold Brother and Sister Holloman in loving remembrance, but shall follow them to their new work with our prayers.

Resolved, That these resolutions be given to our local newspaper, The Daily News, and forwarded to the New Orleans Christian Advocate, and that a copy be presented to Brother Holloman, attested by the president and the secretary of our board of stewards.

W. F. S. TATUM, Pres.
CHAS. F. AMES, Sec.

NOTICE!

The district stewards of the Hattiesburg District are requested to meet on Wednesday, Jan. 12, 1909, at 11 o'clock am. Pastors are requested to call the attention of their district stewards to this announcement, and to insist on their attendance.

M. B. SHARBROUGH, P. E.

THE POWER OF PRAYER.

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That arm uplifts the sky;
That ear is fixed on angel songs;
That love is throned on high.

But there's a power which man can wield,
When mortal aid is vain;
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
Through Jesus, to the throne;
And moves the hand that moves the world,
To bring salvation down.

—Selected.

CLEVELAND'S CONSERVATISM IN ACADEMIC MATTERS.

"Mr. Cleveland's conservatism in academic matters was far from being reactionary," writes Andrew F. West, dean of the Graduate School, Princeton, in the January Century, in his sympathetic appreciation of the late ex-president, entitled "Grover Cleveland: A Princeton Memory." "Provided the old principles were kept, he was ready, more than ready, for new methods and improvements. The betterment of existing conditions, the doing well outside what was professed inside, provision for valuable and attractive instruction, the conveying surely, generously and hospitably to every student the full benefit of his college course, the relief of the struggling, the encouragemnt of the timid, stimulation to self-help, putting professors on decent living salaries, the housing and food and health of the students, the honor-system in examinations, the strictest care in spending revenues, the utmost aversion to any expansion involving the risk of speculative venture, the folly of intellectual vanity, the magic of the personal influence in teaching, and which marked his attitude from the start." Another beautiful side of Mr. Cleveland's character was his simple faith. "He pondered much, though he said very little, regarding his religious belief. Yet it was always there, deep within him, as they know well who knew him best. It was simple, elemental, childlike. He had chosen to believe in God, and so he had chosen to believe also in Christ. The mystery remained a mystery, not a thing for analysis and debate; and he received it as he received the springtime and the sunlight or the intimacies of friendship and home."

Marriages.

At the Methodist parsonage, in Sardis, Miss., on Dec. 9, 1908, by the Rev. W. M. Young, Mr. A. L. BRIGHT to Miss JESSIE GRIST, all of Panola County.

At the Methodist parsonage, in Sardis, Miss., on Dec. 9, 1908, by the Rev. W. M. Young, Mr. ROBERT MOORE to Miss BESSIE RHINEHART, all of Panola County.

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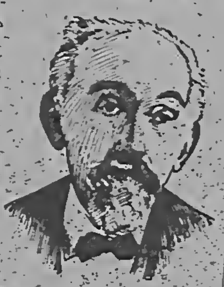

A Minister's Indigestion.

Rev. Fletcher of Tennessee Suggests a Remedy Based on Personal Experience—You Can Get It Free.

There is nothing that is so much sought after as a remedy for stomach trouble, and hence you will be interested to know how the Rev. A. J. Fletcher of Rutherford, Tenn., whose picture we present herewith, cured his indigestion. To use his own words, he says, in part:

Rev. A. J. Fletcher

"I received the sample bottle of Dr. Caldwell's Syrup Pepsin that I asked you to send me, and I made no mistake in ordering it. I have been troubled with dyspepsia and indigestion more or less for about sixty years, and have taken many remedies, but Dr. Caldwell's Syrup Pepsin has done me more good than anything else. I am 79."

Dr. Caldwell's Syrup Pepsin has been sold in drug stores for 20 years. The price is only 50 cents or $1 a bottle. It is especially adapted to the uses of babies, children, women and old folks. Its purity is vouched to the Government, and results from its use are guaranteed. If you have never tried it send name and address for a free trial bottle, which will be cheerfully sent to your home prepaid. If there is any medical advice that you want, or anything about your condition that you don't understand, write the doctor. Address your letter, Dr. W. B. Caldwell, 668 Caldwell Bldg., Monticello, Ill.

FROM ARCADIA, LA.

It is with joy and gladness, by the church and people as a whole of the town of Arcadia, to learn that Rev. W. Wooton and his estimable wife have been sent back to us for the coming year. Both of them have ingratiated themselves into the hearts of this community, and have been of invaluable aid in the upbuilding of the church, which he has so faithfully served the past year.

Brother Wooton has the confidence of his people in the Methodist Church, as well as in all of the other churches. He has done the work that God has him here to do, and done it well. And we feel, after praying so earnestly for his return, that by being sent back that our prayers have been answered, and we are offering up thanks to our heavenly Father, and that this church and people may be strengthened more the coming year. By his spiritual sermons and untiring efforts as a pastor there has been added about seventy members to his church, and that many more to the other denominations, and some of the new additions are at his command and are ever ready to help him in this good work. We have now established a men's prayer-meeting that is doing great good, men and boys leading in these meetings that rarely ever darkened the door of a church previous to about four months ago. The writer has been living here for the past twenty-odd years, and never saw such interest manifested before in this old town. Our Sunday school has taken on new life. He has good congregations at day and night services, something that no other pastor could boast of the past ten years or more.

Our weekly prayer-meetings are regular love-feasts. Surely God has been with us this year, and has had a hand in this work. And, by his help, Brother Wooton and his people are going to take on new zeal and try and make this church and people something beyond the expectations. Yours truly,

T. H. BOOTH.

ARKABUTLA, MISS.—A POUNDING.

Dear Dr. Boswell: Wednesday evening, after Conference adjourned, found us on our way to our new charge. After a drive of twenty-eight miles through the country we reached Arkabutla Thursday, about 2 p.m. We were partly straightened up by Saturday, and on Sunday morning and night I had the pleasure of preaching to large and appreciative audiences. We had a good day Sunday, preaching three times, and meeting the people.

Then last Monday night, after supper, while we were discussing our work, we heard a crowd of people coming. They took us by surprise, and the young preacher and his wife had their first pounding. After spending an hour or two with us the crowd dispersed, and we went to see what they had left. We found a barrel of flour, potatoes, both sweet and Irish, peas, sugar, salt, eggs, canned fruits, mixed pickles, preserves, jam, a sack of turnips, walnuts, soda, soap, matches, butter, molasses, five quails, venison and rice. The preacher and his wife are happy, and determined to serve the people as best we can in return for their kindness. May God's richest blessings rest upon the members of both churches, who took part in the pounding, also upon any who are not Christians, is the prayer of the pastor.

C. W. BALEY.

Mississippi Conf. Reports Continued

RESOLUTIONS.

Resolved, That we do hereby most heartily thank our beloved Bishop Morrison, not only for his highly-appreciated sermon of spiritual and mental food, and his efficient presidency over our Conference session, but also for his bold, strong, and pertinent declarations against the false teachings and evil practices that are adverse to the interests of God.

Signed by:

W. A. Terry, H. E. Carley, John W. Crisler, W. B. Jones.

Whereas, Rev. L. A. Dorsey, of Ocean Springs, has been prevented from attending Conference by the critical illness of his wife, therefore, be it

Resolved, That we, the members of the Mississippi Conference, join with him in fervent prayer for her speedy recovery, and that we hereby express to him our heartfelt sympathy in his sore distress.

Resolved, That a copy of these resolutions be forwarded to Brother Dorsey by the Secretary of our Conference.

T. B. HOLLOMAN.
M. M. BLACK.
M. L. BURTON.

Whereas, We recognize the fact that this free government bestows upon every man the right to consider all matters in the exercise of his franchise; and

Whereas, the glory of our nation rests upon its Christian civilization which we as Christian men, should regard as our most sacred treasures, and, whereas President Theodore Roosevelt, in a recently-published letter, uses some gratuitous and unwarranted strictures, against those citizens who dared to enquire into the religious faith of one of the candidates for the presidency of the United States; therefore, be it resolved

First—That we, the members of the Mississippi Annual Conference, of the Methodist Episcopal Church, South, do hereby declare our most sincere disapproval of these utterances of the president insofar as they apply to the prerogative of a citizen in refusing to vote for a candidate on the ground of his being unorthodox.

Second—That we claim the right to demand of those who would be leaders in the offices of our great nation an unqualified belief in the doctrines of our Holy Christianity.

Signed by:

B. F. Jones, Chas. W. Crisler, B. F. Lewis, Robt. Selby.

Whereas the Methodist Episcopal Church, South, is by its splendid connectionalism one great Church, the same in doctrine and polity everywhere, and membership in any in any of its local organizations is membership in the great whole; and

Whereas the proper growth and development of the spiritual life of the member is dependent on a live connection with, and active service in the enterprises of the Church; and

Whereas the conservation of the Church's membership and resources is only to be maintained, and the desired development of her new churches only to be attained by the proper transfer of the membership of any and all of our moving people; and

Whereas no amount of money appropriated by a Board of Missions can compensate for losses resulting from the opposition to a weak and struggling Church on the part of a strong Church, able to give a so-called social prestige, or from the neglect of our own members living within the rightful jurisdiction of the new Church; and

Whereas ample provision has been made in our law for the prompt and proper transfer from one local society to another of the membership of our moving people, therefore, be it

Resolved, That we urge all our members to put aside all worldly and selfish considerations and place their membership with the Christly motive only of affording the greatest service to God and his Church. Therefore, be it further

Resolved, That we call upon all our pastors to use all proper means to effect such placing of the membership of our people as shall best conserve the interest of our great Church and the spiritual welfare of the member concerned, and that we declare any effort on the part of any of our pastors to have any member of our Church hold his membership where he does not live—in the old Church from which he has moved, or in the stronger and more influential Church in some other part of his own city—to be selfish and antagonistic to the interests of our Church and the spiritual welfare of the individual member involved, and deserving condemnation and censure.

Signed by:

H. M. Ellis, L. E. Alford, E. W. Lipscomb, J. H. Foreman, Chas. W. Crisler, W. H. Saunders, T. J. O'Neil, Jno. R. Jones, Wm. H. LaPrade.

On New Year's Day the American troops will commence to evacuate Cuba. The last of the army of pacification will finally leave for the homeland in April. Now that the army is finally leaving, the Cubans seem to hold only the kindest of feelings. There is no doubt that a goodly number will be pleased when the last American soldier leaves the island.

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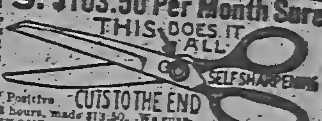

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T. W. O. C.

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"I was a total wreck," writes Mrs. Eveline McGrew, of 2161 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

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THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-22 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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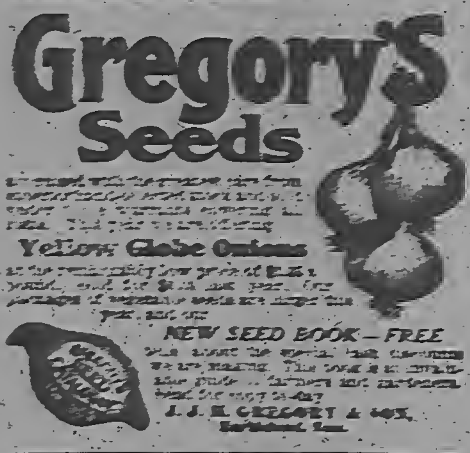

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Sunday School

By W. E. Campbell

LESSON FOR JAN. 1, 1905

The Ascension of our Lord

Acts 1:1-14

Golden Text: "It came to pass while he blessed them, he was parted from them and carried up into heaven." Luke 24:51.

We have our Lord's ascension [illegible] spoken of in the Scriptures as the body of our Lord [illegible] the head and all the church [illegible] members. Now we are beginning a study of the earliest history of the Church in the new dispensation, the time when it was proclaimed that the Gospel of free grace first began to be preached to a Jewish and a Gentile world. Our Old Testament studies were in fact the learning of how God trained first the church in the wilderness and of how from that foundation, with the teachings of the prophets, we followed the gradual development of God's plan of redemption until the beginning of God's will as then proclaimed from the manger of Bethlehem.

Now, there was a man named Luke, not a Jew, but a Gentile converted to the faith that was even in its beginning attracting the attention of thinking and intelligent men as well as the common people. Luke was, by profession, a physician and a writer. He had a friend named Theophilus who must have been an earnest searcher of the truth, because Luke had written two long letters to him, the second of which is the "Acts of the Apostles." Luke tells about the first letter as he begins to write the second, saying that the subject of his writing was "of all that Jesus began to do and teach." Then the first letter is the Gospel according to Luke, in which he tells of what Jesus began to do. The second letter—The Acts—tells of what Jesus began to teach and of how the disciples taught to men together with the words of faith and love.

At first it looks strange that at the time of first preaching the Head of the Church should be taken away, but that was all foretold by the Lord that night when they were all gathered in the upper room to eat the passover, when he said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come." The disciples had had forty days in which to ponder this saying of the Lord Jesus and the spirituality of it was impressed on their minds by the appearance unto them, from time to time, of our Lord in his glorified body, yet they could not understand "all that had been told" through the Holy Ghost," because it was at a time when he was no more mortal, that mortal had been changed to immortality, and the Holy Ghost was the means of enlightenment to them, as he is to-day, to all who wait to be shown "the things of Christ." The forty days from the resurrection were finished, the last day was at hand, and Jesus led his wondering followers out, as the shepherd goes before, leading his sheep, as far as Bethany, of the descent of Mount Olivet. It must have been that the tender memories of Lazarus' home drew him to a spot near there, because there was the place [illegible]

[illegible] Father in heaven. [illegible]

[illegible] the promise of the Father. [illegible]

[illegible]

[illegible] Lord Jesus. Amen.

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Epworth League

By Rev. H. Whitehead.

TOPIC FOR JANUARY 3, 1909.

PREPARATION FOR THE DAY.

Mark 1: 35; Acts 10: 9.

Each day brings its tasks. With [illegible]

[illegible]

[illegible] unless one was ever ready for ll that came, and yet he has plainly marked for us the path of prayer. With the Master it was not simply the preparation for each day's task, but for every important event in his life. Prayer with him was consultation with the Father as to the Father's will. After all, is not this the true conception of prayer? We are talking with our Father in heaven about the things he wants us to do, and the things we want him to do for us, and for others. The soul needs to draw itself away from the cares and anxieties of life and become conscious of the unseen. With this view of prayer, it is easy to see why we can best pray before the soul is weighted with the day's cares.

2. Peter in prayer.

When Peter went up on the housetop to pray he had little idea of the shock to his prejudices that was coming. He was to be lifted out of some of the conceptions of a lifetime. He simply made ready for the things which lay before him. We none of us know what the day may bring forth. We are all like Peter—[illegible] will [illegible] perish before we will depart from our conventional paths. It took prayer on the part of Cornelius and prayer on the part of Peter to bring the man with the gospel and the man needing the gospel together. The church was made ready for the day's tasks, and the wonderful [illegible] the Christ found its way from one [illegible] another.

3. The morning watch.

To-day a great number are keeping the morning watch. They need a few [illegible] a few minutes with the King, and go out with his Spirit upon them at the beginning of the day. If the morning lesson is wisely chosen, and the communion with the Lord be real, the whole day will be shaped by it. In this the beginning of the year you can form no habit that will mean more to you through the year than the habit of beginning each day in communion with your Lord.

A USEFUL LOCAL PREACHER.

Dear Dr. Boswell: Since the death of Rev. W. W. Edge, a useful local preacher, who lived and died in the bounds of the Corinth District, I have thought that more should have been said of this worthy servant of God, who gave so many years of faithful service to the Church. Brother Edge was one of the truest and best men it has been my pleasure to know [illegible] Methodist [illegible] years as a supply. His work was a success, and the people loved him wherever he went.

The writer had been closely associated with him in his work most all the time, and found that he was always praised by the people whom he served. I looked upon him as my spiritual father. He was my pastor for some years. While I was then fighting the call to the ministry, he would place his hand upon my head, with these words: "John, do your duty." I worked with him after I became a preacher. I loved him very dearly, and while assisting Brother E. C. Sullivan at his funeral I left that I had lost one of my dearest friends. I shall not any more meet him here, but I shall meet him up yonder. He led many sous to Christ, and many will rise and call him "blessed" in the great beyond.

Very suddenly he was called. While on his way to an appointment he laid down his hand-grip, Bible and his work, and went home to heaven. Surely, he was prepared; surely, he was saved. May the mantle, so worthily worn by him, fall upon one of his sons. May the blessings of heaven be upon his loved ones.

J. D. SIMPSON.

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Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round.

Columbus, First Church ... Dec. 12, 13
Columbus, Second Church ... Dec. 13, 14
Starkville Ct., at Steeles ... Dec. 26, 27
Starkville ... Dec. 27, 28
Columbus Ct., Piny Gr. ... Jan. 2, 3
West Point ... Jan. 9, 10
Crawford, at Crawford ... Jan. 16, 17
[illegible], at P ... Jan. 23, 24
[illegible] ... Jan. [illegible]
[illegible] ... Feb. 6, 7
[illegible] Hebron ... Feb. [illegible] 14
[illegible] ... Feb. 20, 21
[illegible] ... Feb. 27, 28
[illegible] ... Mch. 6, 7
[illegible] ... Mch. 13, 14
[illegible] ... Mch. 20, 21

[illegible] Stewards' Meeting at Co[illegible] First Church, Jan. 14, 1909, [illegible] o'clock p.m.

L. M. LIPSCOMB, P. E.

CO[illegible] DIST.—FIRST ROUND.

Booneville Ct., at Carolina ... Jan. 9, 10
Booneville Sta., at B. ... Jan. 10, 11
Booneville Miss., Liberty ... Jan. 12.
Corinth Ct., Dox's Chapel ... Jan. 16, 17
Corinth, South Side ... Jan. 17, 18
[illegible], at Corinth ... Jan. 19.
[illegible] Harmony ... Jan. 23.
[illegible] at Iuka ... Jan. 24, 25
[illegible] Ct., at Ingomar ... Jan. 30, 31
[illegible] Sta., at N. A. ... Jan. 31, Feb. 1
[illegible] at Myrtle ... Feb. [illegible]
Dumas Ct., at Dumas ... Feb. 6, 7
Ripley and B. M., at Ripley ... Feb. 7, 8
Rainey Ct., at Rainey ... Feb. 8.
Hatchie Miss., at Paines C. ... Feb. [illegible]
Jonesboro Ct., at Brownfield ... Feb. 13, 14
Dry Run Miss., at Pisgah ... Feb. 20.
Kossuth Ct., at Kossuth ... Feb. 21, 22
Rienzi Ct., at Rienzi ... Feb. 23.
Guntown and B., at G. ... Feb. 24.
Mantachie Ct., at Friendship ... Feb. 27, 28
Belmont Ct., at Patterson's Chapel ... Mch. 6, 7
Tishomingo Ct., Boggs C. ... Mch. 8.
Marietta Ct., at Marietta ... Mch. 13, 14
Mooreville Ct., at Oak Hill ... Mch. 20-21
Blue Spgs. Ct., at Belden ... Mch. 21, 22
East Booneville Ct., at Blythes Chapel ... Mch. 27, 28
Wheeler Ct., at Lebanon ... Mch. 30.

The District Stewards will please meet in the study of the Methodist Church at Corinth, Miss., on Tuesday, Dec. 29, 1908, at 11 a.m.

BEN P. JACO, P. E.

Greenville Dist.—First Round.

Shelby ... Dec. 20.
Cleveland ... Dec. 27.
Glen Allan ... Jan. 3.
Hollandale, at Arcola ... Jan. 10.
Lula, at Lyon ... a.m., Jan. 17.
Coahoma, at Coahoma ... p.m., Jan. 17.
Boyle ... Jan. 24.
Cleveland Circuit ... Jan. 25.
Clarksdale ... Jan. 31.
Gunnison ... Feb. 5.
Tunica ... a.m., Feb. 7.
Lake Cormorant ... p.m., Feb. 7.
Greenville ... a.m., Feb. 14.
Leland ... p.m., Feb. 14.
Jonestown ... Feb. 21.
Rosedale ... Feb. 28.
Shaw ... Mch. 7, 8
Hillhouse ... a.m., Mch. 14.
Friar's Point ... p.m., Mch. 14.

The District Stewards are requested to meet in the Methodist Church at Shelby on Thursday, Jan. 21, 1909, at 2:30 p.m. The preachers of the District are also requested to be present at the same place for a brief conference concerning the work on the afternoon of the 21st and morning of the 22d.

R. A. MEEK, P. E.

Winona District—First Round.

Greenwood ... Dec. 13.
Moorhead, at Moorhead ... Dec. 20.
Winona ... Dec. 27.
Carrollton, at Carrollton ... Jan. 3, 4
Indianola ... 11 a.m. Jan. 10.
Itta Bena ... 7 p.m. Jan. 10.
Belzoni, at Belzoni ... 11 a.m. Jan. 17.
Inverness, at Inverness ... 7 p.m. Jan. 17.
Minter City, at M. C. ... Jan. 23, 24
Schlater, at Schlater ... Jan. 30, 31
N. Carrollton, at N. Carrollton ... 11 a.m. Feb. 4.
Winona Ct., at New Hope ... Feb. 6, 7
Ruleville, at Drew ... 11 a.m. Feb. 12.
Webb, at Mathison ... Feb. 13, 14
Tutwiler, at Tutwiler ... 7 p.m. Feb. 14.
Vance, at Marks ... 7 p.m. Feb. 15.
Mars Hill, at Gore Spgs. ... Feb. 20, 21
Tom Nolen, at T. N. ... Feb. 27, 28
Eupora, at Eupora ... 7 p.m. Feb. 28.
Slate Springs, at Spring Hill ... Mch. 6, 7

The District Stewards will meet in the Methodist Church at Winona on Wednesday, Jan. 13, 1909, at 11 a.m.

E. S. LEWIS, P. E.

Sardis District—First Round.

Batesville ... Dec. 20, 21
Coldwater, at Coldwater ... Dec. 27, 28
Mt. Pleasant, at Mt. P. ... Jan. 2, 3
Olive Branch, at Millers ... Jan. 9, 10
Byhalia, at Byhalia ... Jan. 17, 18
Sardis ... Jan. 24, 25
Como ... Jan. 30, 31
Wall Hill, at W. H. ... Feb. 5.
Cockrum, at Cockrum ... Feb. 6, 7
Pleasant Hill, at Baker's Chapel ... Feb. 13.
Hernando and Hinds, at Hernando ... Feb. 14, 15
Longtown, at Sees Chapel ... Feb. 20, 21
Senatobia ... Feb. 27, 28
Courtland, at C. ... Mch. 6, 7
Eureka, at Eureka ... Mch. 8.
Harrison, at Tillatoba ... Mch. 13, 14
Crenshaw, at Crenshaw ... Mch. 19.
Arkabutla, at A. ... Mch. 20, 21
Tyro, at Freedonia ... Mch. 27, 28

The District Stewards will please meet at Coldwater Friday, Jan. 15, at 10 o'clock a.m.

W. M. YOUNG, P. E.

Newton District—First Round.

Chunkey, at Chunkey ... Jan. 2, 3
Homewood, at Homewood ... Jan. 6.
Raleigh, at Trinity, Fri. ... Jan. 8.
Montrose, at Montrose ... Jan. 9, 10
Decatur, at Decatur, Wed. ... Jan. 13.
Bay Springs, at Bay Spgs. ... Jan. 16, 17
Shiloh, at Shiloh, Fri. ... Jan. 22.
Trenton, at Polksville ... Jan. 23, 24
Morton, at Morton ... Jan. 24, 25
Lake, at Lake, Fri. ... Jan. 29.
Harperville, at Harperville ... Jan. 30, 31
Forest, at Forest ... Jan. 31, Feb. 1
Neshoba, at North Bend ... Feb. 6, 7
Philadelphia, at Phila ... Feb. 7, 8
Indian Mission, at Phillips ... Feb. 9.
Edinburg, at Waldo, Wed. ... Feb. 10.
Carthage, at Rocky Point ... Feb. 12.
Walnut Grove, at W. G. ... Feb. 13, 14
Laurel, Main Street ... Feb. 20, 21
Laurel, Kingston St. ... Feb. 20, 21
Laurel, 5th Ave. ... Feb. 22.
Rose Hill, at Rose Hill ... Feb. 27, 28
Newton ... Feb. 28, Mar. 1

The district stewards will [illegible] meet in the Methodist Church in Newton, Wednesday, [illegible] at 1:30 p.m. The pastors are invited to meet with them.

T. J. O'NEILL, P. E.

Oxford District—First Round.

Oxford Station ... Jan. [illegible]
Coffeeville, at Coffeeville ... Jan. 9, 10
Paris, at Paris ... Jan. 12.
Ashland, at Ashland ... Jan. 13.
Holly Spgs. Ct., at Lamar ... Jan. 16, 17
Water Valley, First Ch. ... Jan. 21.
Abbeville, at Mt. Zion ... Jan. 23, 24
Grenada Ct., at Spg. Hill ... Jan. 29.
Charleston, at Oakland ... Jan. 30, 31
Grenada Station ... Feb. 1.
Water Valley Ct., at Palestine ... Feb. 6, 7
Water Valley, Main St. ... Feb. 7, 8
Potts Camp, at Potts Camp ... Feb. 13, 14
Randolph, at Randolph ... Feb. 16.
Toccopola, at Laf. Spgs. ... Feb. 17.
Waterford, at Waterford ... Feb. 19.
Red Banks, at Red Banks ... Feb. 20.
[illegible] Springs Station ... Feb. 21, 22
Lafayette Ct., at [illegible] ... Feb. 27, 28

The District Stewards [illegible] in the church at Oxford Friday, Jan. 8, 1909, at 11 o'clock.

J. E. CUNNINGHAM, P. E.

MISSISSIPPI CONFERENCE.

Jackson District—First Round. (In Part.)

Jackson Ct., at Drake's Chapel, 11 a.m. ... Jan. 2, 3
Jackson, Rankin St., 7 p.m. ... Jan. 3, 4
Madison ... Jan. 9, 10
Braxton ... Jan. 17, 18
Thomasville, at Greenfield ... Jan. 23, 24
Brandon, 7 p.m. ... Jan. 24, 25
Flora ... Jan. 31, Feb. 1

The District Stewards are requested to meet at First Church, Jackson, on Thursday, Jan. 14, 1909, at 11 a.m. The preachers of the district are also invited to be present, at the same place and time, for a brief conference concerning the work for the new year.

J. R. JONES, P. E.

Natchez Dist.—First Round.

Gloster ... Jan. 3, 4
Hamburg, at Hamburg ... Jan. 9, 10
Woodville Ct., at Bethel ... Jan. 17, 18
Woodville ... Jan. 18, 19
Homochitto, at Dayton ... Jan. 23, 24
Natchez, Pearl St. ... Jan. 30, 31
Natchez, Jefferson St. ... Jan. 31, Feb. 1
Liberty, at Liberty ... Feb. 6, 7
Washington, at Washington ... Feb. 13, 14
Fayette, at Fayette ... Feb. 21, 22
Centreville ... Feb. 27, 28
Meadville, at Oak Grove ... Mar. 6, 7
Wilkinson, at Mt. Carmel ... Mar. 13, 14
Caseyville, at Bethesda ... Mar. 20, 21
Barlow, at Brandywine ... Mar. 27, 28
Bayou Pierre, at Pleasant Valley ... Apr. 3, 4
Adams, at Adams ... Apr. 10, 11

District Stewards meeting at Gloster Jan. 13, 11 a.m.

H. W. FEATHERSTON, P. E.
Gloster, Miss.

Brookhaven Dist.—First Round.

La Branch and Fernwood, at LaB. ... Jan. 2, 3
McComb, Centenary ... Jan. 3, 4
Pearlhaven, at Pearlhaven ... Jan. 9, 10
Brookhaven ... Jan. 10, 11
Crystal Springs ... Jan. 17, 18
North Wesson, at [illegible] ... Jan. 23, 24
Wesson ... Jan. 24, 25
Bogue Chitto and Norfield, at Bogue Chitto ... Jan. 30, 31
Magnolia ... Feb. 6, 7
Osyka, at Osyka ... Feb. 8.
Monticello, at Monticello ... Feb. 13, 14
Gallman, at Bethesda ... Feb. 20, 21
Hazlehurst ... Feb. 21, 22
Prentiss, at Prentiss ... Feb. 27, 28
Silver Creek, at S. C. ... Mar. 6, 7
Georgetown, at Sontag ... Mar. 13, 14
[illegible], at Tylertown ... Mar. 20, 21
Topisaw, at Topisaw ... Mar. 27, 28
Summit, at Summit ... Mar. 28, 29

The District Stewards are requested to meet in the Methodist Church in Brookhaven [illegible] day, Jan. 29, 1909, at 2 o'clock p.m.

[illegible] RETT [illegible]

Vicksburg District—First Round.

[illegible] Spgs. [illegible]
[illegible] Gibson [illegible]
Vicksburg, Washington [illegible] ... Jan. [illegible]
Vicksburg, Crawford St. ... Jan. 10, 11
Hermanville, at Hermanville ... [illegible]
Utica [illegible]
Angui[illegible]
Rollin[illegible] ... Jan. 24, 25
Satar[illegible] ... Jan. 30, 31
Silver [illegible]
Warr[illegible]
Edwards, at Edwards ... Feb. 7, 8
Bolton, at Bolton ... Feb. 9.
Oak Ridge, at Oak Ridge ... Feb. 13, 14
Harriston, at Harriston ... Feb. 20, 21
Rodney, at Mt. Gonez ... Feb. 28.
Mayersville, at Mayersville ... Feb. 27, 28

District stewards will meet in Vicksburg, Crawford St. Church, Jan. 11, 1909.

C. H. GALLOWAY, P. E.

SEASHORE DISTRICT.

Bay St. Louis ... Jan. 2, 3
Pearlington, at Logtown ... Jan. 4.
Pass Christian ... Jan. 5.
Longbeach ... Jan. 7.
Howison and Saucie, at Howison ... Jan. 9, 10
McHenry and Wiggins, at McHenry ... Jan. 13.
Menterum, at New Zion ... Jan. 16, 17

District Stewards meet at 25th Ave. Church, Gulfport, Thursday, Jan. 7, at 11 a.m.

W. B. JONES, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Alexandria ... Dec. 20
Columbia ... Dec. 27
Boyce ... Feb. 6
Colfax ... Feb. 9
Natchitoches ... Feb. 13
Lecompte ... Feb. 16
Chicot ... Feb. 20
Bunkie ... Jan. 3
Simsport ... Jan. 5
Opelousas ... Jan. 10
Pollock ... Jan. 13
Selma ... Jan. 17
Masters Chapel ... Jan. 19
Glenmora ... Jan. 24
Woodworth ... Jan. 24
Eden ... Jan. 31
Jena and Harrisonburg ... Feb. 1
Trout ... Feb. 2

Where the above dates fall on Sunday the Quarterly Conference will be held Saturday or Monday, at the direction of the pastor. The pastor will also fix the hour for the Conference.

A meeting of the District Stewards will be held at First Church, Alexandria, Wednesday, Dec. 30, 1908, at 2 p.m.

PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Houghton, at Houghton ... Jan. 7.
Plaindealing, at P. ... Jan. 9, 10
Benton, at Benton ... Jan. 11.
Simsboro, at Simsboro ... Jan. 15.
Bienville, at Bienville ... Jan. 16, 17
Haynesville, at H'ville ... Jan. 18, 19
Arcadia ... Jan. 23, 24
Homer ... Jan. 30, 31
Winnfield ... Feb. 3.
Jonesboro, at Dodson ... Feb. 4.
Gibsland, at Gibsland ... Feb. 6, 7
Vernon, at Wesley ... Feb. 10.
Ruston ... Feb. 14, 15
Lisbon, at Lisbon ... Feb. 17.
Bernice, at Bernice ... Feb. 20, 21
Ringgold, at Ringgold ... Feb. 27, 28
Lanesville, at Lanesville ... Feb. 29, 30
Cotton Valley, at C. V. ... Mch. 6, 7
Minden ... Mch. 8.

The District Stewards will please meet me in Gibsland, at the Church, Feb. 6, 1909. A full attendance is very much desired.

R. W. TUCKER, P. E.

Baton Rouge District—First Round.

Wilson, at Wilson ... Jan. 2, 3
Clinton ... Jan. 3, 4
Baker, at Baker ... Jan. 9, 10
[illegible], at Slaughter ... Jan. 10, 11
[illegible]isville, at St. [illegible] ... Jan. 16, 17
[illegible] ... Jan. 17, 18
[illegible], at Oak Grove ... Jan. 23, 24
Baton Rouge, 1st Church ... Jan. [illegible]
Baton Rouge, 2nd Church [illegible]
Denham Springs, at D. Spgs. [illegible]
Port Vincent, at Pt. Vincent ... Feb. [illegible]
New Roads, at New Roads ... Feb. 13, 14
Ponchatoula, at Ponch. ... Feb. 20, 21
Hammond, [illegible] p.m. ... Feb. 21.
Independence, at Tickfaw ... Feb. 27, 28
Amite City, p.m. ... Feb. 28.
Kentwood, [illegible] ... Mar. 1.
[illegible], at Days, a.m. ... Mar. 3.
Mt. Hermon, at Hackley, p.m. ... Mar. 4.
Franklinton, at Frankinton ... Mar. 5.
Bougalousa ... Mar. 6.
Pine Grove, at P. G. ... Mar. 10.

Baton Rouge District stewards will please meet at Slaughter, Jan. 11, at 2 p.m.

C. C. MILLER, P. E.

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